

# MORNING STAR.

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## MYSCHELLANY.

From the Christian Visitant.

### A SABBATH AT SEA.

Having recently arrived from a voyage, the circumstances of which were, to me, peculiarly delightful, I have thought that you might be pleased to receive a report of the manner in which a Sabbath was passed on board of our ship, and, perhaps, communicate it to the public. The day was such as we hail with joy on shore, as encouraging a full attendance at the house of God. Not a cloud was to be seen; and a fair and gentle breeze put the vessel in easy trim, so that the ship's company could attend on their private and public exercises, as they were accustomed to the day. A clergyman, however, to whom was communicated the unanimous wish of all on board, cheerfully agreed to preach; and at 12 o'clock his congregation assembled, the officers and passengers in the cabin, and the seamen in the companion-way and staterooms.

The service was begun with a short prayer, and continued with select parts of the sublime hymn in the 40th of Isaiah. A longer prayer followed, appropriate to our experience on the ocean, our present situation, and the prospects before us. His discourse was grounded on the 23d and 24th verses of the 103th Psalm. *They that go down to the sea in ships, that do business in great waters; there see the works of the Lord, and his wonders in the deep.* The plan of his discourse appeared to have been hastily sketched with a pencil. In the opening he spoke of the difference of navigation in David's time and ours; then on the lake of Genesareth, or at most on the skirt of the Mediterranean, the mariner watching the stars as his guides; then the mariner's adventures, in vast vessels, into every ocean, and sea, strait and bay, with far-extended confidence, guided by the mysterious compass and the charts of every coast and bottom. If David saw the works of the Lord and his wonders in the deep, with what grateful astonishment must we behold them?

The preacher proceeded to speak first of the works of the Lord, and then of his wonders in the deep, referring the latter term to his providence. Look abroad, said he, upon the ocean, this immense world of waters, teeming about with countless and clothed with beautiful and fruitful islands, and when you see its awful bosom in calm, reflecting the far face of heaven, with all the glories of the day, and of the night, the body and the image presenting to our amazed contemplation a stupendous concrete world. We have seen that glassy surface waving, with a gentle breeze, and again tossed in terrific grandeur by the tempest. With delight we have watched, for hours, the sportive waves, and with awe and apprehension the mountain billows. Now yawn the abyss, and in plunges the ark of our safety, as if sinking to the bottom. Again her buoyant billows rise with grace and majesty on the bounding surge. On every side, we behold the billows swelling higher and higher, till the towering tops break over, and the foam, sparkling with sunbeams, dashes far and wide. Is there any thing on earth to surpass, to equal this glorious scene? Does it yield, in impressive grandeur to the thundering cataract? What is the leap of the superfluous flood of the lakes over the rock, in its course, compared to this boundless view of water, in tremendous agitation around us and above us? Such are the works of the Lord, which we see in the deep! How great, how glorious in might, is He who made them! He who measures these waters in the hollow of his hand, and takes up the tales as a very little thing.

Look at the ocean, continued the preacher, in another interesting view of

it, which I have time but just to touch. The Omnipotent hath peopled this world of waters with creatures as countless as its drops. Suspend a single drop, and examine it by the aid of the solar microscope, and you see it populous with darting and delighted animalcules. But the naked eye reveals to you the inhabitants of the deep. Some sport on its surface; some spring from their element on wings, like a bird, to escape from their beautiful pursues, which persecute them as their prey. Some rise to the surface and spread their little sail to the gale, as if in triumph of the art of man; and, with the sense of danger, scuttle their living boat, and sink for safety into the bosom of the deep. But whose eye can penetrate to the fastures of the bottom and the caverns of the deep, in which feed and sport the myriads of the ocean, great and small? and what tongue could number them, if disclosed? From the treasures continually drawn out of the mass left behind, how beautiful, too, are their forms? How easy and graceful and rapid are their motions? To show the matchless power of his Creator, the younger prince of the deep, rising to the surface, and spouting the flood into the air! *By his wondrous a light doth shine, saith Job, and his eyes are like the eyelids of the morning.* He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment; he maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear. He is a king over all the children of pride. With but this glance at the populousness of the ocean, can we fail to exclaim, with the admiring psalmist, *Great and marvellous are thy works, Lord God Almighty, in wisdom hast thou made them all. The earth is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.*

Be not hasty in publishing the exercises or situation of those whom you know to be anxiously inquiring.

It is deeply painful to observe the frequency and injudiciousness with which this rule is infringed. A person, perhaps, has scarcely become conscious to himself of deep solicitude respecting his spiritual interest, and given a hint of it to his minister, or to some pious friend, before it is blazed abroad; becomes matter of public speculation; and leads a number of persons immediately to crowd around him, and offer their services as his instructors and guides. The consequence of this method of proceeding are often extremely unhappy. Some are puffed up, by becoming objects of so much unexpected attention and conversation. Others are revolted, and, perhaps, deeply disgusted, at being addressed by so many on the subject of their exercises, and by some, it may be, very injudiciously. While a third class whose impressions are slight and transient, are mortified at being held up to view as awakened persons, and afterwards being under the odium of having gone back, and possibly, in some cases, so much mortified as to withdraw from those individuals and opportunities which might have been essentially useful. Weigh all this, it has often happened, that the number of serious persons who have immediately clustered round an individual thus publicly announced as under religious impressions, has been so great, and their talents, knowledge, experience and capacity for giving sound instruction so extremely various, that they have perplexed, confounded and most unhappily retarded the object of their well-meant attention, instead of promoting it. With almost as much propriety might a physician of the body, when he found a patient ill of a dubious disease, throw open his apartment to every intruder, and invite every medical practitioner within twenty miles of him, however discordant their theories, to come in and prescribe at pleasure for the sufferer.

My advice is, that when you ascertain that any one is becoming seriously thoughtful on the subject of religion, you keep it, for a short time, to yourself. Indeed, that you thus keep the fact, until his exercises begin to assume a definite shape and character, being careful, in the meanwhile, to attend to the case with conscientious diligence yourself. When you judge the way to be open, communicate a knowledge of the situation of the individual to one or two of those persons in whose knowledge, piety and prudence you have most confidence, and whom you know to have the peculiar confidence of the individual in question. The case of the spiritual seed, is a little like that of the natural. When we place a seed in the ground, we allow it a little time to vegetate under the concealment of the

soil. He who should go every few hours to the spot where it was deposited, and drag it forth in order to see how the process of vegetation was going on, would be considered as a very unwise husbandman. So he who, in regard to seed of a much more important and delicate nature, will not give it time to shoot and grow a little, before it is forced on the public gaze, acts a part, I must think, by no means adapted to promote the best interests either of the individual immediately concerned, or of the church. If he would consent to wait a short time, the view taken would probably soon be found much more pleasant and edifying, or to assume a character which ought not to be made public at all.

Miller's Letters.

CHRISTIANITY IN THE HOUR OF DEATH. The consolations of christianity form one of its most delightful as well as salutary accompaniments. Their value is not generally appreciated till heart and flesh begin to fail and the world to pass away. Then, in the absence of health & strength, their all-sufficient sensations lose their charms, and the springs of nature cease to act with their wonted force. The friendly visiters from the cross, encircle the dying saint, and throw over and around him the everlasting arms of divine mercy. How sad and lonely the couch where the emaciated, strengthless form is stretched unaccompanied by those dawns of eternal day! Over the poor, unhappy, wasted clay, no starlight brightens, no cherub wings are hovering. In vain are arms of friendship extended, the bosom of love opened. The rays of hope may gleam a brief moment in the horizon of his mind, but they are cold and cheerless. No vivifying influence passes over the feverish brain; no holy gust of ecstatic joy sublimates the mind. Oh it is hard dying when these comforts are wanting—when the past, the present, and the future bring in the dreadful sentence that *all is lost*; when no uplifted arm makes strong the soul; nor points with unerring truth the bright way up to the mansions of felicity! But oh! how soft the bed of death! what easy, pleasant dying, when the comfortable assurance of God's word are brought home to the heart of the stricken one in the language that cannot be denied, as to the mind. Oh it is hard dying when these comforts are wanting—when the past, the present, and the future bring in the dreadful sentence that *all is lost*; when no uplifted arm makes strong the soul; nor points with unerring truth the bright way up to the mansions of felicity! 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than-like plainness says to every transgressor, thou art the man, with respect to this article, you don't know what is good. If I am not acquainted with those same religious measures where all are alive in religion, where the time is so fully occupied with prayer and praise and exhortation, that Christians feel fully satisfied, that the time is well improved, and all retire as from a feast of fat things, you don't know what is good.

If you never feel that ardor and devotion of soul in the cause of religion, which many brand with approbrious epithets, it may be truly said as to pious affections, you don't know what is good.

If you are a stranger to those holy fraternal attachments of the saints which was exemplified in the friendship of David and Jonathan, which binds us to our fellow-Christians in ties more strong and lasting than those of consanguinity and blood, you don't know what is good.

If you have never been heart and soul in the midst of a powerful revival of religion, where the slain of the Lord are many, you don't know what is good, *summa bonum*, the greatest good a mortal being can enjoy.—R. I. Rel. Miss.

## MORNING STAR.

LIMERICK:

FRIDAY, FEBRUARY 29, 1828.

[In consequence of an alteration in the mail, we are under the necessity of moving our paper on Friday instead of Thursday.]

### QUESTIONS CONSIDERED.

[See No. 26, Vol. II. of the Star.]

**Question 2d.** Can a church restore a member to fellowship who has publicly sinned by intoxication, quarrelling, or by being engaged in a riot, with a confession made to one, two or a number of the church, without any public confession?

The above question in a simple form, seems to be this:—Can a church member who has openly and publicly committed a heinous sin, be restored to the fellowship of the church, unless he openly and publicly confess that sin?

We need say but little upon this question. It is the indispensable duty of all sinners, especially church members to confess their sins, and not cover them. If they cover them they cannot prosper, but if they confess and forsake them, they shall have mercy. Prov. 28: 13.

If a person commit a sin against God which is not in the sight of men, a confession of that sin to him against whom alone it was committed, and to forsake the same, is all that is necessary to obtain mercy. But when a person, who professes Christianity and belongs to the church, publicly commits either of the above sins, or any other heinous crimes, and does not on conviction thereof publicly confess those sins, he, of course, covers them. They cannot in their dishonesty, and covering iniquity, expect mercy of God, and therefore cannot receive the approbation of his followers. In this state they cannot prosper.

When a church member sins openly as above, a deep wound is made. 1. The transgressor himself is badly wounded. 2. The church is wounded, for when a member suffers, the whole body suffers with it. 3. The cause of Christ is wounded, for a church member has drunken in excess, or otherwise improperly conducted before the world. In order to have this wound cured, it is necessary that it should be healed from the bottom, not slightly but soundly. A genuine repentance, attended with godly sorrow for the offence, should take place, in the heart of the transgressor, which will lead him to confess his sins to God, to his brethren, and to his fellow men, in whose sight they have been committed. When this reformation is effected, and the confession thus made, the Lord will pardon, and the church and people are in duty bound to forgive; but not otherwise. It is the duty of the church, however, to take every scriptural measure to assist in healing such wounds.

[We calculated also to have answered the 3d question this week, but having several communications, we concluded to defer it until the next.]

The communication of "A Looker on" is repeated, but that part of it which he selected from another author, and which he wished to have inserted *verbatim*, was so injured by breaking the seal, that we shall be liable to err by attempting to copy it. We presume, therefore, that we shall

be excusable for not republishing it. We are but little acquainted with the publication to which he refers; but if we were to judge of it by others of the same stamp our opinion would be more favorable of it than his. We admire the candor with which A. LOOKER ON makes his remarks, but we think it best for us, while there are publishing scurrility, and indefinitely laboring to abuse those who have no disposition to do any one an injury, to study to be quiet and mind our own business, believing that "great is the truth and it will prevail," and that the period will arrive, when Babylon, the mother of Harlots, will fall, and all her merchandise will go down with her.

We contemplate printing a neat pamphlet of such spiritual hymns, as are peculiarly adapted to seasons of religious revivals and reformations, a portion of which will be entirely new. The pamphlet will be stitched in printed covers, and probably afforded for 6-14th cents. We make mention of this, that if any person has a new hymn that would be suitable for such a work, they can have it inserted by forwarding it free of postage, in the course of three weeks, at the expiration of which time, we intend to put the work to Press.

The proprietors of this establishment will perceive by the advertisement that their annual meeting is so altered as to be held one week later. This alteration was made to accommodate one of the proprietors, who will be absent on the day first appointed on a journey to Vermont.

JOSEPH HARMON, from the province of New-Brunswick, will preach at the meeting hall in this village, next sabbath.

WILLIAM L. CARLTON, of Charleston, Me. is appointed Agent for the Star.

### NEW-DURHAM QUARTERLY MEETING.

The last session of this Q. M. was held at the Free Will Baptist meeting-house in Canterbury, N. H. on the 16th and 17th of January, 1828. Eld. Samuel B. Dyer was appointed to preside over the meeting, and Eld. Enoch Place was appointed clerk. Several preachers and messengers were prevented from attending, in consequence of bad travelling, notwithstanding this the meeting was considerably crowded, and accounts were received from nearly all the churches.

The church at Dover yet experiences a revival of Divine grace. The church at Hawke is enjoying a glorious reformation, 11 added and many more have recently obtained hope through grace. The church in the upper parish at Gilmanton have since the October Q. M., which was held with them, experienced much of God's favor in the quickening of the saints and the convincing of sinners. Eld. Peter Clark's only child, a young man of promise, is a subject of the revival. The church at Lebanon, Me., is blessed with a glorious out-pouring of the Spirit; quite a large number have been brought to realize in a Saviour's love. The church at Loudon enjoys some revival. The church at Middleton is in a prosperous state, many have been added, but we did not ascertain the particulars. The church at New-Durham is enjoying a blessed reformation, and some of the old saints are much revived. Most of the other churches reported that they were in union and prosperity. A few churches complained of trials and revivals.

The meetings of worship were attended with spirit and power. Elders Flinders, Place and Caveno preached. At the close of the last sermon, there was a great excitement. Several spiritual and convincing exhortations were delivered. Saints rejoiced, sinners wept. Inquirers and professors appeared to be alarmed, while the streams of salvation sweetly flowed through the assembly, and many could say, "we have obtained joy and gladness, and sorrow and sighing are fled away." Agreed to hold our next Q. M. at Hawke, to commence on the third Wednesday in May next. Enoch Place, Clerk.

Stratford, Feb. 11, 1828.

### WHELOCK QUARTERLY MEETING.

This Q. M. was convened in Sutton, Caledonia county, Vt., on Saturday, January 26, 1828. After the meeting was organized, we heard the reports of the several churches, which were in general very refreshing, giving accounts of the wonderful works of the Lord in many places. A few, however, reported that they were in a low state, and some that they had for sometime been in a low state, but of late the Lord appears to be beginning to work by his holy Spirit, and backsliders are coming home, and sinners are converted. May these few drops be succeeded by a plentiful shower, and that we may not cease until the whole land is deluged with the true knowledge of the glory of God.

Voted to accept the report and adopt the measure recommended in General Conference, to form a Society in this Q. M. to be devoted on a plan best calculated to receive donations and subscriptions, the proceeds of which to be appropriated for the assistance of travelling preachers, to be under the control of this Q. M.

In the afternoon we held a meeting of worship, which was spiritual. It was attended with singing, praying, and exhortations, and the power of God was manifested in converting the hearts of his children. On the Sabbath we likewise had a refreshing time, the hearts of the saints were comforted, and some good we trust will be the result of our interview.

Our next Q. M. is appointed to be held at Cabbot, the first Saturday and Sabbath following, in June next.

The members of the Elders' Conference of Wheelock Q. M. met at Sutton, Vt. Jan. 23, 1828, in the course of which, Mr. William W. from the province of Lower Canada, related his experience and call to labor in the gospel vineyard to the satisfaction of the Conference. Voted that he receive the right-hand of fellowship, as a member of this Conference, which was given by Eld. J. Woodman; also voted that he receive a letter of license, approving him to improve his gift in the gospel vineyard, when and where the Lord shall call him. The conference likewise voted that in accordance with the doings of the General Conference, we recommend to the clerks of the churches throughout the Wheelock Q. M. that they ascertain the number of members belonging to the churches whose records they keep, with the number added during the preceding year, the number died, rejected, dismissed, and removed, and report the same by letter over the signature of the clerk to the quarterly meeting in August in each year. Voted that the clerk of this Q. M. at the same session make out an aggregate statement in writing, over his signature of the Q. M. from the returns of the churches, the number of churches, and the whole number belonging to the Q. M. together with the addition, the number died, rejected and dismissed, the number of preachers ordained and licensed, together with a general account of the state of religion, for the purpose of sending it by a messenger to the yearly meeting. After the business of the Conference was closed, voted to adjourn the conference until the Friday preceding the first Saturday in June next.

JOSIAH LANE, Q. M. Clerk.

Copy of a letter from Eld. David Marks, to the editor, dated Sebua, N. Y. Jan. 21, 1828.

Brother Burbank.—Having received from the Holland Purchase Y. M. an appointment to visit two churches in Canada, I left Canandaigua on the 10th of January, and arrived at the residence of Presb. W. Straight, a licensed preacher, for the Upper Province. We held several meetings on the way, and crossed the Niagara at Lawton on the eighth of October, and visited the Niagara Falls on the 10th; and then we proceeded to London's Lane. The evening was very dark, rainy and cold, and entering a house, I gave the scriptural salutation of peace. They recognized my countenance and remembered of me, and I was seated in the meeting-house in the Lane, when I was in my 17th year. They entertained us courteously. Tuesday, we went to Clinton. Wednesday, a little before we came to this place, the bolt struck the top of our carriage box; however, we substituted a wooden one till we came to the village, where a smith engaged to mend the bolt with good iron. After this we proceeded to Auraca, a beautiful village not far from the lake of Ontario. Thursday, travelled 39 miles to Oxford. Friday, a little afternoon, the bolt mended at Hamilton broke again, and letting down the box broke the axle, so that we could not go on, and were shut up under the calash. Thus 6 or 7 dollars were lost by the dishonesty of the smith in the use of bad iron, and our lives also endangered. His false weight and an unjust balance are an abomination to the Lord. God shall bring every work into judgment. When God shall bring every work into judgment. After a few hours, we got on our way and passed through a serene mile where we could see the tops of the mountains. We came out among inhabitants just as the light of day disappeared, and calling at a cottage, were informed that it was two miles to a tavern; that the road was good and that only one fourth of a mile off, we should find a house. We were about being dark, we took a path which soon run out, and having returned we entered a dark wood, where we found shattered log bridges, continued deep darkness, and many a time we were in peril. To this I may add, we had no moon; the stars were concealed by thick clouds, the wood was thick, and our path narrow and winding among the trees. I think I am literally correct in saying we could not see a tree or a rock. Our beast being unable to draw us both, Br. Straight sought his way on foot, so so frequently came in contact with trees, logs and brush, that several times he cried out, and when he escaped these, he generally fell into a water hole. After this, my situation was little better, the seat of my carriage being high and the road rough, I was tossed from side to side in the dark, and meeting with the limbs of trees which hung over the road, I sometimes covered a foot passage with my own body. In these circumstances, we concluded our quarter of a mile in the woods would seem long; and making proper allowance for this, we proceeded on our way, and at length we reached the end to the wood, neither did our road grow any better. Our situation was now more gloomy than any temporal condition I had before been in. We were in a dark wood, and our path was narrow, and perhaps had entered a wood like that which we had passed, about 7 miles in length. "Our boat was just ready to give out, and we were much fatigued. To go back, was next to impossible; and if in this we should succeed, it was con-

certain whether we should find any entertainment. If we had missed our road, should we go forward, it was probable we should have to lie in the woods through the night. The evening was somewhat dark, and we were in a state of great anxiety for ourselves or beast; neither could we obtain any fire. We had already come the fourth of a mile since (according to our information) we should have found a good fire, and we were in the road instead of being good, as we were told, was the worst we had travelled. We stopped and wished for the day perhaps as much as did Paul and his company, when sleepwalked in Adria. I now recollect that I was in a comfortable situation, and had been in with my good brethren in New-York, and the present difference of condition rushed so forcibly upon my mind, that I was about to give vent to the emotions of my heart, when something occurred to divert my thoughts, and I was well. The very hairs of your head are all numbered, &c." I then felt desirous that God would direct us, and calmness filled my soul. I viewed that we were under the protection of His all-wise said, "Lo, I am with you always." We proceeded, and when we had gone one mile and a quarter from the place where we entered the woods, (as we afterwards learned,) we came out into a clearing, and soon came to a tavern where we saw which, like Paul, we thanked God and took courage.

Saturday, October 13, we went to Westminster, crossing the river, and arrived at the house of Mr. H. and entered the settlement of one of the churches we had come to visit. It being the time of their monthly meeting, nearly all the people were absent. We arrived at the house of Br. Thomas Hucking, and soon after we arrived at our X. M. in New-York, and a little boy pointed me to the place of the meeting just as it closed. They had expected us, and when those who stood at the door saw us, they all came out, and I heard a shout of joy. This reached my heart, and I could not consider with what gladness these brethren saw a servant of the Lord, while many are almost weary of hearing the word. Entered; the house of Mr. Hucking, and soon after we arrived at our X. M. in New-York, and a little boy pointed me to the place of the meeting just as it closed. They had expected us, and when those who stood at the door saw us, they all came out, and I heard a shout of joy. 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*Brownfield, Feb. 29. mark.*

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**FOR SALE**

At this Office, also at the store of **ANNETT**  
LIBBY, and at **ELD. BURRELL'S**, the **LIFE** of  
**ANDAL**, by the doz. or single. **Dec. 22.**

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**CASH** paid for **BAIRD** at **25c** **5c**  
**cc.**

## DOCTORS.

FOR THE FARM.

### GOD'S CARE FOR HIS PEOPLE.

The Lord, the Everlasting God,  
Has promised and will keep  
All those who trust his faithful word,  
As his own chosen seed.

His watchful care around their path,  
Is constant and secure;  
From all the sons of Pride and Wrath,  
He'll make their safety sure.

Yea, though they walk through the dark vale  
And shade of ghastly Death,  
His watchful care shall never fail,  
To smooth their dreary path.

And when they bid this earth farewell,  
He'll take them home to rest,  
Where care nor sorrow never shall  
Disturb their peaceful breast.

RALLI.

### THE STILL SMALL VOICE.

"And behold the Lord passed by, and a strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice."

Hush! hear ye not the rushing storm,  
That comes upon the quivering earth;  
That rends the mountain in mighty form,  
And tears the rocks in giant mirth!  
Destruction marks its awful path,  
As forests bend before its wrath.

But in the loud, awakening storm,  
The Lord comes not; 'tis some other power  
Must now his gentle voice be heard,  
That sends the mountain in quiet form,  
To gild the darkness of the hour:  
Some other power must wait on him  
Whose chariot is the cherubim.

Look! hear ye the earth's broad bosom's riven?  
The mountains shake, the valleys roar,  
Like sea-waves by tempest driven  
When all unsteady is their shore.

Man stands agast, or, fearful, turns  
From the destruction that he mourns.

But in that earthquake's robe ye look  
In vain for him who reigns above;  
He, who the trembling mountains shook—  
Before whom, earth's foundation moves—  
He comes not, in that earthquake's power:  
He speaks not, in that earthy hour.

See, how the lightning's vivid flash  
Breaks on the darkness of the scene!  
The thunder rolls; and now the crash  
Is past, like glories that have been,  
Silent is the ever-dinguous storm,  
That shook the woods and hills around.

He comes not, though the stormy wind  
Has rent the tempest o'er the deep;  
He comes not, though the mountains loud  
Their plains, where the weary sleep,  
In vain were calling on his name,  
For he has dashed the throes of Heaven.

But all is hushed; a softened calm  
Breathes its peace, like the spirit's peace,  
Like Heaven's own dew-distilling rain,  
When loud and angry tempests cease.  
It speaks—a still small voice—it comes  
Like angels whispering from their homes.

The Lord is there; in that small voice  
He comes, revealing his light;  
Great Nature's home he bids resign,  
Like morning springing from the night—  
When Heaven's fair bow through sorrow gleams  
As sunshine through the rain-drop beams.

As when the rude storm was burning on,  
The Lord revealed not to his face;  
But when the storm was gone,  
When silence took the earth's place,  
'Twas then from Heaven his radiance broke,  
'Twas then, in that small voice, he spoke.

### LOVE AND WORSHIP IN A FAMILY.

Best are the sons of peace,  
Whose hearts and hopes are one;  
Whose kind designs to love and please  
Through all their actions run.

Best is the pious house,  
Where zeal and friendship meet;  
Their songs of praise, their mingled vows,  
Make their communion sweet.

Thus when on Aaron's head  
They put the crown of truth,  
The oil through all his raiment spread,  
And pleasure fill'd the room.

Thus on the heavenly hills  
The saints are best above,  
Where pure, like morning dew, details  
All fill the air is love.

## MISCELLANY.

### JOHN LEDYARD.

THE AMERICAN TRAVELLER.

This gallant adventurer, whose life was a constant series of adventurous enterprises, a disappointing disappointment, we learn from the recent publication of Mr. Sparks, was born in the year 1751, at Groton, a small village, on the bank of the Thames, opposite to New-London. He was descended of a respectable family, and closely connected with that gallant Col. Ledyard, so inhumanly slain after the memorable capitulation of Fort Griswold to the forces commanded by the infamous Arnold. Having commenced the study of the law, his versatile genius soon led him to adopt a mode of life leading to engagements, more active and enterprising. Dartmouth College, with the view of qualifying himself to be a missionary among the Indian tribes, some of which he visited in a wild and unauthorized expedition. The native enterprise of his character could not be restrained within the academic retreats and abandoning his missionary scheme he heaved out a canoe from

one of the majestic trees that shadowed the Connecticut, and with the aid of his companions, launched his frail vessel on the stream, swollen by the floods of spring, and with a bear-skin for a covering, and a competent stock of provisions, entered alone, on a voyage of one hundred and forty miles, through a wilderness country, and among dangerous rapids and falls. While engaged in reading one of the two books, the only companions of his voyage, he was roused by the thunder of the waters rolling over Bellows Falls, and escaped from the near prospect of terminating his adventures, by great exertion. The people of the neighborhood kindly drew his vessel by oxen, around the rocks and one bright spring morning, his friends were struck with astonishment, on discerning a canoe, borne gently on by the current, without the appearance of any living inmate; and their surprise was heightened when the young navigator sprung from the stern, and throwing off his bear-skin, conveyed to them the first information of the remarkable movement from College.

The study of theology was strenuously adopted, pursued for a time with characteristic order, and exchanged for the life of a sailor. Ledyard sailed for Gibraltar, and after his arrival, being missed from the ship, was found enlisted as a common soldier. Released at the solicitation of the Captain, he returned to his native country, by the way of the Barbary coast and the West Indies. Without employment he resolved to visit the connexions of his family in England. His expectations of his patronage having been wrecked, partly by his own want of independence, he gained an acquaintance with Capt. Cook, and embarked with him on his last voyage around the world, of which he afterwards published a journal, well known to the American public, containing the results of his personal observations. During this voyage he conceived the idea on which the fortune of his life turned, of voyages for mercantile adventure to the North-West Coast. Without funds to accomplish his object, he first persuaded Robert Morris to fit out a vessel; but after long delay, and a succession of untoward accidents, the project was abandoned.

Solicitations of merchants of New-London proved fruitless, and Ledyard determined to pursue the adventure in foreign countries. In Europe, after years wasted in expectation, after successive projects had been formed and abandoned, and hopes which budged fair, had been blasted before blossoming, the adventurous enthusiast proposed to make a journey on foot to the northern extremity of Russia, there to seek the means of a passage by sea, and then penetrate through the western wilderness to the cultivated region of this continent. After encountering difficulties and subduing obstacles which might have discouraged the most resolute, he penetrated through Siberia, almost to the Frozen Ocean. At one of the Russian towns, after being amused by the Governor with false promises he was arrested by order of the Empress Catharine, re-conducted to Poland by a military escort, and dismissed, with injunctions not to appear again in Russia. By this arbitrary act, the scheme which seemed at length on the eve of completion, was again frustrated, under circumstances which forever obliterated the vision of glory that had cheered the adventures and his dangers and labors.—The motive of this cruel conduct is attributed to the jealousy entertained by the Russian Government of the purposes of the traveller, and the fear of the discoveries and disclosures he might make. With health impaired, Ledyard returned to London, and engaged immediately and without hesitation to travel in Africa under the auspices of the African Institution, and survey the interior of that still scarcely explored continent. The ill fortune which persecution had been incessant, again interfered to prevent the execution of his purpose, and at Cairo, when about to depart for Senaar, he was suddenly taken ill. His career was arrested by death, in the month of November, 1788, in the thirty eighth year of his age, and Ledyard was laid in his narrow bed, in the capital of Egypt, by the European residents, whose friendship had been gained by his personal worth, or their admiration, commanded by his hardy resolution.

We have abstracted the contents of the work of Mr. Sparks, more with the view of directing the eye of the reader to an interesting volume, than to do justice to its merits. *Nat. Eng.*

### THE WORTH OF MAN, OR MAN OF WORTH.

When one man is worth a thousand pounds and another ten thousand, in common language, we say the latter is worth ten times as much as the former. If this meant no more than simply, that one had ten times as much property as the other, time would be ill spent in cavilling with the expression. But when people estimate the worth of man by the weight of his purse, the extent of his farm, the number of his servants, or the size of his house, without examining either the furniture of his head or the quality of his heart, measure their hopes and deal out their civilities and honors accordingly. Common sense smiles at the delusion and seems solicitous to

correct the error. Is the man a mere cypher all the time? Does he count nothing of himself? Shall he not be rated so high as the purse or chest? May none of the endowments of nature, or acquirements of art, have the honor of being inventoried with the stock of his farm, his merchandize or household furniture? Here is a small mistake says the world, of its careless computers; we really left out his mental ware in making estimate. How shall we correct the error? What is the average worth of a man, stripped like Job, of his external property? A hard question truly, and but little thought of. I should suppose it as easy to find an average size for all animals appendant to the earth. I know of no way to estimate his value, except by what he is worth to the community, or his friends.

By this standard, there would be as great a diversity in the worth of man, without property as with. A Franklin, though penniless, would rise higher than a man possessed of a hundred thousand, the owner of a public house, or a private fortune. Immovable instances might be penned, but they are under every one's observation.

Wealth is a good thing, connected with a liberal mind. Merit has its value, wherever it is found, but is generally prized lowest by those who value money the highest. To do it some degree of justice, let a moderate price be agreed upon and set down against a list of the most obvious public and private, and useful acquirements. This will introduce a new kind of calculation. Men's estates may be inventoried as usual after their decease; but there will be a considerable difference between what they are worth while living and after they are dead. Let people while alive, be ranked according to the sum total of their real, personal and mental property, and while pride justly humbled, took its place in the kitchen, merit would be called to the parlor, and receive its due honor from men of real worth.

### TERRIBLE PUNISHMENT.

Sir William Osely, in his interesting travels in the East, describes the punishment inflicted on robbers in Shiraz, as severe in the extreme. In one instance, "a barrel or vessel was filled with powder, which being ignited by means of a long train, blew to atoms a robber that had been previously fastened to it." "To insure them alive is a frequent punishment; of this many instances may be adduced, and confirmed by indisputable evidence." "From this place to Ahoor," says Dr. Fryer, in 1678, "both in the highway, and on the high mountains, were frequent monuments of thieves immured, in terror of those who might commit the like offence; they having literally a stone doubt left, whereas we say metaphorically, when we are in prison. He has a stone doubt on for these are plastered up, all but their heads, in a round stone tomb, which are left out, not out of kindness, but to expose them to the injury of the weather, and assaults of birds of prey, who wreak their rapine with a little remorse as they devour their fellow subjects." Mr. McDonnald, in his geographical Memoir, says, "The body of the culprit is sometimes torn asunder by being bound to branches of trees, afterwards separated; and I do remember having seen four thieves built into a wall, all but their heads, and thus left to perish."

**TURKISH EMPIRE.**—Dr. Turnbull, in a sermon preached at the beginning of the present century in which he reviewed the history of the past; has the following prophetic remarks:—

"The Turkish Empire, the other great oppressor of God and persecutor of the saints, will fall with the harlot of Babylon. The judgments of God in the century past and at present, are remarkable upon it, and is not less rapidly declining than the papal interest. Constantinople has been eight times on fire, the last century, in which more than 120,000 houses, besides other buildings, were burnt, with 800,000 inhabitants. In 1750 it was visited with the plague, in which it lost 700,000 people. The next year it was almost destroyed by an earthquake, in which 3000 more perished. Other principal cities and extensive countries have been overthrown, and in a manner ruined by earthquakes. In 1752, the city of Adrianople, the second in opulence and population in the empire, was the greatest part of it destroyed by an earthquake. In 1754, Grand Cairo had two thirds of its buildings shaken down, and 10,000 people swallowed up. In 1755, Fez, Morocco, was half destroyed by an earthquake. A few years since that part of the country was almost desolated by the plague. The plague at several times, in various parts of the empire, has swept away vast numbers of its inhabitants. Russia has made important conquests within it, and greatly impoverished and weakened the Turks. The French, in their invasion and conquests of Egypt and the adjacent countries, have slain a prodigious number of people."

*Early Sowing.*—Deane's N. E. Farmer states that "Oats cannot be sowed too early in the spring after the ground is thawed and become dry enough for sowing. The English farmers sow them some-

times in February." London says, "The season for sowing oats is from the last week in February to the end of April. About the middle of March is preferred by the best farmers." We believe, as a general rule, the earlier the sowing, the better, and spring grain can be sowed too early after the ground can be put in order to receive the seed in the spring. Early sown spring wheat as well as oats in most cases, will stand such a season as to put into the ground late in the season. *N. E. Farmer.*

Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The various personal accusations of humanity and piety, which have been heaped upon you, will only serve to show it in its true color, solemn fall at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints, and with a solidified splendor, the luminary which they cannot hide. *Rev. H. Hall.*

How delightful is the spectacle, when amidst all the temptations of youth and beauty, we witness some gentle heart that goes to the court of lowliness, and performs its duties there, and repelling, those hours, which others find too short for successful gaieties with such an evening can be filled; and that prefers to the suite of universal admiration, the quietude of employment, which after many vain efforts, has at last obtained on one solitary cheek! *Dr. Brown.*

When Friendship, after continuing interrupted through life, not merely without dissimulation, but with perpetual accusations of impiety and infidelity, is at last broken by the death of one of the parties, its duties do not terminate to the survivor. He has a new source of duties in the remembrance of his part in the glory of his friend, which is now preserved with him, and the exertion of his duty in future life in which he hopes to regain him, and which, by this very hope, presents new motives to his own virtues.

## INTEMPERANCE.

**A POWERFUL CHECK TO INTEMPERANCE.** We have frequently endeavored to enforce upon employers the necessity of requiring of their workmen, in every instance, a uniform character for sobriety; and the more we reflect upon the immense amount of moral and mental suffering, which is occasioned by intemperance, the stronger is our desire to see it put in practical operation against the prevalent cause of intemperance. So long as the drunkard can find ready employment,—so long as intemperate habits are of trailing inconvenience to an individual,—so long as virtue meets with no better treatment than vice, and temperance obtains no higher compensation than drunkenness,—we may indeed despair of accomplishing a reformation in public morals. What rationality, what morality, what consistency do those persons impute, who are zealous in denouncing against the frightful ravages of a great national disease, who effect to mourn over the desolation which is hourly progressing in every part of our land, who conscientiously abstain from indulgence in the use of strong drink, but who nevertheless are largely contributing to the amount of public misery, by giving countenance to mechanics and laborers who are notoriously dissipated?

Of the quantity of liquor annually distilled in this country, two thirds are consumed by the laboring classes of society, and those who are immediately dependent upon the more wealthy for support, and whose character alone should entitle them to patronage. Now it requires but the enforcement of simple and energetic rules by employers to lesson this consumption almost entirely. If your workmen are habituated to a daily allowance of liquor, and demand their 1 o'clock and 4 o'clock drinks, dismiss them from your service—they will both neglect their work, poison the minds of apprentices, and injure the reputation of an establishment. It were better, for a time, to incur inconvenience and loss by the dismissal of such, than to tolerate a deviation from sobriety. It is a bad argument to say, that all attempts to prevent laborers from using strong drink will prove futile. It is not true. Examples have repeatedly been shown of the complete success which has attended the rigid enforcement of this salutary restriction wherever attempted, and though we cannot inculcate the doctrine of entire abstinence, we may at least prescribe rules and regulations for the government of our workshops, which shall banish spirit, and render the use of strong drink, therefore, whenever this principle is put in operation, a powerful and beneficial check will be given to the march of intemperance. Let it be tried universally, in every branch of industry, and the land will be regenerated. *Nat. Philan.*

### COLONEL B.—RULING OVER RUM.

Colonel B. was a man of amiable manners, and a well informed mind. Being much employed in public business, which called him from place to place, he often set before him with an invitation to drink. At first he took a social glass for civility's sake. But at length a habit was formed, and appetite began to crave its customary indulgence, and he was obliged to take it, and once or twice was quite overcome. His friends were alarmed, and he was on the brink of a precipice, from which many had fallen to the lowest pitch of wretchedness. In his sober hours, he saw the danger of a good old age, virtue, respect, and acquiescence. Let every one who has acquired, or is acquiring a similar habit, go and do likewise. *N. H. Rep.*