

MORNING STAR.

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COMMUNICATION.

FOR THE STAR.

Report of the Limerick Sabbath School Society, auxiliary to the Maine Sabbath School Union.

For about ten years, Sabbath schools in various forms have been maintained in Limerick. Several years since, a Sabbath School Society was instituted; but it did not exist long, nor accomplish much. This may be ascribed to three causes. 1st. To its not being confined to those who, from religious feelings and principles, would be heartily engaged in the object. 2dly. Its not being connected with one central Society, with which a correspondence might be kept up. 3dly. Its not having a library.

In the fall of 1826, a Sabbath School Society was formed in this place, in connection with the Maine Sabbath School Union, and a greater interest was manifested in the cause than ever before exhibited. The plan of forming a respectable library was a powerful recommendation of the Society. It was proposed in a meeting of the officers of the Society, that as schools on the Sabbath had not flourished, it would be best to limit all our influence to the promotion of religious lessons in the Town schools, hoping that by this means more extensive good might be done, than by one Sabbath school in the centre, and which would be chiefly limited to one religious society. But as summer advanced, and the measure proposed was to be adopted, it was strongly felt, that if there was no school on the Sabbath, there would be no visible token of regard for the spiritual welfare of the young; and there would be no public testimony to the importance and obligation of instructing them in religion. Much attention might be paid to the religious education of the young in Town schools, but it would be out of sight, and some public measures were wanted which would speak emphatically to parents and to the community. Schools on the Sabbath were therefore formed, and with greater success than we have ever before had.

After these had been established, it was recollected that it is the common method of Divine Providence to bestow no blessing richly, without being solicited in prayer; and it was felt that a new sort of special prayer might be the reason that no more success has attended Sabbath schools in this place. The Sabbath school concert of prayer was accordingly set up, and was attended in a very encouraging manner. The library has been a most important auxiliary to the Society. The books have been extensively read by the young. They have given instruction to fathers and mothers, and persons who have had the experience of three score years and ten, and of four score years have found pleasure and profit in reading them. It is not easy to estimate too highly the value of a Sabbath school library in a country town, where families are not well supplied with books calculated to interest and instruct children and youth, and to form in them a habit of useful reading. The library is accessible to all the scholars of the Sabbath school, and to all who pay a small sum of money annually, which at the disposal of the Society. It is our intention, by this means, to gradually increase the number of our books. The sum which is to be paid by the individuals of the Society, is small, not exceeding 25 or 50 cents annually; which none would realize if spent for their pleasure; and what can be a greater or more rational pleasure than the reflection, that we have contributed in some degree to disseminate the principles of virtue among the rising generation, thus raising an effectual barrier against the inroads of vice. Our library might

also be increased by donations of books. These placed upon our shelves would be extensively read, and the giver would receive an ample reward in gaining, by this means, the privilege to use the books of the library.

The only text book used, is the Bible. The lessons are short, and in selecting them, it is a governing principle to take those parts of scripture, which convey the most important truths. The teachers ask questions and explain the lessons, and endeavor to inculcate the plain and simple truths of the Bible, studiously avoiding any occasion for the ancient contention, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

We should exceedingly regret that there should be any jealousy on the part of parents towards the teachers of their children in the Sabbath school, and if any jealousies are indulged, we think they would be at once removed, if parents would occasionally attend the schools. We depend in a great measure upon the exertion of parents for our success. It is true that the teachers can point out lessons to the scholars, bear them recite, and make remarks; but they cannot be with them when they are out of school, neither can they gain their attendance except by solicitation. It is to parents that we must look, to see that their children promptly and constantly attend the school, and it is by the influence of the parent, that the child thoroughly studies its lesson. There might be a greater number of scholars, indeed to attend the school. In this town there are eight school districts. The average number of scholars belonging to the Town school in each district, is more than 50. The average number of scholars who have attended the Sabbath school during the past season, is about 40, which is not equal to the number of scholars attending the Town school in any one district. A little exertion by parents, would greatly increase the number. It is believed that this subject has never been so deeply felt by the past season, than formerly. We hope the feeling will become more intense, and that our schools will be thronged; for in them are sown the seeds of virtue and religion, which will spring up and yield some thirty, some sixty and some a hundred fold.

No. schools, 2. Male teachers, 7. Female teachers, 3. Male scholars, 35. Female scholars, 43. Books in Library, 132.

Besides these 75 attended to religious lessons in the Town schools during the summer, and studied the same lessons as recited in the Sabbath schools, and most of them have received two tracts as a token of approbation.

Limerick, Dec. 10, 1827.

MISCELLANY.

From Zion's Herald.

THE DEPARTED SPIRIT.

"O sacred soul of every soul,
In what unseen celestial sphere,
The spirit of the perfect dwell,
Too pure to rest in sadness here."

How fraught with interest is the question here asked, by the poet, to every human being. While surrounding the death-bed of some dying friend, who has been the partner of our joys and sorrows, our fears and hopes, our labors and toils; whose whose soul has been renewed, and whose sins forgiven, how naturally does the thought arise in our minds, where will the spirit dwell? Where is situated, in the regions of immensity, that beautiful city, of which we read, whose gates are of pearl, whose streets are of fine gold, which needs not the light of the sun, nor of the moon, and through which the water of life flows, clear as crystal, proceeding from the throne of God and the Lamb?

Alas! we cannot tell. We know that there are mansions prepared for the spirits of the just, and that on their disunion from the body, they will enter these mansions and dwell for ever in perfect and uninterrupted felicity. But how far the spirit has to wing its way, after leaving the body, before it arrives at the highest heavens, the peculiar residence of God, of angels, and all holy beings, we know not. The dying hour, therefore, of the recipient of glory, is a life of deep interest, and opens a wide field for contemplation, to the pious and reflecting mind. With the deepest emotions we gaze upon the dying saint, as the soul is struggling to get loose from the body. We watch the laboring breast; the faltering tongue; the heaving sigh, till the last pulse has ceased to beat, and the blood to flow; and then as the eye, which has so often beamed upon us and cheered and enlivened the dull and gloomy hours of life, is closing

for the last time, on all terrestrial objects, not to be opened again till the morning of the resurrection; then it is that we inquire with the deepest interest for the residence of the departed spirit.

"Rooms it the crystal fields of light,
O'er paths alone by angels trod,
Its robes with heavenly lustre bright,
Its home the paradise of God!"

In imagination we trace the spirit's upward flight; as we behold it attended by guardian angels, moving on with the rapidity of thought; passing by the sun, moon, and stars; and, finally, arriving at the heaven of heavens, and entering in. We behold it introduced to the society of heaven, we see it walking the golden streets of the New Jerusalem clad in bright array; we imagine the pure and sanctified spirit calling to remembrance the passage so often read and meditated upon while on earth, "Eye hath not seen; nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Finally we behold it kneeling around the throne of God and the Lamb, and commencing its employment for eternity in a song of praise to Him who sitteth upon the throne, and to the Lamb for ever and ever.

We have now witnessed the dying scene of the Christian, and in imagination have followed the spirit's flight to heaven; seen it introduced to its blessed society, and left it commencing its blissful and never ending employment. But, after all, we must confess that we are in the dark, and know but little of the enjoyments and employments of departed spirits and must so remain till mortality shall have put on immortality and death is swallowed up in life.

D. A. T.

From the Christian Mirror.

THOUGHTS ON ETERNITY.

Nothing in this world is stable.—We put our trust in riches, and in a few days we lose all our earthly possessions.—We place our confidence in friends, and we are too frequently betrayed. In what then, can our confidence be placed? In what can we with safety trust? What is there that does not fade away, and ere we can firmly grasp it, vanish? I answer, it is religion and religion only. Let us place our confidence in God—let us lay up for ourselves treasures in heaven, and then we are safe. If we have an interest in Christ, when our earthly possessions fail, then we are sure of possessions in heaven. How great must be the joy of the Christian, when, at the last hour, his dear friends are raised, and he sees his Savior, whom he has faithfully served on earth, occupying his heavenly throne—when he hears him say, "Come and receive the reward of your toil." Then he will feel that he did right in serving the Lord. Then he will know what it is to have a Protector in heaven. But, on the other hand, how must the sinner feel when he is awakened by the voice of his Judge. What must be the feelings of him, who sees that his life would be eternal, and he would never be called upon to answer for his sins, when he hears his Judge, whom he has despised and rejected, when he hears him say, "Depart into endless misery." Then he will say, "O that I had thought of eternity before I was called to die." Now I see those whom I despised on earth, rejoicing in the society of their God, while I am cast into outer darkness. Why do I neglect to attend to the all important subject of religion? Why did I refuse the offered terms of salvation? O that I had but one day, one hour allowed me wherein to repent. But, alas, even that is denied me, and I must be consigned to perpetual torment.—Reader, if you wish to escape the punishment of the condemned sinner, fly to Christ. If, when the heavens are on fire and the earth melts with fervent heat, you wish to have one upon whom you may call for protection, fly to Christ. He is ready and willing to receive you—his arms are stretched out to you, and he is saying, "Repent, repent, for why will ye die?" O then, why will you not receive him? Why will you turn away and perish? O poor, thoughtless sinner, think of it, think of it, I beseech you, before it is too late: before the door of heaven shall be closed and you shut out for ever! W.

The pious Girl and her weeping Father.

A lady addressed the following letter to the secretary of the Blackburn Religious Tract Society: the fact it contains will no doubt be interesting to our young readers:—

"We do not give away our tracts, but only lend them, and always desire the children to bring them back, when they have read them, and we then exchange them for others. One of our scholars had in the 'Sinner's Prayer' lent her lately,

and returned it; but she thought very much about it, as her father was in the habit of profane swearing. She was at the time in a very bad state of health, but we did not think her dangerously ill, and paid but little attention to her; her parents only were acquainted with the state of her mind, and were not very competent to give her that direction which she then so much needed.

"Some weeks afterwards, on a Monday evening, her father came home from his work, and finding something wrong in the family, broke out into such an outrageous fit of swearing as quite to alarm the child, who was gone to bed. She immediately got up, ran down stairs, and throwing her arms around his neck, begged him, in the most pathetic manner, not to swear. But on this her feelings and weakness so much overcame her, that she fell down, apparently lifeless, at her father's feet, when he raised her with all the tenderness of a fond parent, and, on recovering her senses, he asked her why she had given herself so much trouble, she replied, 'Because, father, you should not swear.'"

"The next day she went to a girl in the school, who, she knew, had the 'Sinner's Prayer,' and borrowed it from her, but did not say for what purpose she wished it. Finding a convenient opportunity, when her father was alone in the house, she went to him, saying, 'Father, I have got a little book here; will you read it for me?' He took the book, but when he saw the title, would have instantly returned it, had he not expected him, with much tenderness, to read it; so she, to please the child, he sat down beside her and read it. It pleased God to bless the reading of the tract to his soul, and I am happy to be able to add, that he was never known to swear any more after that time. The child did not long survive, but she lived long enough to see a reformation in her father's conduct, and died happy in the Lord, before she had attained her 14th year."

enny to the genius of christianity is exhibited in the new testament and exemplified in the temper and life of its great author, who does not readily acknowledge its powerful tendency to make societies and individuals happy. Where unanimity, sympathy, brotherly love, piety, generosity, candor and courtesy are cultivated, there happiness will reign. Whenever the genuine spirit of christianity prevails there will be the existence and prevalence of those amiable graces. Saint Paul had the advantage of a liberal education, possessed a benevolent heart and shewed himself master of a respectful and polite address. Brotherly kindness and charity were characteristics of the Apostle John.—St. James in his epistle recommends and inculcates a candid, benevolent disposition, and cautions against envy and bitterness of spirit. The rules for the conduct of human life, as laid down in the gospel, discover so much wisdom and excellence, as prove to be from a divine origin; and a man can exhibit no greater proof of wisdom than to submit himself to the gentle and convincing influence of his heart and acquiesce in its authority and influence. If he who is under the guidance and impression of this religion, is pure in his sentiments, peaceable in his behavior, and gentle in his manners.

THE WORLD ASLEEP.

The whole world is, with respect to a future state, as it were fast asleep. In this night of universal darkness and ignorance, the greater part are dreaming in their sleep, and believing themselves to be broad awake, are verily persuaded that all is real, because their dreams are regular. Yea, like night-walkers, they perform the actions of a busy world in their sleep, and are confident that they are in the full use and exercise of their reason, they wage war, they buy and sell, they marry and are given in marriage, and weary and fatigue themselves in this continual dream. Now, who can persuade us in a dream, that either we ourselves are dreaming, or those we talk with in our dream? This is the true but melancholy condition of the most part of mankind. They dream, while they think themselves to be awake, and slumber over the day of life, while they seem to exert the greatest activity to obtain solid and substantial good.

Alas! neither admonition nor reproof, nor the sad example of ten thousand dreamers who have gone before, can awake individuals, till they are led by the hand of death behind the curtain, and made to look at once full on a world of spirits. Nor is the general race of slumberers to be roused till the last trumpet sound in their affrighted ears, and eternity expand awful and unknown in their staring eyes.

There are, however, a few, (and but a few, alas!) who are spiritually awake, and whose thoughts pierce through the dark shadows of this dismal night, into the light of glory, and the regions of bliss. Such look beyond the glittering tapers and deceitful glow-worms of honors, riches, pleasures, and amusements, which are the present chaff (which should be the shame) and future chaff (which shall be the sorrow) of a lethargic world. And yet in this imperfect state, even they are but like men struggling with the darkest part of the night-watches waiting for the morning light, and wishing for the perfect day. Such, however, are the only persons who have their loins girt, and their lamps burning, in expectation of the Bridegroom, at whose coming the day will break, the shadows flee away, and the light seven times brighter than the noon day sun, shall shine for ever on them. Then, and not till then, shall the darkest pass, and the true light without interruption shine. While in the dark we wander, while in the gloom we grope, waiting for the longed-for day, we are ready to fall asleep, and to spend our time in slumbering thoughtlessness, in drowsy inactivity; but when the light of glory shall spring, upon us for our conversion, when the light of communion spreads round us, then, unconscious of the falling shades, unconscious of returning night, divine strength from the Rock of ages shall invigorate every power of the mind to adore the Most High, with all the adoration of seraphic love, an exercise as agreeable as it shall be uninterrupted and eternal.—*Rep. Tr. Mag.*

MORNING STAR.

LIMERICK:

THURSDAY, DECEMBER 27, 1827.

THE CLOSE OF THE YEAR.

The closing period of a year is a season peculiarly adapted for reflection and consideration. The arrival of the first of three hundred and sixty days is an event strikingly calculated most seriously to remind the thoughtful of the "Great day of the Lord," which indeed is at hand, in which it will be said, with an emphasis that will thrill to earth's remotest bounds, and sublimely echo through the vast expanse of ether, that "time shall be no longer." The active mind labors in vain to recognize the events of futurity. The greatest genius "of earthly mould," cannot possibly foresee the most trivial occurrence, that will transpire on the first day of the ensuing year; for "we know not what shall be on the morrow." But the memory, strong and retentive, can be directed backward, and it can grasp, and bring along with it, the general and most prominent events which have happened during the year now closing. Many of these are worth registering in the volume of "fond reflection," and should be deposited in the archives of the devoted mind.

The year now terminating has been exceedingly fruitful in events of various kinds. Some parts of the earth have been in a "third communion;" and some of the nations have been arrayed in warlike apparel. Oppressed Greece has supported her powerful struggle for independence with "a spirit undaunted and courage bold." Although a mixture has been in her cup, adversity as well as prosperity, yet her case is very hopeful. She has had much aid from other friendly nations, in which our own has taken a part. But much remains to be done, and it seems, according to foreign accounts, much more will, probably, speedily be done to assist afflicted and oppressed Greece, to break off the Turkish Gallic yoke, and enable her to gain a rank among the independent nations.

The situation of our own happy country demands the grateful homage of her citizens. "Virtue exalteth a nation, but sin is a reproach to any people." Peace and plenty have been within our borders during the year. Some small appearances of difficulty, however, have been realized within a few months past. The unsettled line, termed "The Northeastern Boundary" betwixt Maine and the British Provinces, has occasioned some unpleasant transactions. An American citizen is now in prison at Fredericton, by virtue of the British authorities. Some other

who inhabited the disputed territory, have abandoned their residences, and, in a great measure, sacrificed their property. Our government is turning its attention to this subject with all possible perseverance. It is ardently hoped that those small misty clouds, that have been gathering over the North-east part of our state, and which seems, in some faint degree, to forebode a greater storm, will be wafted away by a well directed current of wholesome air, presently proceeding from the South West; and that a clear sky and a beautiful sunshine may again be seen in that part of our horizon.

The twentieth Congress has just commenced its first session. The financial state of our country, according to the President's Message, and the Documents accompanying the same, is as favorable as could have been expected.

There seems to be a universal excitement in the public mind, relative to the question, Who shall be our next President? This political struggle was commenced some time since, and it seems to be carried on with increased eagerness. In this we take no active part. We occasionally, however, offer up our prayers to that Being who upholds the nations of the earth, that he would graciously be pleased to bless "all who are in authority," that we may lead peaceable and quiet lives in all godliness and honesty; and that such a course may be pursued by the enlightened people of these United States, relative to their elections and all things else, as shall be best calculated to promote their union, increase their prosperity, and perpetuate their independence.

Before we conclude our remarks on this occasion, we feel disposed to invite the attention of our readers to a subject far more interesting to the Christian.—The year now closing, has been peculiarly distinguished by the Divine hand, as a season of prosperity and success to the Redeemer's Kingdom in the earth. Zion has enlarged her borders in a wonderful manner. New churches, more or less, among all the Christian communities have been organized; and large additions have been made to many which had before been planted.

It is charitably believed, that thousands who were sinners when 1827 commenced, will be saints in the commencement of 1828, having, by the grace and mercy of God, experienced a translation from the kingdom of darkness to that of God's dear Son, in the course of the year; and although some of Zion's faithful watchmen have left her walls and gone to the upper Jerusalem, many young Ephraims have been raised up to receive the falling manna of those Elijahs, and to take Zion by the hand.

In conclusion, we would invite the attention of our readers to a subject still more solemn.—Many who were alive, active and promising on the first day of last January, have been removed to that land whence there is no return; and will not be permitted to celebrate the "New Year" as usual with their former associates. The silken bands of matrimony, in many instances have been sundered by the powerful hand of voracious death. Many a fond parent has been called to part with a devoted child; and hundreds of endeared children, have been necessitated to bid their fond parents a long adieu. Multitudes, indeed, have gone to their long home, and the mourners go about the streets. May the living lay these things to heart, and so number their remaining days (we may not have another year) as to apply their hearts to wisdom, that when the end of life cometh, they may depart in peace, and dwell for ever in that "land of pure delight," where time will not be measured by years.

MARION QUARTERLY MEETING.

This meeting convened at Harmony township, Clark county, Ohio, on Saturday, 24th of Nov. After singing and prayer, for wisdom to direct us to act on the concerns before us, as shall be for the advancement of the cause of Christ, Eld. Hutchins delivered a discourse, which was followed by appropriate remarks from Eld. J. Dunlap. We then proceeded to business. Elders S. D. Wyatt, S. Bradford, E. Hutchins, J. Dunlap and J. Wallingsford were invited to a seat in the meeting. Eld. S. Bradford was chosen

moderator, and E. Hutchins, clerk pro tem. The reports from the churches which compose this meeting, were as follows:—The church in Marlborough, in good standing, and still striving to walk in the truth. The church at Mill Creek, represented themselves to be in a dull and dark state; but some still remember Zion, and are praying for her prosperity. The churches in Harmony, some trials, but still striving for the faith of the gospel. One added since the last of M. A. heard from the church in Pleasant by Br. S. D. Wyatt; they are under some trials. The churches at Marion and Big Island were not represented.

A letter of correspondence, presented by Br. J. Wallingsford in behalf of a body of brethren, commonly called United Baptists, was read. We also learnt, by Eld. J. Dunlap, the faith and order of those brethren; and we induce a hope that a correspondence may be productive of good, both to them and us, as an acquiescence and increase of Christian union appears to be their object. Voted to refer this correspondence to the consideration of the yearly meeting. Voted to hold the next quarterly meeting in Marion on the 14th Saturday in February next. Voted to close this meeting.

Three preachers, members of the society above mentioned, were present. All of them preached in the course of the meeting. At the close of the meeting on Lord's day, we broke bread; after which we parted in love, in hope of meeting in a glorious immortality, no more to part, but with perpetual songs of praise surround the throne of God, and be his servants forever. R. HUTCHINS, Clerk.

It will be perceived by the foregoing minutes, that a correspondence between the brethren commonly called United Baptists, the minutes of whose association and their circular letter follow, is commenced. It will be seen that their proceedings are somewhat different, in their meetings from those of the Freewill Baptists. "It is not strange," says Elder Hutchins, "that they should proceed, in some respects, in doing their church business as the Regular Baptists do, as most of them came out from that people." We are informed by Eld. H. that their views of the doctrine of Christ are similar to ours. They take the scripture for their rule of faith and practice, and have no Articles of Faith, Creeds or Discipline, besides the Bible. They have expressed a desire to unite with us, but prudently wish for an opportunity for a proper examination of the views and sentiments of each other; so that no dissatisfaction from the want of this information, should afterward arise.

MINUTES

Of the Yearly Meeting of the United Baptists, which was held on the 14th, 15th and 16th of September, 1827.

An introductory Sermon was delivered by Eld. Dunlap, from Philippians iv. 8, 9.

Churches.	Messengers.	By prayer.	By offering.	By collection.	Total.
Deer Creek	J. Dunlap, J. Dolan	0	0	0	0
Big Island	J. Dunlap, J. Dolan	0	0	0	0
Marlborough	S. M. Kinney, J. D. Wyatt, S. D. Wyatt	0	0	0	0
Mad-River	S. M. Kinney, J. D. Wyatt, S. D. Wyatt	0	0	0	0
Union	No messengers	0	0	0	0
Little Miami	Owen, A. Patterson	0	0	0	0
Massies crk.	J. Wallingsford, J. Briggs	2	2	0	4
Little Darby	No messengers	0	0	0	0
Rocky Spring	James Johnson	0	0	0	0
Buddy Creek	No messengers	0	0	0	0
		2	2	0	4

- 1st. Chose Eld. James Dunlap, Moderator. A. Patterson, Clerk.
- 2d. All the brethren in Christ, present, invited to a seat.
- 3d. Circular letter called for, and read. Agreed that a committee of four brethren be appointed to correct and arrange the same, and that it be approved of.
- 4th. Agreed that we adjourn until tomorrow at ten o'clock.
- 5th. Saturday morning 10 o'clock, after praise and prayer by the moderator, entered on the business of the day.
- 6th. Agreed that a corresponding letter be sent to the brethren, denominated "Freewill Baptists," at their quarterly meeting.
- 7th. Agreed that brethren Wallingsford and Owen bear the same.
- 8th. Agreed that brother Wallingsford prepare the Circular for next year.
- 9th. Agreed that quarterly meetings be held as follows: On Massies creek, third Lord's day and Saturday preceding in December; Johnson, Thomas, Owen and Kinney attend the same. At the Union meeting-house, town of Monroe, second Lord's day and Saturday preceding in June, 1828; Owen, Johnson and Dunlap, attend the same. Deer Creek, first Lord's day and Saturday preceding in

July, 1828; Johnson, Thomas, and Kinney attend the same. Buck Creek, fourth Lord's day and Saturday preceding in May; McKimney, Owen, Thomas and Johnson attend the same. Buddy Creek, second Lord's day in February and Saturday preceding; Johnson, Thomas, Owen and Dunlap attend the same. Little Darby, second Lord's day in August, and Saturday preceding; Johnson, Owen and Wallingsford attend the same. Rocky Spring, first Lord's day in April and Saturday preceding; Wallingsford, Thomas and Dunlap, attend the same.

Agreed that the next annual meeting commence on the Friday preceding the fourth Lord's day in September, 1828, at the church in Little Miami, in Green co., at the dwelling of Jacob Durst.

The meeting was then closed by prayer, by the moderator.

JAMES DUNLAP, Moderator.

A. PATTERSON, Clerk.

CIRCULAR LETTER.

The elders and brethren, composing the Association held at Monroe, on the 14th, 15th and 16th of September, 1827, sendeth salutation.

DEAR BRETHREN.—Through the mercy of God, we have met once more, in our yearly meeting, and desire to direct your minds to Him, who watches over Zion, who never sleeps nor slumbers, but remembers that we are dust, and has preserved us in mercy, and has often given us the privilege to get together in heavenly places in Christ Jesus; the immutability of Jehovah's covenant confirmed by an oath, has afforded strong consolation to those, who have fled to the city of refuge, provided in the gospel. Some of our friends in whom we once delighted, are gone to the world of eternal repose. Beloved brethren suffer a world of exhortation; while we direct you to those duties which are incumbent upon us, as members of Christ, and children of the first born; it is our duty to meet for the public worship of God. There is a happy correspondence between our obligations to God, and to each other, so that if we have first given ourselves to Him, securely to one another by his will, we are not our own, but belong to him who has bought us with a price. From the New Testament we learn, that the primitive disciples met the first day of the week, for the worship of God; with joy they repaired to the house of praise. And in the name of Jesus their risen and exalted Redeemer, they broke bread, offered thanks, and paid homage to their heavenly Father. Paul exhorts the Hebrews to forsake not the assembling of themselves together, by the manner of some. Brethren let us take heed to ourselves, and examine our ways, we are not aware of the evil of our example. It is our duty to meet for the worship of God, for the comfort and edification of the body; and should the Ministers be absent, we should assemble together to exhort one another, to pray with and for each other, that the body may make increase, to the edifying of itself in love. The Psalmist looking to the reign of the Messiah, said: Thy servants shall bless thee; they shall speak of the glory of thy Kingdom, and talk of thy power. It is our duty to meet for the worship of God, for the comfort and edification of the body; and should the Ministers be absent, we should assemble together to exhort one another, to pray with and for each other, that the body may make increase, to the edifying of itself in love. The Psalmist looking to the reign of the Messiah, said: Thy servants shall bless thee; they shall speak of the glory of thy Kingdom, and talk of thy power. 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DOCTRINE.

From the Christian Advocate.
THE MAGDALEN.

Behold the trembling female now approach,
With countenance the Savior's sacred feet;
No look unkind—no word of just reproach,
Doth her poor, drooping, fainting spirit greet.

Those pearly drops, wrung from a heart distressed,
Speak with loud eloquence her nightly woe;
That piercing sigh bespeaks a mind oppress'd,
But to her Savior she's resolute to go.

With all her anguish and all her pain,
Approach his presence and his grace receive;
Urg'd by the hope that she her sin might gain,
And be permitted to behold his face.

For she had wander'd from the paths of peace,
In error's ways with devils steps had trod,
Unnumber'd times rejected heavenly grace,
Nor fear'd the anger of the angry God.

Doubt oft doubt arose—"Will Christ receive
A wretch so vile, ungodly, and unclean;
And can He still His all His sins forgive?
For I the chief of sinners sure have been."

"But if I stay from Him I sure shall die,
Eternal sorrow's dread portion be;
I can but perish! I'm resolute to try,
And mercy, mercy shall be all my plea."

She ventures now, while sweet inspiring hope,
Soft whispers to her drooping, sinking soul;
Shake off thy fears, thy doubts shall all be o'er;
His grace shall make thy wounded spirit whole.

Lo! at his feet she threw her load of cares,
And from the box she pour'd the ointment there;
Then kiss'd, and wash'd them with her truckling
tears,
And kindly wiped them with her flowing hair.

Mildly he spoke—"Thy sins are all forgiven,
Thy faith, thy love shall save thee from the price;
Fierce, trembling mourners, there have gain'd their
heaven."

Then joy ecstatic sparkled in her eyes,
"My sins forgiven!" my sorrow bold to cease?
The news how joyful! and the sound how sweet!
Was it my voice which said, "I have found peace?"

Or, was fancy, was it all deceit?
"Say, if thou art, my Jesus and my friend,
Again be mine and joy fill all my heart;
For this kind art I'll all his steps depart,
Nor from my Savior will I e'er depart."

"With him I'll share life's meek and lowly bliss,
Endure reproach and suffer e'er his pain;
For well I know the store will all be his,
To die in Jesus—let us not be gain."

And now, dear friend, let us, like her, atone,
By penitence, for each and every sin;
That when we dare approach God's holy throne,
May pardon find and constant peace within.

CABERNA.

MISCELLANY.

TO YOUTH.

Young persons are too apt to neglect to improve that portion of existence which bears the same relation to their lives, that the season for casting seed into the earth bears to the year. As he who will not plough by reason of the cold must expect in harvest to be reduced to beggary and want; so the youth, who pass the morning of life in idle amusements, avoiding that labor of mind necessary for improvement, must expect in after life to present to the eye of others a mental waste covered only with thorns and briars. There are many whose circumstances in life are such as to afford them but little opportunity to feast themselves, and enlarge their minds from the intellectual stores of others. But our country furnishes, at most but few cases, where seasons are not available for the acquisition of knowledge. A certain, even trifling portion of time, may each day be devoted to the pursuit of knowledge, and contentment be added to the fund of knowledge. Only reject the labor to a system, and suffer not the day to pass without adding something to the treasures of the mind, and as the industrious, economical man, who lays by a little each day, becomes a wealthy man, that mind becomes richly stored, where daily acquisitions are made. The gain is almost imperceptible, but in time it amounts to thousands. Take an example. A youth of 14 years adopts the plan of committing to memory one passage of Scripture each day. This is a labor of but a few moments, and it may be learned so perfectly as not soon to be forgotten. This is a very trifling labor, and seems a very trifling acquisition. But mark the result of perseverance in this course. In one year, 365 verses are treasured up in the mind; something more than is contained in the Epistle of the Hebrews, the 14 and 34 Epistles of John, and that of Jude. In ten years, when the youth is twenty-two years of age, the amount is 3650 verses. This would be a great part of the New Testament. It would be something more than is embraced in the Gospel according to St. Matthew, as of Paul's Epistles, the Epistles of John, James and Jude. Let then the historical parts of the Scripture be read in such a manner as to obtain a general knowledge of the transactions there recorded; those portions of Scripture of important doctrinal and practical utility be committed to the memory, and to the time specified, how will the mind be stored with Scripture truth. This study would require no more time than might be devoted to the object by those who are in the most servile employment. But few masters will be found so unreasonable but they will afford the opportunity to those who desire it. This course

is recommended, because it will not only store the mind, but add strength to its powers. The memory becomes retentive by exercise. This systematic course may be applied to any desirable study. The Scriptures are recommended because they present the most important objects; they furnish the richest treasures; they are able to make us wise unto salvation through faith in Christ Jesus. To the youth who read this, we would say; it is for you to determine whether you will endeavor thus to furnish yourselves in the morning of life, with that knowledge which shall qualify you for future usefulness, or give yourselves only to the pursuit of the follies and vanities of the world. Your acquisition of knowledge may be altogether more rapid than in the case proposed. It has been stated thus low to show you what point may be gained in a given time by every traveler, who will take one step each day; none of you but can move at this moderate pace to the point proposed. Permit a friend to inquire of you, which will afford you most satisfaction at a given time, from the present, to have pursued the course described, and to possess this knowledge of the Scriptures of truth, or to look upon a season of life passed without improvement, and your mind will be a barren, uncultivated waste. According to the conviction of your mind let your future conduct be regulated.—*Gospel Banner.*

EXTRACT OF A LETTER FROM A FATHER TO HIS DAUGHTER.

Permit me now to call your attention to what embraces all the duties of this life, and prepares us for another, viz. *morality and religion*. A character destitute of these is defective indeed. Great care should be taken in cultivating the mind, forming correct habits, and subduing the passions, and vice propensities of the heart. It always unites, and unites in temper, as well as in external conduct. The mind is the seat, and spring of outward actions, and the source of happiness or misery. Integrity, sincerity, benevolence, and friendship, should be strictly cultivated.—As we value our own happiness, so should we that of our near connections and friends; and by correcting our own faults, and directing our own conduct with propriety, we insure not our own peace and comfort only, but extend it to those by whom we are surrounded. The incidents of human life naturally bring to every person, a sufficient share of trouble and concern; great caution should therefore be used among a circle of connexions and friends, not to injure their feelings, and wound their hearts, by an unnecessary and frequent recital of our own disgraces, able feelings, complaints, and sorrows. Be on your guard against any unkind treatment in word or behavior towards them. Rather cultivate a principle of *hope* than *despair*, put favorable constructions on the conduct of others, and on the passing events of life. Draw comfort from expectation and hope, and do not anticipate evils which may never be realized, but only disturb our peace of mind by frightening the imagination. Happiness is the primary object of all, but obtained by few, because the means are mistaken. When I speak of happiness, I mean only that which is attainable in the enjoyment of life. Prudence and sound discretion will enable us to avoid many evils, and secure much present good. Natural evils in some degree assail us all, such as sickness, pain, crosses, and disappointments, but as these are not within our control, they should be met with patience and borne with fortitude, and thus their effect may be greatly mitigated. It is then very much within our own power, to lessen the ill effects of our own unhappiness and that, of our friends, to increase greatly the amount of rational enjoyment, and to smooth the rough parts of this transitory scene. As habits become more incurable, and inveterate, the longer they are indulged, it is a consideration of the first importance, to correct the bad ones early, and in the morning of life lay a permanent foundation for a quiet, and peaceful progress through this vale of tears. In being thus so much within our power to control ourselves and our friends, how much may we enhance our degree of happiness enjoyed, by a kind and gentle deportment, by acts of civility, friendship and complaisance, nay, in the exchange of a thousand little offices of kindness, in social intercourse, springing from goodness of heart!—*Con. Observer.*

ACTIVITY VS. INDOLENCE.

How respectable is that man, who, trusting to his own steady conduct, to the efficacy of his own industry, encounters, with due sense and energy, the various difficulties of life, and has no reproaches to make himself for a spiritless neglect of his concerns! Such men rarely experience the frowns of the world, as through timely industry, they are enabled to defy the ill nature of what is called fortune, a word often used by the indolent and underserving, to screen their indolence and want of application. Persons of this active and vigorous turn, are seldom disappointed in their endeavors to finish themselves in that system of life, which their reason and aims have pointed at as attainable. Far different is usually the fate of people of a

contrary disposition. But relying too much on near expectations, and bare possibilities, such individuals may justly be said to deliver themselves up to adventitious friendships, and casual advantages. They are not aware that these will depend on the caprice of others, and perhaps the bestowment of such qualifications as the receivers would never have built a pretence upon, and for those ends which they never had in view. Whence it often happens, that inability or disinclination operating on the benefitted, their benefactors contract an idea of their indolence or ingratitude, while they ought to blame themselves for mistaking the capacity or disposition of those whom they favored, and every thing which may occur, naturally in consequence, however, has the fatal inconvenience of having, through mismanagement, forfeited the power to choose that vocation in life for which we feel ourselves calculated; and that by an indolently resigning ourselves to the guidance of our stars, (if such an expression may be tolerated,) we of-course lay ourselves open to those unfortunate emergencies that so constantly attend those who place too confident and implicit a reliance on the friendship and benevolence of others. Such a behavior may well be likened to that one, who, though possessed of his sight, should require the assistance of a conductor, and imagine that without him he should not be able to find his way with security.

Baptist Herald.

THE IMPULSE OF NATURE.

Not long since, a constable with two assistants proceeded to the house of a countryman in France in the execution of a warrant. They had commenced an inventory of the defendant's property, and were very industriously engaged in selecting the most valuable articles for the satisfaction of their demand, when they perceived at a distance upon the plain, the countryman driving off his cows towards a neighboring wood. The constable sent his assistants in pursuit of the peasant; they soon overtook him, and after an unequal contest of a few moments the poor countryman, insulted and deprived of his only means of support, saw himself a prisoner and his family reduced to want. He now gave himself up to the agony of despair, he wept aloud and in the bitterness of his grief, and in all the unlettered eloquence of rustic simplicity he implored the ministers of the law to look with compassion upon the suffering condition of his household, and not render them the objects of immediate beggary. But the officers were deaf to his entreaties and seizing him by a strap, they proceeded in triumph to his house with the prisoner and his property. During these transactions, the son of the countryman was returning from his labors in the field. He was deaf and dumb, of a vigorous athletic frame and about 20 years of age. His eye fell upon the group and he recognized the appearance of his father; he saw him struggling in the grasp of the assistant constable, and beheld him, upon whom he had been accustomed to look with all the fond tenderness of a son, collared and seized by a strap. The sight was so excited his indignation and his fury, and arming himself with the first thing that fell in his way, he advanced with a lance and savage cry to the astonished group, and with the first blow struck with the ground the man who had leveled his father. He then seized the other by the throat and held him so firmly that his eyes started from their sockets, his legs trembled and he fell upon his knees. The constable himself had no companion came up to the assistance of his comrades than the enraged mute paid him off in the way to the town.

The father and the son however, were finally overcome and were arraigned before a legal tribunal, accused of an assault and battery upon the officers of justice and opposition to their authority.

The poor deaf mute knew nothing of the power of a judge, the province of a jury, the formalities of a court of justice, and the long roll of "whereases and wherefores," "sais and aforesaid," in the indictments. It was in vain that the judge pointed to his law book, and the severity of his face, and explained the reason which would compel the court to extend its arm, for the protection and safety of its ministers in the execution of their office. His conscience was at ease, and he felt proud of having discharged his duty towards the author of his being. He contemplated with admiration the retinue of the court, the spacious hall, which he had never before seen, and the immense concourse of spectators with which he was surrounded. He thought it was "passing strange" that he had not determined long and that his conduct so natural, should excite so much attention; but he supposed the assembly had collected together to applaud his filial and generous conduct, and that all the paraphernalia of the court room were preparations for the celebration of his triumph. He looked around him with the most placid tranquility and satisfaction. But in a moment his eyes flashed with fire, and on his countenance sat the vengeance of a demon, for he saw among the crowd and thieves of his father's property. The feelings of the court,

however, were enlisted in his favor, and the jury thought that he ought not to be punished for the violation of a law he had never known, and pronounced "not guilty" both, a triumphant acquittal.—*Sark. Spectator.*

Survey of the coasts of South America.—Captain King, under orders from the British government, commenced the survey of the Straits of Magellan nearly a year since; and a report of his observations has recently been published in London. He had two ships under his command, the Adventure and the Beagle, with which he left England in the month of November, 1826, and arrived in the Straits on the 23d of December. The former vessel was employed in the survey of the eastern coast until April; and the latter in that of the western until March.

The bays and sounds are mere chasms in the land, with 50 or 60 fathoms of water, while the coast is high, being elevated from 1000 to 3000 feet above the level of the sea. Of course no anchorage is to be obtained, except in coves, &c. very near the land, and the winds are so extremely changeable, and often so irresistible in their violence, that the navigation is rendered doubly dangerous.—Captain King states that the shores are in many places lined with uprooted trees, which have been torn from the hills, and rolled down to their basis in the utmost confusion.

The country is inhabited by men of two distinct races. That part of the northern shore which lies eastward from Cape Negro is the territory of the Patagonians; while the extreme region is settled by the Negro and Victory, together with the Terra del Fuego, are thinly peopled with small wandering tribes of Fuegians or Indians.

The stories about the gigantic size of the Patagonians, like other wonders of a similar nature, seem to have been satisfactorily disproved by the observations of more careful and attentive travellers. The tallest man they saw measured only six feet, and the ordinary height of others was about five feet. The stature, however, so disproved, is mentioned in their reports as to appear very tall on horse-back; their bodies and heads being remarkably large. From this circumstance, it is not improbable, the enormous impressions of their size may have been produced. They generally ride upon horse-back, and one or two of their caparisons were rich and brilliant, even exceeding any thing seen at Montevideo. In general, however, they were of a rude construction. The Patagonians treated the Englishmen with unwavering kindness. From the report of the expedition, however, we should conclude there could be little reason to expect the Straits will ever prove a useful route to navigators.

N. Y. D. Id.

HINTS TO PARENTS.—The want of punctuality in our children's attendance at school, is perhaps one of the greatest impediments that lie in the path of their improvement.—Dotating a child an hour a day, or even a week, or a few days a month, may seem a trifling matter, but it will, in the end, be found to be a very serious consequence. It is in fact, like "the little foxes among the choicest vines," and far beyond your calculation, impairs the child's systematical character, and member of his school systematically classed, and every period of time appears to be particular recitations and instructions. With these regulations such are indispensable to a well governed school, the students of one and must stand in a half hour, disturbs the whole system, and costs him whatever respectable standing he may have gained in his class. 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