

# MORNING STAR.

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## COMMUNICATIONS.

FOR THE STAR.

### EXPERIMENTAL NO. 6.

In the last communication I mentioned some things that are hindrances to the christian. In this, I shall pursue the subject still further, and try to be understood, that these things, not only hurt our own souls, but also strengthen the hands of the wicked; for notwithstanding the heart of man is a dark place, yet mankind are so far instructed, that they know how a christian ought to live. Nor do I believe that a man is a christian, merely because he performs all these things, yet if professors of religion will carefully watch the way of their hearts, "search the scriptures daily," and follow the "true light that lighteth every man that cometh into the world," they will find that there are many species of "little follies" which produce as disagreeable an effect as "dead flies in the ointment of the apothecary."

Professors of religion often lose ground by attending places of show and amusement, such as trainings, musters, &c.—For in the first place to attend at such meetings, unless obliged so to do by the laws of the land, shows that a man's mind is in a disordered state, for if our minds are pleased with the parade and noise of the army, we are but poor soldiers of the Prince of peace; our conversation cannot be in heaven, neither do we expect a Savior to change our vile body, that it may be fashioned like to his most glorious body. Shall those be pleased with the confused noise of that soldier, who are come up to mount Zion unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant; shall such men be pleased with the trash that abounds at our military reviews, and trainings? But there is another evil in this practice that is not much thought of at the present. Besides the waste of time, and discovering a bad state of the heart to the world, it strengthens the corruptions of the heart, and renders the soul in some degree unfit for the service of God; and is this a small evil? It is the love of something that is not the love of God, that carries us to such places unnecessarily, and going, strengthens this false principle, and renders it more difficult to be overcome; it fills the mind with useless trash, and destroys the little good that the soul before might possess.

Another evil very common among professors, is idleness and unnecessary visits among those that are destitute of the enjoyments of pure religion. Now that we should treat those ill that know not God, but if we visit them we should be careful to let no corrupt communication proceed out of our mouth, but that which is good for the use of edifying, that it may minister grace to the hearers, and not grieve the Holy Spirit, "whereby we are sealed unto the day of redemption." By so doing they would either be converted or be of our company. But if we are in the company of the wicked, and neglect this, we harden their hearts, and confirm them in their ways of sin. But there is another evil attends complimentary visiting, for where the one great end is neglected something unnecessary or vain will take its place; and professors as well as others are too much given to tattling about brethren, perhaps of another outward name, or perhaps their neighbors; "And withal they learn to idle, wandering about from house to house, and not only idlers, but tattlers also, and busy-bodies speaking things which ought not to be. I will therefore that the brethren be diligent in business, fervent in spirit, serving the Lord;

(that they study to be quiet and do their own business, working with their hands." A tattler in a neighborhood is worse and makes more disturbance than a thief or a robber. All the little frailties of a neighborhood are handed abroad and made the topic of conversation, and greatly enlarged. I never knew a story to lose any of its evil coloring by being handed from one to another.

On the article of dress, a great many things have been said and written, and much to the purpose. These many professed christians are too extravagant in this particular cannot be denied; and that some have dressed too meanly cannot be doubted. I like Corper's sentiment on this subject. After speaking of the extravagance of the English clergy, he says,

May be indifferent to his heavenly mind  
And slight the hovel as beneath her care;  
But how a body so fantastic, trim,  
And quaint, in its deportment and attire,  
Can lodge a heavenly mind—demands a doubt.

And again when speaking of the christian and the world, he says of the christian,

"Not that he peevishly rejects a mode  
Because the world adopts it. If he bear  
The stamp and clear impression of goodness,  
And be not costly more than of true worth,  
He puts it off, and for decorum's sake,  
Can wear it, as gracefully even as she."

But the apostle decides the point in two verses, when he says, "Whose adorning let it not be that outward adorning of plaiting [or curling] the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is not only the wearing of gold that Peter condemns, but it is every thing that prevents us from putting on that which is not corruptible; it is every thing that is contrary to the ornament of a meek and quiet spirit. It is pride that makes people extravagant in dress, and extravagance increases pride. All that feeds our carnal tempers or desires, should be particularly guarded against.

An immediate love of the world damps the ardor of christians, and clogs the mind with an unnecessary load. Seek first the Kingdom of Heaven and its righteousness, and all these things (i. e. the necessary things of the world) shall be added unto you. I would not have it understood that christians are to neglect the concerns of this life, but they are to use the things of the world as not abusing them; for the fashion of the world passeth away; they should not be anxious for the things of this life, nor be entangled with the world; they should be as strangers in all things, because they are striving for the mastery over their carnal minds. But the love of the world not only lessens the true zeal for the cause of God, but it opens a door for deceitful reasoning to influence their conduct, their eyes being blinded by the god of this world; and by degrees their consciences become seared as with a hot iron. Such worldly minded professors as these, will even say that it is right for them to cheat because others do, particularly in giving in their valuation; for, say they, others do it as much as I do, and therefore I pay my proportion of the taxes. Such people will "hold" and "hold on" to the things of the world; and find the truth of a saying of an ancient father, "The man that is a busy bee after the things of the world, will be but an idle drone after heavenly felicity."

Christians often lose ground by neglecting to attend meetings, when they are not necessarily detained, and especially conference meetings. Although we must not depend on going to meeting, yet to stay at home when we can attend, shows that we are not right with us. We, if we stand as we ought, can say with David, "My soul longeth, yea, panteeth for the courts of the Lord." I know that young christians sometimes excuse themselves from attending meetings because of unworthiness, and begin to conclude that they are not wanted by their brethren, and so stay at home; the brethren begin to grow remiss, and begin to search for those that are hearkening to the voice of the enemy. It is certain that when a person so far listens to the voice of the tempter to stay from meeting, there is reason to fear that the soul has begun to wander from the Lord. It is certain that conference and prayer meetings are useful in the cause of God, as a means of confirming the hearts of christians in the ways of holiness.

Churches are really negligent in not watching over their members, and not dealing faithfully with those that begin to depart from the Lord, and suffering them

to run into open transgression. Young converts often become discouraged, as I have before shown, and feeling so much unworthiness, conclude the brethren are tired with them and do not want to see them, and so stay at home. The brethren instead of searching for the lambs as soon as they are missed, let them alone until they are destroyed, and have brought an open wound on the cause of God. Then, after a long delay, labor is commenced, and a serious labor it is. The wanderer having become an open transgressor, and the love of God being driven from his heart, and hardness being created by the negligence of his brethren, he feels that they may as well cut him off without ceremony; but had they sought for the lamb when it first departed from the fold, and took it and laid it on their shoulders of tender compassion, the discouraged child would have been encouraged, and returned to the Lord. There is a great lack in churches in another respect, and that is in neglecting the outward situation of the poor brethren and sisters. There are some that may sometimes need assistance from the brethren in temporal things. These should not be neglected, but should be searched out, and their distresses alleviated. By so doing, christians would cause their light to shine, the world would know that religion is worth possessing, and would be constrained to love the Lord.

Having written all I wish to on this subject, I would say, if any one has been comforted, or confirmed, in the way of holiness; or should I provoke some older pen to write on the same, or any part of it, my reward is certain.

"What we admire to praise, and, when we praise, Advance it into notice, that, its worth we prize,  
Acknowledged, others may admire it too.  
I therefore recommend, though at the risk  
Of regular digress, yet boldly still,  
The cause of piety, and of true faith,  
And virtue, and those scenes which God ordained  
Should best secure them and promote them most;  
Scenes that I love, and with regret perceive  
Forgotten, or through folly nearly lost."

G. C. WATERMAN.

FOR THE STAR.

### "CONTENT EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS."

This passage is often referred to by those who wish to justify themselves in contending on religious subjects. We must contend earnestly for the faith, says almost every one who wishes to build up his own opinions in opposition to others. This passage, thus wrested, is used to justify contentions in support of some hundreds of different religious opinions. Query: Was there as many different kinds of faith once delivered to the saints, as there are now contended for? Oh, no, says one, but I have the true faith; others of course are degenerated in error. How shall I know that, says an inquirer for truth; for hundreds of years in controversy, and although the most of these disagree among themselves as to what is right? O, who can wonder there are so many unbelievers in the world, when so many of the professed witnesses for the truth, are divided among themselves. Give place, ye divided witnesses, and listen to the testimony which cannot be disputed; *He that feareth God and worketh righteousness is accepted with him* Acts x. 34. *And the work of righteousness shall be peace; and the effect of righteousness, quietness* (not contention) *and assurance for ever*; Isa. xxxiii. 17. Hear Paul on this subject; "For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and he was buried, and that he rose again the third day, according to the scriptures;" 1 Cor. xv. 3, 4. This is the faith he received, and which he delivered to the Corinthians; and which he said would save them, if they kept it in memory, until they had believed in vain. See also what he calls the principles of the doctrine of Christ in Heb. vi. 1, 2. Now please turn to Jude and read the 3d and 4th verses, and you will see that certain ungodly men had crept in, who were denying the only Lord God, and our Lord Jesus Christ. This was denying the faith, opening wide the door to licentiousness, destroying the foundation of the christian's hope, and turning the grace of God into lasciviousness. If a man and evangelical say in the only Lord God, and our Lord Jesus Christ, *that which was once delivered to the saints*, the most of the contentions of our age, are about that which is of little importance, when compared with the faith that works by love. "But in vain," says Christ, "they do worship me, teaching for doctrines the commandments of men." Mat. xv. 9. An unbeliever brings forward the contentions among professed christians, as an argument against the christian religion, the most contentious will reply,

We agree in the most important point, (a saving faith in Christ,) and our difference is only in modes and forms, or in some points of doctrine on which we cannot agree. Now is it not surprising when about all christians (except some few bigots who are to be found in all denominations, that think none can be saved without believing as they do) agree in the "weightier matters" of religion, that they should contend so sharply about its "mint and cummin?" What apology have we to make, who profess to be the disciples of the meek and lowly Prince of Peace, sufficient to justify ourselves in disobeying his commands, and walking in ways so widely different from the path he trod? In vain do we urge the importance of contending for the faith, when our contentions serve only to prejudice the minds of men against the christian religion, rather than causing them to think more favorably of it; *that*, or not long after the time of the greatest exertions ever made by the church in contending for the faith, and destroying of heretics, unbelievers were the most numerous, and came forth with their most weighty arguments against christianity, as they meant used to destroy heretics, as they were called, served only to increase them. This plainly shows that Christ's "Kingdom is not of this world," and of course is not advanced by his servants' fighting.

O, christians, we bear the sacred name of Jesus Christ, but do we bear enough of his love and peaceable disposition in our hearts. To pass by the love we are commanded to have for our enemies, do we love those who are our enemies, as they love us in opinion? O, if the time spent by many in laboriously studying arguments to refute the opinions of others, who are perhaps better than themselves, was spent in prayer to God for the advancement of his cause and the salvation of precious souls, bound to eternal damnation, and some of them urged on by the strife among christians, we should often hear them crying, "O God be merciful to me a sinner," instead of hearing them saying, "There are so many ways I don't know which is right. But in vain do I pursue this subject, and mourn for the desolations in Zion, on account of it, when Christ, his apostles, and men eminent for piety and learning, have, long since, in a clear and convincing light, shown the consequences resulting from it. Before I close, I would observe, that the heaviest woes that ever fell from the lips of Christ, fell on the heads of those who made great pretensions to religion and correctness of sentiment. They professed to abhor the deeds of their fathers, who slew the prophets, while their deeds in persecuting those who dissented from them in opinion, witnessed that they approbated them in it. Is it not possible that while union among christians is in many places increasing, there may be some who blame the persecutors of Christ and his ancient followers, that are, by their uncharitable conduct toward those whom they think in error, witnessing that they approbate those persecutors in their deeds!"

E. H.

All our success is entirely from the agency of Heaven. And here, perhaps, the preacher may be allowed to enlarge, because there is much that comes home to his own feelings. He remembers to have been told, "My son, beware of the bribe of talent;" (this was understood—"Beware of the bribe of applause," and this was understood.—But there was another caution which was a secret—"Beware of the bribe of usefulness.") This could not be understood. For we often find satan with us before we are aware. We are apt to say, "My success! My usefulness!" and so satan overcomes us. Now, the gospel goes to destroy this tendency. It says, not by might, nor by power, but by my Spirit, saith the Lord of Hosts. It says, "Except a man have the spirit of Christ, he is none of his." So then neither he that planteth any thing, neither he that watereth; but God that giveth the increase." Whenever, therefore, success attends our exertions—when sinners are saved—when the people of God are established—when ever good is done, let us bring all our congratulations into the presence of God, and say,

"Thine own work, Almighty God,  
And take thyself the praise."

Satan, Self & Co.—I congratulate you and myself on the progress of what some may call latitudinarianism in Scotland. May we not say with the Apostle, "Grace be with all that love the Lord Jesus Christ in sincerity." I think that is a latitudinarian prayer. I hope many agree in loving Him, who sadly disagree about trifles. Such is the weakness and wickedness of the heart, even in good men.—There is a great and well established house, which

Jo's much business and causes no small disturbance in the world and in the church. The firm is **STRAN, SALT & Co.** Till this powerful, extensive partnership be dissolved, we cannot expect perfect peace and union among all believers. It will be a joyful day, when its credit shall totally fail such a day we are warranted to hope for.

Newton.

## BIOGRAPHICAL.

FOR THE STAR.

### MRS. BETSEY CUSHMAN.

"The righteous shall be in everlasting remembrance."

"It is appointed to men once to die," said one well acquainted with the laws of nature and the dispensations of Providence. What community, what church, what family, is not frequently called to mourn the loss of some useful member? At one time, we see the statesman, whose liberal principles, and enlightened views shed a peaceful radiance around him, and whose ready tongue and ready pen, and prospects of the distressed, ere he has attained his meridian of usefulness and glory, suffering a sudden concealment behind the gloomy shades and dark clouds of eternity. Again, we see the minister of Jesus Christ, the herald of life and salvation, distinguished for talents, usefulness and piety, go down to the gloomy shades of death in the midst of his brilliant usefulness, while thousands lament his departure. Again, we see the youth, whose excellencies and virtues had just begun to display themselves to our view, is, like some lovely flower, torn from its roots by relentless death, and borne away to unknown regions.

It is now our lot to weep at the departure of one inexpressibly dear to all, who have had the happiness of an acquaintance with her. **MRS. BETSEY CUSHMAN**, wife of Samuel Cushman, Esq. of New-Gloucester, expired on Monday last. She was a brilliant example of piety and usefulness. In her it seemed, that one might see religion's self. Her pious influence was felt, not only in her immediate neighborhood, and among her particular friends, but it extended to all whom she met. She omitted no opportunity of exerting a religious influence on the minds of all who conversed with her. Her conversation and example presented religion in so charming, and so beautiful a form, that none could be attracted to piety and virtue. Her instructions, and her precepts would glide sweetly through the heart and affections to the understanding. Her feelings were of the finest filaments. Her heart and her hands were ever open to relieve the distressed. The benevolent affections selected her breast as a constant abiding place. She was distinguished for the firmest and most devoted friendship. Although she endeavored to exert herself to do good to society in general, yet she had a circle of favorite, selected friends, and happy were all those who were included in that circle. We found her ever the same affectionate, devoted friend. When the piercing darts of adversity were aimed at our defenceless breasts, she would come forward and shield us. The tongue of slander, the poisonous breath of calumny could never prevent her from continuing the same undeviating friend. Through all her sickness, she exhibited an unusual tranquility and resignation to the dispensation of Providence. Blessed with a most affectionate and worthy husband, eight lovely and interesting children, one of whom had not yet ceased to draw nourishment from its mother's breast, and a large circle of beloved and valuable friends, she seemed to have every thing to attach her to life. During the past year, she had four elder children in quick succession become pious. Every thing seemed to conspire to make her happy. She said she was enjoying a paradise on earth. In April last, her lungs suddenly became so much affected, that she could speak only with difficulty. Every expedient was tried to arrest the progress of disease. But Consumption "had crept into her breast." It was long before she could relinquish the hope of recovery. She loved her children with all the characteristic tenderness of a mother. She could not think of leaving them in their tender years. But more reflection gave her full resignation. She was patient, and with angelic composure, her deliverance from pain and disease, during many months. While the power of speaking was continued, she used it for the glory of God, and the salvation of her friends. When she could no longer converse, she had recourse to her pen, which she could occasionally use, until a few weeks before her death. She wrote an address of several sheets to her husband, and also left a communication for each of her four elder daughters. These addresses display her characteristic strength and composure of mind. She earnestly recommended, that her children, as they advanced in years, should be instructed in the Scriptures; and that they should receive a good education in all the useful sciences, being persuaded that this would be better for them, than much riches, as it would prepare them for success in future life, and might add to their enjoyment even in another world. She would consent of her final departure, with all the composure of one about to take a short journey to visit some beloved friend. The last time I saw her, which was about eight weeks before her death, I said to her among many other things, my friend, the Lord may yet restore you to health. Looking at me with a heavenly smile, she said, "I am now all ready, all prepared to go, it seems to be better for me to die now, than to linger, and then to have to get ready again." She had no particular seasons of great joy, no wonderful visions, nor any gloomy doubts, but a continual sunshine of blessedness. The calm, tranquil serenity of a heavenly saint, was ever visible in her countenance.

On Sunday morning last, as she opened her eyes, and the morning sun shone full in her face, she exclaimed, "O what a beautiful day this is for me to die." It was evident to all, that she must soon die, and when on the morning of her death she was informed by her weeping partner, that she was surely dying, she said, "Well, I am all ready." As long as she could converse in a low whisper, she continued to speak the consoling words of a dying saint. A few hours after this, with a smile on her countenance she ceased to breathe.

This died our dearly beloved after having lived a blessing to all who knew her 37 years. To her family the loss is irreparable. But they too under this most afflictive dispensation, exhibit the composed reconciliation, which they have seen exemplified in their departed friend.

Though she is dead, yet her memory will live. The place where she lies, will be dear to very many. The surviving husband, who adored her; the children, who carry her image in their breast; the brothers and sisters, who were the companions of her youth; the poor widow, whose distress she has relieved; the lonely orphan, who in her has found a mother; the minister of Jesus, whom she the most afflictive dispensation, exhibit the composed reconciliation, which they have seen exemplified in their departed friend.

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Maine Wesleyan Seminary, Dec. 1, 1827.

Mrs. Cushman was a daughter of Mr. Amos Rich, of Chatham, formerly of Gorham. She was a member of a church of Christ in connection of the Free-Will Baptist Community, to which she became attached in early life. —Ed. Star.

## MORNING STAR.

LIMERICK:

THURSDAY, DECEMBER 13, 1827.

### A NEW MEETING-HOUSE OPENED IN ORISSA.

If the opening of houses for the public worship of God, in this civilized and christian country, form interesting articles for publication in religious periodicals, an occurrence of this nature at Cuttack, it is presumed, will be read with more than ordinary interest; especially as it is the first house exclusively dedicated to the name of the Lord in Orissa, and the first General Baptist Chapel ever erected on the shores of India. The erection of this house, considered in connection with its Mission in that country, form a most important and pleasing era in the history of Orissa. Although to give an account of this circumstance (the opening of a meeting-house so small and insignificant as this must appear to the people of the United States) would probably be thought beneath the notice of the historian, yet it will not be beneath the notice of the christian philanthropist, who looks upon the darkness, superstition, and moral degradation of the heathen world, and anxiously desires, above all things else, to see them emancipated by the preaching of the blessed gospel of the Son of God.

The first G. B. Chapel, it seems, was commenced in May, 1826. The account from which we obtained this information, particularly details all the circumstances of laying the corner stone, the addresses, singing, &c. which cannot especially interest our readers. But we presume that it will be highly gratifying to inform them, that the ground on which this consecrated building is erected, was once occupied by the heathen temple of Ma-ha-deva, one of the most filthy and disgusting Hindoo deities. The place has witnessed some of the most abominable and immoral transactions perpetrated before the image of

the shameful linga; but what a remarkable change, all for the better, has it undergone! Where once stood that obscene edifice, now stands a house devoted to the holy service of Almighty God; where once was worshipped that shameful image, the living Lord is now adored; and where once sounded the din and discordant yell of idol worship, now echoes the cheering voice of prayer and praise to God and the Lamb. What a pleasing intimation does this convey of the approaching, and we hope not very distant day, when these infernal dens of every pollution shall be either destroyed, or, like the one above mentioned, be in part or in whole converted into houses of the Most High.

The Chapel is 32 feet long and 18 wide, surrounded by a good veranda 12 feet wide, except on the north end, where there is a comfortable veranda. The building is composed principally of brick, and covered with a coat of chumam and white wash. The roof is of thatch, which they say, will render the building much cooler in the hot season. The situation is a very excellent one, about midway between the native town and cantonments; from the former, the Hindoo Britains attend; and from the latter, some few European sergeants, &c. It stands just upon the thoroughfare road from cantonments, on a spot of ground which was given to them by one of their Hindoo British hearers. They have had it secured to the use of the G. B. Missionary Society in Cuttack. The writings have been filed in the Judge's Court.

The barnack-master of Cuttack, a very liberal minded gentleman, says the donation, gave a donation of one hundred rupees, which was about one tenth of the whole cost; the residue of which was also raised by donations of friends, principally at Calcutta and Cuttack. The account minutely mentions the order of the services which were performed when the house was dedicated, and also the various kinds of people who attended on that occasion. We close by subjoining the concluding remark of Mr. Lacy, on this subject: "What made the day blessed was the manifestation of divine love among us; for I believe I speak the experience of all, when I say, that it was a day of refreshing from the presence of the Lord; and we were more particularly led to contemplate the period when divine light shall have issued from this house and filled the whole of dark Orissa with its cheering rays."

You will be glad to hear, that our prospects seem pleasing among the natives. We have had a considerable stir among the disciples of Boodhist, at some distance, and one of the number is very hopeful.

G. C. WATERMAN, it appears, has finished his essays—experimental. We are of the opinion that a perusal of them in regular order, will richly pay the reader for his pains. We hope that this correspondent will not yet lay aside his pen. Although he has closed the subject upon which he commenced his labors, there are others of equal importance.

The person who, not long since, sent us a letter from the eastward, enclosing a two dollar bill, requesting a receipt for this and also for a former payment, is desired to write again, (we will pay the postage, if any there shall be), and also another person of Maine, who requested the discontinuance of his paper, stating that he had made payment to one of our Agents, and also that he was taking the Star with another person, and the orders of both shall be obeyed. Both of those letters were displaced in a mysterious manner, immediately after they were received. The like never before happened at our Office, and we shall endeavor to avoid a similar occurrence in future.

JOSE WHITNEY, Esq. of Phillips, is appointed agent for the Star.

### HURON QUARTERLY MEETING.

This meeting was holden at Green Creek township, on the 27th and 28th of October. After singing, prayer, and hearing a sermon, the meeting proceeded to business.

L. Brought up the question of receiving

the church for Eldridge in union with the Q. M.; and voting their order not to be consistent with the order of the house of God, chose Dr. L. Kenney to inform them of the resolutions of the Q. M. and also to carry them a letter instructing them "more perfectly" in the way of truth; and stating the reason they cannot be received.

3. Heard from the churches composing the Q. M. as follows: The church at Plymouth was represented by letters in good standing. Present No. 10. Report from the church at Greenfield by Eld. J. Wheeler—in good fellowship, No. 10. The letter from the Milan church represented them travelling in church order, No. of members, 24. Report from Clarkfield church by Eld. A. Mead. Their No. is 19, in good standing and prosperity. Report from York church by Eld. J. Mugg. They are much reduced as to number. It is at present composed of only 6 members.

4. Voted that the next Q. M. be holden at Clarkfield on the last Saturday in Jan. next, to commence at half past 10 o'clock.

4. Voted that the Ohio yearly meeting be held at Greenfield, on the first Saturday in Sept. next. Mr. Gaius Manger is clerk of this meeting. Eld. Allen Mead officiated as moderator. For several reasons the meeting was but thinly attended by the brethren, and although there were several preachers present, it would hardly have been the appearance of a Q. M. to many of the eastern brethren. About the time we assembled for worship on the Sabbath, the clouds which had worn an unfavorable appearance through the morning, began to pour down torrents of rain, the forked lightning nimbly played through the trackless air, and peals of heavy thunder shook the solid ground. This reminded us of the importance of having our house built upon a rock, so that it fall not and we be shelterless when the floods and winds beat upon it. Although in some respects our circumstances were embarrassing, a comfortable season was realized through the meeting, and there is an encouraging prospect of lasting good resulting from it. Five now stand as candidates for baptism, who will probably soon be baptized and unite with the York church. They all experienced religion two or three years ago, and some of them have never found a people with whom they could unite till lately. Some other individuals, few of which were in a backslidden state, were made to feel the importance of salvation, and I trust some of them are not far from the Kingdom. My heart was dissolved in tenderness, and my eyes in tears to see with what readiness the word was received by many in the place, and to see their anxiety for laborers to be sent among them. Eld. F. G. Carleton, a young preacher from New-York, was almost persuaded to spend the winter in these regions, but he now knows that his conclusions were erroneous. After the meeting I reluctantly left the people, with a mild filled with anxiety for their welfare and proceeded back to my appointments. The excessive rains had made the roads through the woods very muddy, and raised the creeks so that I sometimes had to drive my horse through them, and cross on logs or in a canoe, yet I am richly rewarded for the fatigues of a journey of 80 miles to the quarterly meeting. If some of our brethren could or would take a little more pains to see their destitute brethren, it appears to me that He who has called them to labor in his vineyard would abundantly reward them for their labors of love among perishing mortals. ELIAS HUTCHINS.

Big Island, Ohio, Nov. 6, 1827.

Dr. Burbank.—We wish through the medium of the Star to give some account of the state of the church in Gray and New-Gloucester. About the first of August, Eld. Hubbard Chandler made the brethren a visit, and has continued his labors with them a considerable part of the time since, and the Lord has blessed his labors. A good revival has taken place, and the brethren appear to be coming into gospel order. Some have been reclaimed from a backslidden state; a number have been hopelessly converted, and four added to the church. As some false reports have been circulated abroad, relative to Eld. Chandler's proceedings in this place, which may be injurious to the cause of truth, we consider it to be our duty to make a short statement on the subject.

Eld. Chandler and the Lord has blessed his labors from the October Q. M. to sit in church meeting with the brethren in Gray, on account of trials between members of the church; and in the church meeting we took into consideration the proceedings of Eld. Chandler since he has been laboring here, and he was approbated by the church and committee, and requested by the church to continue his labors with them, which he has done.

In behalf of the committee,

ZACHARIAS JORDAN.

In behalf of the church,

JONAS HUMPHREY, Clerk.

Gray, Dec. 4, 1827.

In the town of Pittsfield, Mass. 300 persons have been converted to the Lord since the first of last March.



## DOCTORS.

### THE BIRTH OF JESUS ANNOUNCED.

Deity was the midnight silence in the fields  
Of Bethlehem; hushed the folds; save that at times  
Was heard the Lamb's faint lull; the shepherd,  
stretched  
On the green sward, survey'd the starry vault;  
The heavens declare the glory of the Lord,  
The firmament sheweth forth his handy work;  
Thus they, their hearts attuned to the most high.  
When suddenly a herald appeared,  
As if a portion of the milky way  
Descended slowly in a spiral course.  
Near, and more near it draws; then, hovering,

Bells,  
High as the peak of eagle, sheding bright,  
Upon the folded clouds, a heavenly radiance,  
From whence was uttered loud, yet sweet, a voice  
Fear not I bring good tidings of great joy.  
For unto you is born this day a Saviour,  
And this shall be a sign unto you,—the babe,  
Laid lowly in a manger, ye shall find.  
The angel saith; when lo! upon the cloud,  
A multitude of seraphim, anointed,  
Sang praises, saying, Glory to the Lord  
On high, on earth, be peace, good will to men.  
With sweet response harmoniously they chanted,  
And while, with heavenly harmony, the song  
Arose to God, more bright the beauteous throng  
Illumined the land; the glowing lion stood,  
Awe-struck with music upreared, and flattened  
head;  
And, without turning, backward on his steps  
Recoils, aghast, into desert gloom.  
A trembling joy the atmosphere prove,  
As heavenward re-ascends the vocal hosts  
Triumphantly; while, by degrees, the strain  
Dies on the ear; that self-deluded fancy  
As if a sound to sweet could never die.

## HYMN.

BY BISHOP NEEN.

I praise the Earth, in beauty seen  
With gardens gay of various green  
I praise the Sea, whose ample field  
Shoals glorious as a silver shield.  
And Earth and Ocean men'd to say,  
"Our beauteous are but for a day."  
I praise the Sun whose chariot roll'd  
In the wheels of amber and gold.  
I praise the Moon whose silvery light  
Gleam'd sweetly through the summer sky;  
And Moon and Sun in answer said,  
"Our days of light are numbered!"  
O God! O God beyond compare!  
If these thy meager works are fair!  
If thus thy boundless gifts are great,  
Of ruined earth and sinful man,  
How glorious must the mansions be  
Where thy redeemed shall dwell with thee!

## MISCELLANY.

### APOCALYPTIC CHURCHES.

Mr. Hartley, an English missionary, visited in March and April last, the cities where were located the seven churches in Asia Minor, to whom the revelator unrolled the awful transcript of the words of God; and it is pleasing that these very churches are still in remembrance, and that the traveller is able to recognize the ruins, at least, of apostolic churches. We have extracted a small part of Mr. Hartley's journal.—*Zion's Herald.*

**Ephesus.**—It was with feelings of no common interest, that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Asia-luck; but the principle ruins of that celebrated city, are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other, and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect, or which are built into the aqueduct and the Turkish structures.

No ruin here strikes me, much as the large mosque, which some travellers have ventured to suppose the church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture; and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated temple of Diana.

I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the ruins of the city of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl, named from its note 'cucuvala,' are fitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also much struck to observe how the moon appears at present to claim possession of the ruins in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. As for the work, the ruins of Ephesus are her house. There is a great peculiarity in the note of this bird; it reminds the hearer of the sound of a watchman's rattle.

**Laodicea.**—The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest that it was large, populous and splendid; there are still to be seen an amphitheatre, a

theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Indeed, myself and my fellow-travellers, the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea: we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the Gospel imparts, would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect of a single soul leaving the individual without being infected with a dangerous contagion.—Though circumstances are somewhat different in modern theatres, it is generally to be apprehended that the results are not dissimilar: how many a youth who awakened the best hopes, has been utterly ruined by these entertainments!

**Philadelphia.**—As we drew near this place, April 23d, I read with much interest the Epistle (Rev. iii. 7-13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just begun their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The fear of christianity must still order modern Philadelphia. Were Christ himself to visit it, would he not weep over it, as once over Jerusalem? Alas! the generation of those who kept the word of our Lord's patience is gone by, and, as in too many other parts of the christian vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous christian population: they occupy 300 houses; divine service is performed every Sunday in five churches, and there are twenty small descriptions, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? There is now the word of our Lord's patience?—It is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not!

**Sardis.**—April 26th. This morning I have visited Sardis;—once the splendid capital of Lydia, the famous residence of Croesus, and the most striking object at Sardis is the temple of Cybele. It was filled with wonder and awe, at beholding the two stupendous columns of the edifice which are still remaining: they are silent but impressive witnesses of the power and splendor of antiquity.

## "OUR FATHER."

There are few serious and thoughtful people, who have not felt the importance of the request made by the disciples to our Savior: "Lord teach us to pray." The distance between man and his Creator is so immense, and there is something so awful in approaching voluntarily into his presence, that nothing, but the most exalted virtues, or the most sinless purity, can seem to embolden natural man to hold regular communion with Him, who inhabits eternity. Opinions of this fearful kind, however, would have a tendency to destroy, or to corrupt all the principles of religion in the human mind. They would teach either to excuse us, in our opinion, from the service of God, and thus gradually lead us to live altogether without "Him in the world;" or they would dispose us to approach Him with the distinct terror of slaves, to mingle the gloom of superstition with our religious service, and to worship him, "not in spirit and in truth," but with the dark and ceremonial rites of a constrained homage.

The model which is here given us of christian prayer is very different. It banishes at once from our imaginations, all

the fears so natural to morality: It is "our Father:" to whom it teaches us to speak: it is that name so dear and venerable, which it brings forward with all its associations to our minds; the name which all men have known, and id, which all have been taught to trust, and which cannot be pronounced without awakening in every heart the feelings of confidence and love. The first law of our faith is: That we should love the Lord our God with all our heart, and all our soul; the second; that we should love our neighbor as ourselves; how beautiful both these precepts are illustrated in the form of the words we are considering, and how powerfully they blend in the same moment, benevolence to man with devotion to God.

From the New-York Morning Courier.

## BOTANICAL EMBLEMS.

### The Cypress.—Emblem of Death.

The Cypress is an evergreen. Bend its trunk downwards, and no shoot ever springs forth—thus death bends the form of man to earth, and it rises not again. The verdure of the cypress is dark and unvarying—the glow of summer and the frost of winter alike fall upon it ineffectually—in this it is a striking emblem of enduring and inconsolable lamentation, unchanged by time or season. With the ancients it was the type of despair. It is lofty, wide-spreading, and fruitless. Its extensiveness is a type of the wide and shadowy expanse into which death holds dominion, and its fruitlessness denotes the desolate barrenness of the grave. It is consecrated to funeral ornaments. In eastern climes, they wreath around the brow of the dead cypressal leaves, and its gloomy branches overshadow the tomb. At the ancient Roman funerals, when the pile was lighted, it was surrounded by cypress trees.

### The Cinnamon.—Emblem of injured Innocence.

To obtain the fragrance of the cinnamon, you must bruise its rind—to taste it, you must break it. The emblem is beautifully illustrated in Lalla Rookh.

"The dream of the injured, patient mind That smiles at the wrongs of men, Is found in the bruised and wounded rind Of the cinnamon, sweetest thine."

### The Lupin.—Emblem of Slavery.

Its flowers grow in white branches, in the form of a chalice, the cup defiliated. It is destructive to the soil, combining its strength, and destroying all other plants in its neighborhood. Could slavery find a fitter emblem?—Slavery, which exhausts the moral sinews, and destroys the moral strength? Is it not calculated to bring destruction upon the soil where it exists? Was not this the fate of Hayti, one of the "cane planted slaves?"

"More lovely than clouds in the west,  
When the sun, faintly tinged the waves with his  
Sinks down in the ocean to rest."

### Black Thorn.—Emblem of inward Sorrow.

Its blossoms are fair and tempting to the eye—so are the smiles, the softness, and sparkling in the sunbeam. But their beauty is evanescent, and beneath them are hidden long black thorns and dark leaves. Thus does assumed gaiety hide a gloomy heart—the smiling lip and the cheerful brow belie the deep sadness which broods below. To this dissimulation proud minds are prone, veiling their grief from the impertinence of curiosity, and the insults of pity—like the beam which Moore tells us,

"O'er the face of the waters may glow,  
While the tide runs dark, the coldness below,  
So the cheek may be tinged with a warm sunny smile,  
While the cold heart to run runs darkly the while."

### Mandrake.—Emblem of a Guilty Conscience.

This plant is dark and gloomy; it seeks the shade, and is noxious to the earth where it grows. If its leaves are plucked, after the night dew has descended, they utter a sound like a human cry. So guilt flies to the shade, and empowers every thing around it; and so, when innocence sleeps calmly on its midnight pillow, guilt shrieks under the infliction of a merciless conscience.

"The phantom forms—ah! touch not them,  
That dwell the murderer's light;  
Lark in the leafy Mandrake's stem,  
That shrieks when torn at night."

## AMERICAN LAKE SCENERY.

The North American Review, just published, contains a long notice of "McKenzie's Tour to Lake Superior." The following is a striking account of a granite bluff of surprising elevation.

On the 17th of July, our party arrived at Granite Point. The back country here begins to be lifted into high hills and mountains. Mr. Schoolcraft named this point Granite Point, because the geological character of the shore here changes to rocks of that class, a granite bluff of two hundred feet in height rising at this place out of the Lake, connected with the main shore by a neck of red and grey sandstone in horizontal layers. Mr. Kenney gives the following animated description of his clambering to the extremity of this point.

"Descending from rock to rock for about thirty feet, I seated myself on a ledge that projected far out into the lake, to survey the scenery and contemplate the motion of the waters that in towering waves would

roll against these rocks as if in a rep, and unconscious of their approaching destiny, till awakened by the shock of the contact, when they would mount high in the air, and fall back into a thousand parts, and be swallowed up by their successors, which on reaching the same point, met with the same overthrow. I had been observing these waves for some minutes, when a mother duck with her brood of younglings, 10 or 12 in number, and which appeared to be only a few days old, swam out from behind a projection of a rock, where the water was comparatively still. She was, on seeing me, greatly alarmed, and with both feet and wings made her way into the lake, and on getting ashore of her brood, would turn back and flap her wings on the water, and then away again, till presently I saw her as she would mount over the top of the wave, and her little family looking like a flock of ducks.

We make this extract as presenting a pleasing view of lake scenery, and as answering the inquiry so frequently suggested by a sight of the migratory flocks, that, through "the desert and illimitable air," wind their way northward each season. What region brings their long and lofty pilgrimage to a close?

There are clusters of islands rising out of the lake in the neighborhood of this point, which the author supposes may once have formed an elongation of the point. Such a supposition finds countenance in the geological character of the neck of Granite Point, uniting it with the main, which, according to Schoolcraft, is sand, alluvion, covering a friable sandstone, which is incapable of withstanding the action of the waters, like its associate masses of granite, and which will doubtless one day wear away, and leave the present extremity of the point an island.

**Elective Franchise.**—Dr. Franklin was once a member of a body in which it was contended that a certain amount of property (fifty dollars we think) should be required for voting. The doctor was opposed to it. "To-day," said he, "a man owns a jackass worth fifty dollars, and he is entitled to vote; but before the next election the jackass dies. The man, in the mean time, has become more experienced; his knowledge of the principles of government, and his acquaintance with mankind, are more extensive; and he is therefore better qualified to make a proper selection of rulers—but the jackass is dead, and the man cannot vote." "Now, gentlemen," said he, addressing himself to the electorate, "what is the qualification?" "Pray inform us, in whom is the right of suffrage? In the man or in the jackass?"

**Sincerity.**—The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words. He suppoth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop. He is consistent with himself; he is never embarrassed. He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart. He is true in friendship, he reproveth in freedom. But the hypocrite passeth his days in perpetual war: his tongue and his heart are for ever at variance. Oh fool! the children of wisdom shall mock at thy cunning; in the midst of security thy cunning is stripped off, and the finger of derision shall point thee to scorn.

**Slander.**—A slanderer is a common enemy. All considerate persons know and feel this truth, and guard themselves with watchful care against his attacks. So far as their circumstances will permit, they shun and warn their children and friends to shun his company. Not mere suspicion, but a well founded and deeply felt conviction of his hostility to the common interests of men, meet him wherever he goes. His presence creates only pain. His tongue is a blast upon human comforts, and his name is an additional spot upon the human character. He that uttereth slander is a fool," Prov.

**Force of example.**—Three things are necessary to constitute the most powerful and influential man in the world: Sound principles, talents to explain and defend them, and examples to illustrate them. Lord Peterborough, when on a visit to Fenelon at Cambray, was so charmed with the virtues and talents of the archbishop, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

**A Father's Counsel.**—I would warn you against listening to any thing bad; we have so much evil within us, that it is very unwise, as well as sinful, to add to it by hearkening to a bad story, a bad song, or a bad toast. They will be retained by the memory, while good things are forgotten; and therefore, O my son, to hear the instruction that comes to us from the words of knowledge," Prov. xiv, 27.

Strong and sharp as our wit may be, it is not so strong as the memory of fools, or so keen as their resentment; he that has not strength of mind to forgive, is by no means weak enough to forget!