

# MORNING STAR.

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## COMMUNICATION.

FOR THE STAR.

### RETROSPECT.

I took the infant, Austin, in my arms and sat him on my knee, he was innocent in his prattle and artless in his smiles. I caressed him with joy and loved him from my heart. I pressed him to the embraces of his mother—The infant grew. The fair form of the boy became enchanting, his flaxen hair waved upon his shoulders, his eyes sparkled with lustre, his voice was music, and the blossom of truth glowed upon his countenance. A variety of scenes were passed, and twenty years gone by, had made the babe a man. His education was completed, he was happy, respected and conspicuously established in business for life. But alas! too late, he used the forger's pen, was detected, condemned, and died broken hearted.

ALEXANDER.

## RELIGIOUS.

### THE FUTURE PROSPERITY OF THE CHURCH.

Glorious things are spoken of thee, O City of God. Psalms lxxxviii, 3.

One of the most pleasing and edifying subjects of reflection, to a mind that is properly influenced by love to God and man, is the progress of the glorious cause of Christ, the kingdom of grace, from its commencement to the final consummation. It is true, that, when we recollect its past history, and review the opposition which it has encountered from its avowed enemies, and the wounds which it has received from its pretended friends, we feel affecting occasion for mourning and grief; and when we survey its present narrow bounds, the weakness, coldness, imperfections and contests of those who are its professed supporters; and feel how little its principles and its precepts influence our own breasts, we may justly feel discouraged. But, when we look forward, and, guided by the predictions and promises of inspiration, contemplate its future glory and felicity, the pious mind is relieved and rejoices in hope. Let us then indulge in a few pleasing meditations on this cheering prospect.

Let us survey the prodigious extent of its future conquests. "Ask of me," says Jehovah, to his dearly beloved Son, "and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." "He shall have dominion also from sea to sea, and from the rivers unto the end of the earth. Yea all kings shall fall down before him, all nations shall serve him." His name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed." "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen saith the Lord." Thus do the sacred writers foretell the future enlargement and aggrandizement of his church, the glory of Christ as their king, and the conversion and happiness of mankind. When God works who can hinder? When he rises up in defence of his people, who can withstand? A Being infinitely wise cannot be at a loss for means to accomplish his purposes; and nothing is too hard for omnipotence to ef-

fect. Let his people trust in his faithful-ness, goodness and power; for, in due time, he will bring his designs to pass, to the astonishment of his friends and to the confusion of his foes.

Let us also survey its increase of knowledge. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, of wine on the lees well refined." "He will destroy in this mountain, the face of the covering cast over all people, and the veil that is spread over all nations."

"All thy children shall be taught of the Lord." "Many shall run to and fro, and knowledge shall be increased." "A spirit of inquiry shall be infused into mankind; their attention to the sacred writings shall be excited, by the amazing revelations and convulsions, and alarming events that shall take place in the world, fulfilling the prophecies of God and evening the truth of his word. The number of active, zealous and faithful ministers shall be increased; as well as the zeal and exertion of the disciples of Jesus in general. A happy concurrence of circumstances, ordered by the good providence of God, shall conspire to accomplish the pious design of the faithful, and facilitate the progress of the gospel. The little distinctions and differences that keep God's people so much aloof from each other, and prevent their concurring in general plans for the furtherance of true religion, shall in a measure be laid aside; and they shall unite their prayers and exertions for the spread of the gospel, the glorification of the Redeemer's kingdom, and the evangelizing the various nations on the globe. Oh happy period! glorious event! to whom shall it arrive? Lord hasten it in thy good time!"

This state shall likewise be glorious in its improved holiness. "Thy people also shall be all righteous; they shall inherit the land forever: the branch of my planting, the work of my hands, that I may be glorified." "In that day, shall there be upon the bells of the horses, Holiness to the Lord." "In that day shall there be no more the Canaanite in the house of the Lord of hosts." "How greatly must the advancement of God's people in real holiness tend to the exaltation of his name, and obtain it access to the hearts of all believers, when its effects are so general and so notorious. Holiness of heart and life is the characteristic distinction of God's people in every age and place; but in such circumstances as those we are contemplating, the difficulties attending it will be diminished and the incitements to it increased and strengthened. Thus God will be increasingly glorified and mankind made more abundantly happy. The intercourse of society will be more elevating; friendship more firm and pure, and generous rivalry will be more active will become the objects of general emulation. In the prospect of so improved a state of pure morality, of evangelical holiness, let us increase our assiduity in promoting so desirable an object. Let us give the gospel motives and gospel principles all their native influence, all their genuine effects. Our whole lives should be living memorials of the energetic and transforming efficacy of gospel truths, and of the power and grace of the Lord Jesus. "Herein is my father glorified, that ye bear much fruit: so shall ye glorify my disciples." The church of Christ will then exel in its peace, love and friendship. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation: neither shall they learn war any more." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fattening together, and a little child shall lead them." "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice den. They shall not hurt nor destroy in all my holy mountain." "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." "When the gospel becomes more widely disseminated, and the nature of it more clearly understood, its divine origin, its heavenly tendency and its sovereign efficacy will be more fully displayed and acknowledged; and its glorious and happy effects, will be more adaptation to the circumstances of mankind, and its evident conduciveness to human felicity, both here and hereafter,

will be as evident as if written with a sun beam. Those who have been indifferent, and those who have openly opposed it, will be struck to the sound of its trumpet; and its devoted friends will open their hearts more fully to its vital influence, and be more ardent in their love and steady in their adherence to it. How will it ameliorate the heart! excite the most lively zeal! expand the soul with beneficent designs towards their fellow-men; and stimulate to those exertions which appear calculated to give it a wider influence and a more general spread! O, when will the time come, when nations shall learn war no more; when man shall be so closely united to his fellow-man as to consider his interest as his own; when all animosities, bickerings and prejudices shall subside; and there shall be a generous emulation who shall excel in all the graces and virtues of the divine life; and who shall do most in glorifying God and the Saviour; and be most active in spreading the truth!

In the glorious period which we are contemplating there will be a greater subjection and destruction of the enemies of the truth. "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies." "The Lord at this right hand shall strike through kings among the day of his wrath. He shall judge among the heathen, he shall fill up the places with dead bodies; he shall wound the heads over many countries." "The rebuke of his people shall be taken away from off all the earth; for the month of the Lord hath spoken it." Read the judgement of the great God, as foretold and described, in the Revelations.

"When vengeance in the land air, Let it red arm exposed and bare

To subdue and punish the adversaries of his Christ and his truth; and to establish his Son's reign on the earth, and will be its effects. O ye inhabitants of the earth, "Kiss the Son lest he be angry with you, and ye perish from the face of him; his wrath is kindled but a little; blessed are they that trust in him." Come out from every antichristian society; submit yourselves to Jesus; and secure by penitent submission and the true faith, his salvation, and your fidelity and safety are sure. "Whoever hardened himself against God, and prospered? There is no righteousness, no salvation, no deliverance, but by a cordial reception of, and firm reliance on Christ. "He that believeth in him shall never perish, but have ever lasting life."

The glory of this state will be greatly heightened by its security and tranquillity. "I will be a wall of fire around her, and the glory in the midst of her." "They shall not hurt nor destroy in all my holy mountain." "They shall sit every man under his own vine and fig tree, and none shall make them afraid." "God shall be the peace of thy children." In righteousness shall then be established; there shall be fear from oppression, for thou shalt not fear; and from terror, for thou shalt not come near thee." "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

When Christianity appears in all its native simplicity, beauty and lustre; when its numerous and potent enemies are subdued, and the life, zeal and unity of its friends are greatly increased; when Jew and Gentile unite to promote the dissemination of the gospel, the beauty of holiness and the glory of the exalted Saviour; then may indeed tranquillity and security, settled and permanent, be expected. Long will be the duration of that happy state. The scriptures speak of no opposition, to or disturbance of, the peaceful abode of the saints on earth, after those glorious events, the conversion of the Jews, and the calling of the Gentiles; until, the latter end of the millennium, Gog and his bands shall assemble with an hostile intent against the people of God; but their designs will be defeated, and their destruction will be swift and complete. This will be the last attempt to disturb the church on earth.

The glory and felicity of this state will be rendered complete by its perpetual continuance. "His dominion, is an everlasting dominion which shall not pass away; and his kingdom that which shall not be destroyed." "Of his kingdom there shall be no end." "His kingdom is a kingdom that cannot be moved." "Lo," says Christ to his church, "I am with you always, even to the end of the world." "The four great monarchies which arose, and fell in succession, viz. the Assyrian, the Persian, the Grecian or Macedonian, and the Roman, were of temporary duration; but it shall not be so with the spiritual kingdom of Christ. It shall

be as durable as extensive; it shall give way to no other; it will last as long as the sun and moon. May the Lord hasten the period of its establishment!

Surely this glance, hasty and imperfect as it is, at these future scenes of glory and bliss, ought to increase our joy and thankfulness that we are connected with the church of the living God—to excite us to watchfulness and care to continue in it—to animate us to diligent exertions to be honourable and useful in it, and to promote its true interests—to encourage our hearts under dark providences and gloomy prospects—to invigorate our faith in Christ—and to lead forwards our views and expectations towards heaven.—May this, under the influence of divine grace, be its happy effect on every one who reads these meditations! J. F. H.

### JESUS CHRIST OUR MODEL.

Next to the love of God, both reason and revelation require of us, gratitude to the Saviour. It is a duty which we are all apt to neglect. We do not think of Jesus Christ; or we think of him too generally, too distantly. We are apt to regard him, as a model of abstract perfection, exhibited in other times, to men of different manners, habits, and pursuits from ours. We forget, or at least we do not feel, that he should be our model, our pattern of imitation—that "he hath left us an example that we should follow his steps." And it is precisely for this reason, that Christianity has apparently so little effect upon the great mass of those who dwell in christianized countries, and are considered as professors of the christian faith. But there is, in the history of Jesus Christ, something peculiarly captivating to the minds of children. He is presented to them in a form which they can apprehend. Jesus Christ appeared on earth as one of our own race. He partook of our nature, and when we think of him, we can bring to our minds his person, his deportment, his words, and all the circumstances of his life. This is peculiarly valuable in the instruction of children. Jesus Christ, while on earth, passed through all the stages of human existence, from infancy to manhood. He can therefore command our sympathies in every period of our own lives. There is scarcely an act or a suffering—in the countless variety of human scenes, in which we cannot derive instruction and support from his example. The history of Jesus Christ should therefore be indelibly engrained upon the minds of children. They should be made acquainted with it in its minutest details. No opportunity should be lost of associating it with something that they already know or feel. The chords of religious emotion should be so multiplied, that, strike where you will in after life, some string shall be touched that will vibrate to him.—Hazen's Remains.

The following note of Perdicari, is in answer to one requesting him to translate the letter of Mrs. LYDIA H. SIOGREN, Secretary of the Greek Committee of Hartford, Ct. published in our last issue, to the language of his countrymen.

MT. PLEASANT C. INSTITUTION, Amherst, March 18, 1898.

MADAM,—Your note requesting me, in behalf of the Greek Committee, of Hartford, to translate your letter to the women of my country was handed to me on the 15th inst. I instantly obeyed the voice of those who aid the destitute and helpless of my nation.—The effect of your communication, I doubt not, will be powerful. On perusing its lines, I was struck as they are with sympathy and humanity, my heart was overwhelmed with a thousand emotions, and my eyes burst into tears of gratitude. It brought before me my whole nation, driven from their homes—lighted to the mountains by the torch of desolation—entering the dens and caves of the earth with famine—languishing and imploring the assistance of death, Madam, your benevolence is rescuing from the hands of horrors his people, may the blessing of the reader to persevere. Be upon you, I rejoice with a full heart, I have sought a guardian genius of Greece returning; and had I not a more sacred creed than our old mythology, I should say the arm of Nemesis is powerful—the glory be to the God of Hosts. Like a vessel sent to explore the hostile regions of the North, and after innumerable perils and hazards, returning to her home, Helles, stormed and dashed by the billows of Turkish tyranny and barbarity, strepped of every thing but her flag of glory, just entering the haven of Piræus, strives to overcome the mountain waves of famine. May you send us of mercy and your voice of sympathy excite the last successful effort of her sons—arrest the career of her blood-thirsty enemy—save her daughters from plung-

ing with their little ones into the waves of the ocean, or into the flames of their homes, and enable the whole land to hail the glorious jubilee of its independence.

Madam, I have the honor to be, with high consideration, your obedient servant.

G. PERDICARI.

To Mrs. L. H. SIGOURNEY.

#### RULES FOR PROMOTING LOVE AND HARMONY IN THE CHURCH.

1. To remember that we are all subject to failings and infirmities of one kind or other.

2. To bear with and not magnify each other's infirmities.—Gal. vi. 1.

3. To pray one for another in our social meetings, and particularly in private.—James, v. 16.

4. To avoid going from house to house for the purpose of hearing news, interfering with other persons' business.

5. Always turn a deaf ear to any slanderous report, and to lay no charge, brought against any person, until well founded.

6. If a member be in fault, to tell him of it in private, before it is mentioned to others.

7. To watch against a slyness of each other, and put the best construction on any action that has the appearance of opposition and resentment.

8. To observe the just rule of Solomon, that is, to leave off contention, before it be meddled with.—Prov. xvi. 14.

9. If a member has offended, to consider how glorious, how God-like it is to forgive, and how unlike a Christian it is to revenge.—Eph. iv. 2.

10. To remember that it is always a great affliction of the devil to promote discord and animosity amongst members of churches; and we should therefore watch against every thing that furthers his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united together, than we could do when acting at cross-purposes, and giving a contrary spirit.

12. Lastly, to consider the express injunctions of scripture, and the beautiful example of Christ as to these important things.—Eph. iv. 23—24—25—26—27—John xiii. 35.

**MEMORY OF THE DEAD.**—The relations between man and man cease not with life. The dead leave behind them their names, their examples, and the effects of their actions. Their influence still abides with us. Their names and their characters dwell in our thoughts and hearts. We live and commune with them in their writings. We enjoy the benefit of their labors. Our institutions have been founded by them. We are surrounded by the works of the dead. Our knowledge and our arts are the fruits of their toil. Our minds have been formed by their instructions. We are most intimately connected with them by a thousand dependencies. Those we have loved in life, are still objects of our deepest and holiest affections. Their power over us remains. They are with us in our solitary walks, and their voices speak to our hearts in the silence of midnight.

Their image is impressed upon our dearest recollections and our most sacred hopes.—They form an essential part of our treasure laid up in heaven. For, a hour all, we are separated from them but for a little time. We are soon to be united with them. If we follow in the path of those whom we have loved we too shall be the innumerable company of spirits of just men made perfect. Our affections and our hopes are not buried in the dust, to which we commit the poor remains of mortality.—The blessed retain their remembrance and their love for us in heaven and we will cherish our remembrance and our love for them while on earth.

#### MORNING STAR.

LIVERICK:

WEDNESDAY, APRIL 23, 1828.

#### OBITUARY NOTICES.

It has become a very customary practice when a person of christian character concludes their course on earth, to publish a general sketch of their humble and useful life, their resignation and patience during the various tribulations through which they pass while here below,—of their last sickness and triumphant death, generally in some religious journal under the management of the sect to which the subject of such a memoir belongs. This surely cannot possibly be of any benefit to the deceased. If they die in the Lord, they rest from their labors, and their end is blessed. We cannot, we wish not to do any more for them. This is not required of us. But, in a certain degree, they may be beneficial to us. It was said of righteous Abel, "He being dead yet speaketh." Abel would not speak, being dead, if his

righteous life and pious acts were not remembered, and the surest way of remembering events, is suitably and seasonably to record the same. The righteous shall be had in everlasting remembrance. We have with much pleasure given publicity to all obituary notices of this description that have been forwarded to us; nor have we, in this respect, confined ourselves to the denomination of which we are members; nor do we intend to restrict ourselves within this narrow sphere. We make these remarks indulging an idea, that some of our friends in all parts of the Community, are rather too negligent in forwarding biographical accounts of worthy members of the church. Such accounts are interesting to readers in general, especially to christians, and were they generally furnished from all parts of the Connexion, the biographical department of our paper would, by no means, be the least valuable. Our Society is now widely extended; we live in a dying world, and if accounts of our brethren and sisters, who are worthy thus to be noticed, should regularly be forwarded to us as they are dismissed from the church militant to join the church triumphant, we believe the circumstance would be rare when a Star would appear without announcing the departure of a happy saint, from one part of the country or another. Who is worthy thus to be remembered? Every one, without respect of persons, who in life gives his heart to Christ, and who adorns the benign religion of Jesus and his blessed doctrine with a holy life and godly conversation. The minister of Christ who spends a few fleeting years in travelling "to and fro" to woo a bride for his Master, when he dies, having been a *living and praying man*, a "man of words," is published in a highly panegyric style, while hundreds, who have in numerous instances, ministered to his necessities, by supplying his wants and thereby enabling him to go forth in the glorious work, and who have daily in their closets and at the family altar by their prayers upheld his hands, as Aaron and Hur did those of Moses, while fighting the battles of the Lord, are too frequently forgotten. These things ought not to be so.

We understand that one of our brethren in the ministry has written an excellent obituary notice of his aged father who has spent a life of usefulness, and who has recently finished his course, having died in the triumphs of faith, and in full assurance of a blissful immortality. Why should that be written for the benefit of your family alone, dear brother? Why may it not go forth to the world in the Star? Why should a light be put under a bush?

**STATE REGISTERS INCORRECT.**—We noticed a few weeks since a statement in the American Advocate printed at Hallowell, containing the number of Ministers of different denominations, in the New England states. The editors of the Advocate inform us that they collected their information from the several State Registers. They very justly observe that their information, in some respects, may be incorrect. The number of Free-will Baptist preachers, as given by them in the state of Maine, is eighteen. This exceedingly varies from a correct account. According to the Free-will Baptist Register for the current year, (a work which is intended to be published annually, therefore it would be well for the publishers of State Registers, in collecting the names and places of residences of preachers of this order, in future to consult the Free-will Baptist Register, as from this source they can receive the most authentic information); there are belonging to the Free-will Baptist Connexion in the state of Maine, ninety ordained ministers, besides licentiates. It will therefore be perceived that but one fifth of the true number is given in the Maine Register as represented by the Advocate. The number of preachers in the same order in the other states, is very erroneous, but the error is not so foreign from an exact account, as that which is exhibited for our own state.

#### A RAISING WITHOUT RUM.

Last week the frame of a large barn of Mr. Simson Adams was raised in this town without rum. Almost universally neighbors

who were invited to assist without the offer of rum, cheerfully afforded their aid; and the good order and success with which the frame was raised shewed that rum is not necessary to give men strength, resolution, or skill. This example is a good one, for nearly all the accidents that occur at raisings arise from the headlong ardor produced by rum. A thorough experiment will no doubt shew that trade can thrive, the land be tilled, public business be done, and all kinds of mechanical work of labor and skill be performed without rum. It will shew that our commerce by sea can flourish without rum; and that our national government can be supported without revenue derived from rum; that our old men can be healthy, intelligent, and respectable, and our young men cheerful, vigorous and enterprising without the aid of rum.

#### NOTICE.

The citizens of this town who have subscribed their names for the purpose of forming a Society for the suppression of Intemperance and its kindred vices, and others who may wish to unite with them, in this laudable undertaking, are invited to meet at the New School-house in this Village on Saturday the 26th inst. at 6 of the clock in the evening, for the purpose of making arrangements to effect the said objects. A general and reasonable attendance is solicited.

The editor of the Star was desired to give this notice, which duty is performed with pleasure.

A valuable correspondent of Montville closes a letter to us of recent date, in the following style: "I should have good news to write concerning the glorious work of God in this region, ordination, &c.; but I suppose Bro. Gowin, Bro. Park and others have written. The prospect is encouraging—truth prevails—and Dagon falls before the ark of the Most High. The spirit of the Lord has lifted a standard above the flood of error."

By a letter to the editor from Portland, dated 17th inst. information is received, that the season with regard to spiritual things appears to be very reviving at present in that place. We are informed from twenty to thirty around the Star, whenever the mourners are called for, and a great excitement exists in general.

Oriental Traveller (whom we consider an excellent traveller, and who we hope will often journey in this direction) next week.

**Copy of a letter from Eld. David Marks, Jr. to the Editor, dated Canandaigua N. Y. March 31, 1828.**

Passing between Cayuga and Seneca lakes in Ithaca, I went to Dryden, Feb. 17, 1828, called on Eld. Edward E. Dodge, who labors much in the gospel, though his health is quite poor. In Dryden he has the oversight of a church consisting of about 60 members, however they live a considerable distance from each other. The next day I held a meeting in Caroline, at the close of which eight manifested a desire to see Jesus. Two weeks after this I returned and one of them professed to have passed from death unto life. After preaching, a large assembly being present, I told them I had the express command of Almighty God that they should then choose whom they would serve; yea that they should choose to serve the Lord. (Deut. 30: 1, 9. Josh. 24: 15. Acts 17: 30. Heb. 3: 7, 8. Math. 6: 33.) Further, as Moses caused a division among the people, (Ex. 32: 35) that it might be known who was on the Lord's side, I requested the people to make their choice and show their deeds, assuring them from good authority, that there was nothing secret but what would be revealed. (Math. 10: 26.) and if they secretly chose to prostrate themselves till another time, it would in reality be to choose the Devil for their master a little longer, and would thus be recorded in the book of remembrance before the throne of God; and if secretly they chose to seek the Lord, that secrecy was forbidden by Christ, (Math. 5: 15, 16,) whose light had shined upon their heart, to lead them to the knowledge of the true God, and, as disobedience, would be marked with the displeasure of Heaven. After these observations I believe the whole congregation signed by me, that they would seek and serve that God whose name had hitherto saved their souls from death. Their choice and covenant is now registered in heaven. "For God shall bring every work into judgment." But some men will say, "they may break their covenant, and

it will then be worse than it was, had they not have covenanted." The first is true, but the truth of the second I doubt; had they not have chosen sin; and which is the best choice? I leave it to the reader to judge. To refuse to do right for fear we shall do wrong, is to give ourselves up to work iniquity altogether. To God our obligation is infinite; therefore our promise can by no means augment our duty. The use of a vow is to bring our obligation through the thick clouds of unbelief home to the soul. Hence, I infer, 1st it is good to vow unto the Lord; and 2d to pay that which we have vowed. Amen.

And so I preached once. Here there has been a large church; but many have moved away, few have been added, and several have given the way of all the earth. They have suffered much for want of an under shepherd, since Eld. Gould moved from the limits of this (Owego) Q. M. However I believe they still maintain visibility and some are struggling for heaven; and I believe they will get there if they hold fast that which they have.

Crossing the Susquehanna river, I held two meetings on Appalachian creek, and the Lord was with us. In this church there have been about 60 members, and they have had some trials, through which that in Candor has been a great trial, and some christians belong to them and some to the cause of truth. Several covenanted to turn to the Lord, and praying souls were considerably encouraged, hoping the good work of the Lord was about to revive. March 3d and 4th I went to Gibson, Pa. where I held three meetings. Here I met with Elder Asa Dodge, who is much engaged in the work of his Master. His health, though poor, was better than it had been. He has no family or other hindering care, and labors altogether in the gospel, then is able to preach out about four times a week. By Bro. Asa, I understood that they are blessed with some information in Gibson, Q. M., particularly in a place called Truckly Ash. Returning to the state of New York, I preached four times in Union, twice at the house of Bro. Smith who came from Merdith, N. H. The prospect in Union was good; they are weeping for a minister of the gospel, and are full in the faith, should come to them in the fulness of the spirit, they would see a harvest of souls gathered in. Eld. A. Dodge held two or three a few days since, and during my stay I baptised one.

March 15, I called on Eld. Daniels, who had been a Methodist circuit preacher, but being convinced that the New Testament was a sufficient Discipline for the church of Christ, and that as Christ will know every exigency into which his church would be brought, had he known that they would need a discipline more full than the Synodical Discipline of the church of Christ, he would have directed his apostles to form such, and not have left it to uninspired and erring men to make disciplines and articles, as is concordant as the views of men, and as different from each other, as they are from the word of God, and by these rules that church of which Christ is the Head; being convinced I say of these things, he withdrew his membership from his former connexion, and soon after united with the Owego Q. M. with which many were not only pleased, and a flood of water was sent down, and many were saved, so much as seemed among christians, followed his name as steadily as the sun rises, for many days, till at length the storm blew over; and he having a good conscience in all this, by no means grew lean, for the Lord prospered him. He has the oversight of a church in Virgil and Dryden of about 40 members. With them I preached on the 16th of March, and returning from meeting, a brother accompanied me a small distance and left a dollar in my hand. The same man not a great while since, went to hear one of our travelling preachers, who being a poor man was destitute of a great coat, and after sermon he sat down and trembled of the cold. The above mentioned brother took off his own, which was new and worth \$10 dollars, and handed him; and when he offered to return it, he told him it was a present. This made me think of the scripture which saith, "The liberal soul shall be made fat, and he that watereth shall also be watered himself." After this I visited the churches in Strafford, Fabius and Cato, and found them well established, and walking in the gospel. In the latter part of March I returned to my father's home, and to the home in Canandaigua, and found my relatives and friends had been in great heaviness, not because they had heard that I was sick, but because they had heard that I was dead. My appointment at this place had been withdrawn and my return excited surprise and joy among the brethren.

DAVID MARKS, JR.

Camden, Me.—This town is almost surprised by revivals. Since August last, in Warren, about 90 have been added to the Calvinistic Baptist Church, and later a Calvinistic Congregational church has been formed there, since which I have not heard directly, but I should think that it consists of not much from thirty. In Thomaston, about fifty have been added.

... ..

FOR THE STAR.

PRaise waiteth for thee, O God, in Zion.

Let me now try to sing,  
Of my Saviour and King,  
Who is given to rescue lost men:  
While his wonders I trace,  
And adore his free grace,  
Which delivers and saves us from sin.

With devotion most sweet,  
I am pleased when I meet,  
And rejoice in his heavenly love;  
For this proves my new birth,  
Though I dwell on the earth,  
And assures me to meet him above.

Grief for sin makes me smart,  
But contrition of heart  
Directs me on the Saviour to call;  
I rejoice then anew,  
When his love comes in view,  
And feel saved from sin, death, and thrall.

While I thus sit and sing,  
All my feelings take wing,  
And I soar in pursuit of the prize;  
While his love moves my tongue,  
I go on with my song,  
And would fain raise my notes to the skies.

But my lungs lose their strength,  
Ere my song has its length,  
And my powers all faint in the theme;  
And my low jarring sounds,  
While I wait earthly grounds,  
Are not equal to praise his dear name.

My poor organs are weak,  
'Tis in vain that I seek  
To resemble the songs on heath's plain:  
Though my theme always please,  
For the present I'll cease,  
And I'll wait to be tuned again.

Then on far Canaan's coast,  
With its ransomed host,  
This my music again I will raise;  
I will strike in and sing,  
Of the love of my King,  
When all heaven shall be filled with his praise.

On a high key and sharp,  
With my new golden harp,  
I'll give glory to Christ my dear Lord:  
I'll sing honors to him,  
While my soul doth redeem,  
While each note makes a full perfect chord.

From the Episcopal Watchman.

HYMN.

"THE KINGDOM COME."  
King of kings! and wilt thou deign  
On me to wait and reign?  
Hereafter be that heart the throne;  
Rule there, Lord! and we alone.

Then, like Heaven's angelic bands,  
Watching for thee high commands,  
All its powers shall wait on thee,  
Captive, yet divinely free.

At the nod my will shall bow,  
Judgment, reason, bending low;  
Hence, aversion, and all signs  
Into glad obedience bring.

Let me stand on eagle wings,  
Hourly come new gift to bring;  
Wisdom casting humbly down  
At thy feet her golden crown.

Tuned by thee, in sweet accord  
All shall sing thy gracious Lord;  
Love, like thine own Seraphim,  
Leading on the blissful hymn.

Be it so! my heart's thy throne;  
All its powers thy signs own;  
And like them on heaven's bright hill  
Love rejoicing in thy will.

MISCELLANY.

TRAITS OF THE INDIAN CHARACTER.

"Captain White, of the canal boat told me the following story; and which I think illustrates the Indian character, at least in some points of it. The occurrence took place a great many years ago, and when what is Utica and Whitestown now, was a wilderness—and when, in fact, not a family but his own had ventured west of the Mohawk, or thus far into the 'back woods,' and when too the Indians were powerful and much dreaded.

"One evening Captain White's father being absent, and only his mother, himself, and little sister being at home, they were alarmed on seeing in the woods three Indians coming in the direction of the house; but on perceiving one of them to be Skenandoh, who was known to them, their fears were in some measure quieted. On arriving, they addressed his mother, and said, 'We have called to ask you for your little daughter, to take home with us to-night.' The request startled Mrs. White; she knew not what answer to give; for it was a part of the business of Mr. White, on all occasions to conciliate the Indians; and by all the means in his power. To refuse the request, she feared would excite them; and to grant it, would be to jeopardize the life of her child! At the critical moment, and while the Indians were waiting for a reply, the father came in. The request was repeated to him, when he instantly granted

it. The mother was overwhelmed with surprise, and felt all the horrors that may be conceived under such circumstances. But she was silent. The little girl was brought out, and delivered over to these Indians, who lived some 10 or 12 miles distant. They took her by the hand and led her through the woods, stopping only long enough to say, 'when the sun is so high in the morning, pointing, to a certain elevation in the heavens we will return her.' Mrs. White had heard that Indians were base and treacherous, and considered her daughter as having been given in sacrifice to save the family. Mr. White explained his reasons for giving up the child, but the mother, still anxious and doubting, gave way only to grief. The night was stormy and dark. The day at last broke, but upon eyes that had not been closed, and brought with it increased anxiety. The sun rose, and the anxiety of the family rose with it. At last he reached the point in the heavens, which had been referred to for the period of the child's return, when the anxious and afflicted mother exclaimed—'there they are!' Skenandoh and his companions faithful to their promise, were on the spot; and the little girl, gay and smiling, and dressed out in all the finery of which an Indian lodge could boast, with her bow and arrow, and her trinkets. You may feel anxious to know what was the object of those Indians in this extraordinary movement. Mr. White will tell you. Mr. White had gone among them and settled in their country. He had promised to be friendly; he had smoked the pipe of peace with these people, a most sacred and binding obligation with them, and which they never violate. But so had others, and these promises and that pledge in them had been alike disregarded. There was no foundation left for their confidence. 'To test them,' said they, 'is difficult.' Their object, to test the confidence of this family in them; and this was their method of deciding the question. Give us your child! If, as they doubtless reasoned among themselves, they trust us with their daughter, they will prove that they have confidence in us; and we will then agree how to trust them. If they refuse our request, then we shall know that they doubt our sincerity, and this will convince us that they have none themselves. Mr. White fortunately understood the Indian character, but had not had their object explained to him, and was a secret confidant when once established, is ever after hard to be shaken; and he concluded, as a rational man would, that to show confidence in them, was the most direct way to secure it for himself. But the hazard was great; the trial was severe, and not unlike the demand of old, made by the Master of Life to Abraham, 'to take his son, his only son Isaac, and offer him.' &c.

Captain White assured me, that from that hour the family experienced nothing but a succession of the kindest offers on the part of the Indians, and one uninterrupted scene of friendship; and that so united did the Indians become in all the interests of the family, that they stood always ready to promote them; and that as to security, they never felt more secure than when surrounded by these people. Skenandoh in particular, continued intimate with this family till his death."

"A friend calling to see Skenandoh some time previous to his death, and asking him some questions respecting his health, &c. received the following answer: 'I am an aged hemlock. The winds of an hundred winters have whistled through my branches. I am now dead at the top. I shall soon die in all my branches. Why I live live, the great good Spirit only knows. When I am dead, I wish to be buried by the side of my minister and friend. [The Rev. Mr. Kirkland.] Pray to my Jesus that I may go up with him at the great resurrection.'"

THE THAMES TUNNEL.

A meeting of the proprietors of this work was held in London, on the 28th of January, when a report was made by Mr. Brunel, on the state of the works, the extent of the late disasters, and the measures resorted to for repairing it. It appears from this report, that the excavation had advanced, previous to the accident of Jan. 12, 600 feet from the shaft, and 52 feet since the repair of the former breach. It had now reached within 25 feet of the middle of the channel, and within 375 feet of low water mark, and within 585 feet of the first wharf on the north side of the river. The instance yet to be excavated, before reaching the shaft on the north side, is 700 feet.

The present breach is less than the former one, as it has required only 555 cubic yards of ground, principally clay in bags, to fill it. The former required 1480 cubic yards. The filling was not yet considered complete, and sufficiently condensed to bear the weight of water above it, but the water had been so far drawn off, as to be eleven feet lower in the tunnel, than in the river. The funds of the company yet unexpended amounted to 21,000l. The company voted to prosecute the work, and authorized the directors to accept voluntary contributions to the funds, assurances have been given of a strong interest in the

undertaking on the part of the public, and a disposition to aid it.—Bankers and other gentlemen in different parts of the city, have been appointed to receive contributions. The report of the directors was accompanied by the following description of the accident, by Mr. Brunel, in which "I had been in the frames (shield) with the workmen throughout the whole night, having taken my station there at 10 o'clock. During the workings, through the night, no symptoms of insecurity appeared. At six this morning, (the usual time for shifting the men,) a fresh set, or shift of the men, came on to work. We began to work the ground at the west top corner of the frame. The tide had just then begun to flow, and sinking the ground tolerable quiet, we proceeded on, by beginning at the top, and had worked about a foot downwards, when, on exposing the next six inches, the ground swelled suddenly, and a large quantity burst through the opening thus made. This was followed instantly by a large body of water. The rush was so violent as to force the man on the spot where the burst took place, out of the frame (or cell) on to the timber stage, behind the frames. I was in the frame with this man, but upon the rush of water, I went into the next box (or cell) in order to command a better view of the irruption, and to see that there was no possibility of their opposing the water. I ordered all the men in the frames to retire. All were retreating, except the three men who were with me, and they retreated with me—I did not leave the stage until those three men were down the ladder of the frame, when they and I proceeded about twenty feet along the west side of the Tunnel: at this moment the agitation of the air by the rush of the water was such as to extinguish all the lights, and the water had gained the height of the middle of our waists."

I was at this moment giving directions to the three men in what manner they ought to proceed, in the dark tunnel, their escape, when they and I were knocked down and covered by a part of the timber stage. I struggled under the water for some time, and at length extricated myself from the stage and by swimming, and being forced by the water, I gained the eastern arch, where I got a better footing, and was enabled by having hold of the railway rope, to pause a little, in the hope of encouraging the men who had been knocked down at the same time with myself. This I endeavored to do by calling to them. Before I reached the shaft, the water had risen so rapidly that I was out of my depth, and therefore swam to the visitors' stairs—the stairs for the workmen being occupied by those who had so far escaped. My knee was so injured by the timber stage, that I could scarcely swim, or get up stairs; but the rush of the water carried me up the shaft. The three men who had been knocked down with me, had been unable to extricate themselves, and I am grieved to say, they are lost, and I believe, also, two old men and one young man, in the other parts of the work."

MORAL SENTIMENTS.

1. To insinuate a thing prejudicial to another, which we are not willing openly to avow, is a kind of mental assassination.
2. He who is a brave man who dares to meet himself alone in the open air, to examine his heart, uninfluenced by the world.
3. Opinions connected with our hopes of happiness, cannot be too strictly examined.
4. The love of money is an opiate, that often lulls conscience asleep, and blinds the judgment in chains.
5. Habitual reflection on the uncertainty of time, tends greatly to fortify the mind against the snares both of prosperity and adversity.
6. A man without discretion is like a ship without a helm.
7. Permanent rest is not expected on the road, but at the end of the journey.
8. He who makes conscience his counsellor, may expect to gain his cause.
9. True generosity remembers benefits received, and forgives those it has conferred.

EMPLOYMENT OF TIME.—There is a portion of mankind who are always, either naturally or habitually, behind-hand—this trait of their character is easily discovered in every thing they relate to their conduct and pursuits in life. Such a man goes too late to bed, and as a necessary consequence gets up too late in the morning. Being out of bed too late, he is too late at breakfast, and this deranges the affairs of his household all the forenoon. Having been behind-hand at breakfast, he of course is behind-hand at dinner, and lastly at supper. If he makes an appointment, he never gets to the place in season; and if he is to meet a board of directors, or a committee, or any public body whatsoever, he always is twenty minutes or half an hour too late, and upon being reminded that he has obliged his associates to wait, and thereby to waste their time, he charges his delay to his watch, which, like its owner, is almost invariably at least a quarter of an hour too slow. If he has made arrangements to leave town in a stage, especially if it is an early stage, he commonly forces the carriage to wait for some time, or what is not very uncommon, is left behind. If he intends to take his departure in a steam-boat, you will meet him two streets off as the last bell tolls,

and after running down to the wharf: till he is out of breath, he finds the boat hauled off, and if he gets aboard at all it is by the long-board, and often at the hazard of his life. If he is an attendant upon public worship, he never reaches the church until after the services have commenced, and greatly disturbs the congregation by entering in the midst of their devotional exercises.

In short, such men labor, and toil, and drudge on through life, just as uniformly and regular in their concerns half an hour too late, as punctual people are in season. If such persons could, by some great exertion, redeem that half hour, and set their watches right, they might go on with the same ease they do now, and always be in season.—N. F. D. Ate.

Temperance Department.

The following is extracted from an Address of the Executive Committee of the American Temperance Society, which accompanies their first annual report—

The evil resulting from an improper use of intoxicating liquors have become so extensive and devastating, as to call for the immediate, vigorous, and persevering efforts of every philanthropist, patriot, and Christian. The number of lives annually destroyed by this vice in our own country is thought to be more than thirty thousand; and the number of persons who are diseased, distressed, and impoverished by it, to be more than two hundred thousand. Many of these are not only useless, but a burden and a nuisance to society.

These liquors, it is calculated, cost the inhabitants of this country annually more than forty millions of dollars; and the pauperism occasioned by the improper use of them, (taking the Commonwealth of Massachusetts as an example,) costs the taxpayers of twelve millions; making an annual expense of more than fifty millions of dollars.

Of ten hundred and sixty-one cases of criminal prosecutions in the year 1820, before the Court of Sessions in the city of New-York more than eight hundred are stated to have been committed in intemperance. And so it is in all our principal cities. More than three quarters of the crimes committed in the country are probably occasioned by the intemperate vice. And if we add to these the loss of time which it occasions, the loss of business, the loss of improvement, the loss of character, and the loss of happiness for time, and for eternity, the evil swells to an overwhelming magnitude. The guilt and the wickedness resulting from it surpass all finite conception. Scarcely any thing has a more powerful and fatal effect on the mind, on the body, and on the human mind. It palsies every effort for improvement, it derails the success of the Gospel, and prevents the progress of the kingdom of Christ. It destroys, by hundreds and thousands, both the bodies and souls of men; cutting them off in the possibility of enjoyment, and plunging them into endless darkness and woe.

No sooner is a person brought under the power of intoxicating liquors, than he seems to be predestinated to the inheritance of all the means of reformation. If at any time the truth gains access to his mind and impresses his heart; by a few draughts of this fatal poison, the impression is almost sure to be effaced. Hence the notorious and alarming fact, that a person addicted to this vice is seldom renewed in the temper of his mind, or even reformed as to his outward character. If a single instance of the kind occurs, it is so uncommon, that it quickly becomes the subject of remark through a neighborhood, and even of a large circle of friends, and for years is mentioned as an extraordinary event. Most persons given to intemperance, proceed from one degree of wickedness to another, till, having been often reformed, and hardened their hearts, they bring sudden and remediless destruction upon themselves. And they destroy not only themselves, but a multitude of others. The intemperance of a father has extended to three, four, five, and even to seven of his children. The intemperance of a family has extended its contagion through a neighborhood, and its baleful effect has even fallen upon the business of individuals and families. Many persons in all classes of society have been destroyed by this vice; and no one is free from danger. A father has no security that his children will not die drunkards; and no security that the evil will not be extended through them to future generations. And with the continuance of the present feelings and habits of the community, there is no prospect that the evil will be lessened, and no possibility that it will be done away. All persons, especially the young, must continue to be exposed. Dangers must continue in the future to be taken in the business, follow them to their dwellings; attend them in the private interview, and in the social circle, and assail them wherever they go; and without a change in the sentiments and practices of the community, the evil must continue to increase, till the animating prospects of this great and mighty Republic are darkened, and its precious institutions ruined; and thousands and millions of its population borne on a current of liquid fire to a world of woe.