

# MORNING STAR.

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## MORNING STAR.

The following was selected from Dr. Clark's Commentary on the sacred scriptures, and forwarded for insertion in the Star, by our esteemed correspondent, A. C.

"And when he (the Comforter or the Holy Ghost) is come, he will reprove the world of sin, and of righteousness, and of judgment." Jer. xlviii. 8, 9, 10, 11.

"Ver. 8. He will reprove." He will reprove the world, that is, the minds of those who are simple of heart; and so fully as to confound, and shut the mouths of those who are gainsayers. This was fulfilled on the day of Pentecost.

The world. The Jewish nation first, and afterward the Gentile world: for his influences shall not be confined to one people, place, or time.

Ver. 9. *Of sin.* Of the sin of the Jews, in not receiving me as the Messiah, though my mission was accredited by the very miracles which the prophets foretold. See Isa. lxxv. 3-6. This was literally fulfilled on the day of Pentecost, when the spirit was given: for multitudes of Jews were then convinced of sin, and converted to God. Acts. ii. 27.

If we take this prediction of our Lord in a more general sense, then we may consider that it is one of the grand offices of the Holy Spirit to convince of sin, to show men what sin is; to demonstrate to them the evil of sin, and to show them the words, because they believe not in me, restrict the meaning particularly to the sin of the Jews in rejecting Christ as the Messiah.

Ver. 10. *Of righteousness.* Of my innocence and holiness, because I go away to my Father; of which, my resurrection from the dead, and my ascension to heaven, shall be completed proofs. Christ was treated by the Jews as an impostor; as a magician; as one possessed by the devil; as a wicked person, seducer, and destroyer of the law. His vindication from these charges, he chiefly referred to the Holy Spirit, the Advocate; who by his influences on the minds of the people, and by his eloquence and energy in the ministry of the apostles, convinced both the Jews and the Gentiles that the sentence of the Jewish rulers was unjust and infamous; and that the very person whom they had crucified was both Lord and Christ—Lord, the great Governor of the universe; and Christ, the Lord's anointed, the promised Messiah. It was a matter of the utmost consequence to the Christian cause, to have the innocence and holiness of its founder demonstrated; and the crime of the Jews in putting him to death, made manifest to the world. This also has been literally fulfilled: the universe that has heard of him, believes the righteousness and innocence of Jesus; and the Jews, his persecutors, are confounded and execrated throughout the habitable globe.

Ver. 11. *Of judgment.* Of the false judgment, of the Jews in condemning the Lord Jesus, whom, some think is intended by the prince of this world. Others think, Satan is meant, whose assumed power over the world, was now greatly to be restrained, and by and by totally destroyed. Perhaps our Lord's meaning is, that as a most astonishing judgment, or punishment, was now about to fall upon the Jews, in consequence of their obstinate infidelity; the Holy Ghost, by the ministry of the apostles, should demonstrate, that this judgment, severe as it might seem, was amply merited, by this worst of people; and may we not say, that their continuance in the same crime sufficiently vindicates the judgment of God, not only its being poured out upon them at first, but in continuing to pursue them.

It is necessary to observe, that it was one office of the Spirit to convince of a

judgment to come; and this he did by the apostles in declaring that God had appointed a day in which he would judge the world by him whom he had appointed for that purpose. Acts. xviii. 31. And we find that while Peter was asserting this doctrine at Caesarea, (Acts x. 42,) the Holy Spirit was poured out on the Jews and the Gentiles which were present and many were converted unto the Lord. Ver. 44.

One general exposition may be given of these three verses. The Holy Spirit will convince the world of sin committed, and guilt and condemnation thereby incurred. Of righteousness—of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, went to the Father, ever to appear in his presence as our intercessor; and of judgment—of the great day thereof, when none shall be able to stand but whose sins are pardoned, and whose souls are made righteous. In all that our Lord says here, there seems to be an allusion to the office of an advocate in a cause in a court of justice; who, by producing witnesses, and pleading upon the spot, convinces the opposite party of sin, demonstrates the righteousness of his client, and shows the necessity of passing judgment upon the accused.

The faith of the gospel discovers unto us three different states of man. It shows him, 1st. Under sin in which there is nothing but infidelity toward God, because he has no faith in Jesus Christ.

2. Under grace, in which sin is pardoned, and righteousness is acquired by faith in Christ, who is sent to the Father to carry on, by his intercession, the great work of redemption.

3. In the peace and glory of heaven, where Christ will reign with his members; the devil with his angels and servants, being banished into hell by the last judgment.

Thus, in the Christian revelation, we are made acquainted with three grand truths, which contain the sum and substance of all true religion.

The first is, the general corruption of human nature, and the reign of sin till the coming of Christ.

The second is, the redemption of our nature by the Lord Jesus, and the reign of righteousness, by his grace. Rom. v. 21.

The third is, the condemnation of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil, by the last judgment." A. C.

FOR THE STAR.

EXPERIMENTAL.

Br. Burbank,—"The following is an account of the experience of CAMBA an African, who was brought from his native country when he was between 20 and 40 years of age." It is taken from the Christian Examiner, published more than 20 years ago, and sent you for republication, on account of its native simplicity and evangelical sentiments. Should it be judged worthy a place in your useful paper, it is humbly hoped, that pleasure and profit will be imparted to your numerous readers.

O. TRAVELLER.

CAMBA was a slave to Mrs. Hardin in Virginia, and from thence he was taken over the Alleghany mountain, to what is called George's Creek settlement, where he experienced religion.

After some conversation respecting his country, passage to America, &c. I asked him, says the writer, the following questions: "Are you not sorry that you were brought from your country and people?" He replied, "No massa, me glad; for in my country, me did not know that there is a God; here me found him; my heart glad, and me love him a little, and me want to love more, he is so good to poor old man." "Did not you believe, when in your own country, that after this life was ended you should be happy or miserable, according to your own behaviour?" No, no massa, when a child, when a friend die, my country, me believe he is gone like a beast—"If some body go in my country, me tell them that they will see your friend again, my country people won't let him walk, they carry him in their arms."

"Pray tell me how you come to know at last that there is a great One above, and that he will bless you and make you happy?" "One of my fellow servants, name Bess, went over the mountain to see her children; she met somebody which told her she must be good. When Bess come home, she look sorry—One day we go to the corn-field to hoe corn. All day me sing my country song. Most of the day me sing, Bess say, 'What good is that you sing so for?' What good is that?" Me say, what now? me no sick; me no sorry; why me no sing? Bess say, 'You better try

to pray, for your blessed Lord, have mercy on your poor soul?' O me say, my poor soul! what is my poor soul? Bess say, 'Something in you that can't die. When your body put in the ground, your soul will go into another world: If you are good it will be happy, if you are bad, it will go into a dark place, and be in pain for ever.' Me say, Where is my blessed Lord? She say, 'In heaven; above the sky; but he sees you, and he hears you every day. We all should pray to him now: when we die he won't hear us pray.' Me say, how me pray? Me don't know how to talk this country talk. She say, 'Two words in your own country, your blessed Father hear it; he help you.' Bess go home; me think about pray; me look, me look up; me can't see any body for pray to; me say myself nobody there. Me can't see bread, me want to eat; me can't get; me can't drink; me he down; me roll; me can't sleep. All that day, pray, two words come in my ear. Day come, me go to my work; me look again up, up—my heart pain—me don't know what to do—bird sing sorry—sun look sorry—corn look sorry; and poor CAMBA sorry more than all. But no water in my eye; me want to cry; me can't cry. My arms pain, legs pain, me can't work, me can't walk; me stand still; me think somebody speak in my ear, 'Pray to your blessed Master above to have mercy and forgive your sins.' Me say, me can't pray; my heart feel like a stone. By and by me fall down like the ground; my heart went beat, beat. Me say, my blessed Father, (in my country talk,) mercy, mercy on poor CAMBA! Water come in my eye, run down to the ground. Glad come in my heart; love, love to my blessed Father. Me feel glad all over, me get up, every thing look glad for me; me say, what is this? Me take hoe, work went well. Me feel like when me young. Me work a little. Me fellow servants come in field. Me go away and hide myself. Me pray a little more. Prayer come to me more and more. Me dream one night, me was in town like war town. Me want to go to peace town. Me must go through clear water. Me tell my fellow servant of it; he say, 'Come go hear preaching.' Me go; me see; me hear; and me want to be baptized. Minister tell me about Jesus Christ die for me, and that he pray for me. Me love Jesus for he help poor old negro. Sometime me don't love him; then me grieve. Me try to pray, me can't pray. Soon love come again; then my heart jump; water come in my eyes, and me can't help it. Me glad me in this country; me glad to die; me glad to live; any thing to please my blessed Saviour."

## INFLUENCES OF THE SPIRIT.

Men who depend on their own works for salvation, appear to question the influences of the divine Spirit, in renewing the heart. It is difficult to reconcile this skepticism with a belief in the scriptures, which repeatedly and unequivocally assert the fact. Real Christians have the witness within themselves; that is, they have evidence from their views of divine things, and the affections of the heart, which leave little or no room to doubt the divine influence, which produced them. The operations of the Spirit are very various. In some persons, convictions produce anxiety and terror which drive them almost to despair. In others, convictions are less violent, but produce a solicitude which leads the subjects of them to read the scriptures; to inquire the way to Zion; to attend to the means of grace, and gradually to renounce all reliance on themselves, and to seek God through Christ with humility, prayer, and submission. In some cases, though less frequently, persons without much previous distress have opened to their minds, most luminous views of the divine character, of God's love and mercy in Christ and seem to pass at once from death to life and are opposed to the Christian scheme of salvation, to the most cordial delight in the doctrines of the gospel. These facts which are within the observation of every honest inquirer, correspond with the account Christ has given of the operations of the Spirit, which are compared to the blowings of the wind, whose effects only are perceived.—Many persons, whose views and affections are evidently changed, are not sensible of any particular operation on their hearts.—They have new affections and views, but know not the time or the manner in which they receive them. In other cases, the impressions are too sensible not to be recognized. I know there are men who denominate such impressions enthusiasm and spiritual delusion. But the instances of sensible changes of the heart, in persons of sound judgment,

and cool, dispassionate minds, not prone to yield to fanciful suggestions and transient feelings, furnish evidence of the reality of such special agency of the divine Spirit on the heart, which I cannot think it right to reject.

From the New York Observer.

EXAMPLE OF EARLY PIETY.

Extract of a letter from a gentleman in M—d, Conn. to his brother in this city, under date of March 1.

In my last, I mentioned the case of Miss N—'s conversion, who is ten years of age; and now give you some of the particulars. "The narration will be without much order, but it is as I obtained it from her, her mother, and two pious sisters."

It appears that she has been seeking salvation ever since the early part of autumn; but without the knowledge of any of the family except the young children,—whom she constantly warned and prayed with, whenever they were willing to hear her. At the time she obtained a hope, (which was the 10th of Feb.) she was dangerously sick; and as her sister sat watching by her side, she transparently said, "Oh my God! my Saviour! my Jesus!" Ever since that hour, Jesus has been her theme. She warns, and exhorts her brother and sisters, and every one that she sees. Her language to them is, "I can tell you how to find the Saviour: go humbly and pray to him." For her sister L—, who resides in a town forty miles distant, she felt such anxiety, and expressed so strong a desire to see her, that her parents were induced to send for her. On arriving, she the next day washed herself up with much effort, and said "L—, prepare to meet thy God;" and was too feeble to utter another word that night. The following morning she revived, and it seemed as though she would never stop talking to this sister and her husband.

The day before I saw her, she observed to her mother as she sat by her cradle, "Ma, the Saviour stands here, with all the saints around him praising him." I asked her why she felt anxious for her sisters before she was happy herself. "Because," said she, "I did not wish to have them go into the fire, even if I did." "Do you always love Christ?" "Yes." "Does any thing tell you not to?" "Oh yes! Satan tells me not to love God, but I do mind him." When she was very sick she was heard to say, "how I long to go to Jesus!" The question was then put to her, "Are you willing to leave your parents?" She answered, "I love them, but I love my Saviour better." Once her mind has been in darkness which troubled and pained her exceedingly, and caused her to be sufficed with tears, throughout the day! but at night the light of God's countenance shone upon her again when she besought all present to rejoice with her.

FOR THE STAR.

BENEFOLLENCE.

Benevolence is the same with love, and like charity serves to alleviate the burden of human misery. It is that expansion of soul which enlarges all our ideas. Possessed of it, we no longer look upon ourselves as the exclusive members of any separate society. It is the source of felicity to the genuine donor, and an inextinguishable fund of consolation to the children of liberality. It is open-handed beneficence with all and close or strict communion with none. It admits all men indiscriminately to participate of all those merits due to virtue. In a word, it is that which expiates sorrow, and lights the smile of competence in the bosom of action.

If benevolence is due from man to man, how much more from man to the great first cause of infinite love and unbounded benevolence. Guided by the star of faith, we behold Imperial Jehovah, incarnate, weeping over Jerusalem from thence to the cross—and in the bitter agonies of death, hear him exclaim, (in behalf of his enemies) "Father, forgive them, for they know not what they do." Such was the clemency, such the magnanimous love of God, to weak, impotent man; and such should stimulate all the sons of men to emulate the divine samples of our Lord.

YOUTH.

FOR THE STAR.

JEALOUSY.

Of all the passions which agitate the human breast, those created by jealousy are the most tormenting. The jealous person neither enjoys peace himself, nor suffers those who accidentally fall in to his company to enjoy it; he lives in a continual suspicion that he is not loved nor admired, but ridiculed he knows not by whom. Of course, such a person hates every body, and loves nobody. Believing others to be his enemies, he makes them

such. His own indifference discomposes his peace, and erases from his mind kind quietude. In a word, he is a stranger to the sweets of communion, and his whole amenance is the vehicle of unrefined insinuation.

Jealousy makes a person think a good deal and know nothing. It paints in the countenance the picture of resentment. In short, Jealousy is like nothing but an irritated mind, a petulant disposition, and a conscience seared with flattery. If a character of this description approaches you, fly for your life; never suffer your soul's felicity to be tainted with the five thousand evils which operate by the main spring of jealousy. YOUTH.

#### From the National Philanthropist. INFIDELITY.

In the city of New York, it would seem that a systematic effort is to be made to have the public opinion, and hurl defiance at the laws of God and man. A club, called by a misnomer, "The Free Press Association," has been formed, which, among other "labored deeds of hard earned infamy," meet every Sunday morning and afternoon for the avowed purpose of profaning the Sabbath of the Lord by profane songs, which they call "odes to nature," by "trailing Voltaire and Paine's vulgar ribaldry in the form of lectures delivered from a mock pulpit; over which is suspended a portrait of Tom Paine, their prophet and deity, together with a painting of Indians, women and children in a state of 'nature'."

In the morning they have a "scientific lecture," for you may be assured they are the "scientists" of our city. Indeed they openly declare that no ignorant or illiterate men will come from under the yoke of priestly domination into the "liberty of nature," and of course the members of the "Free Press Association" will contain the "literary and scientific." In the afternoon, they have a "theological lecture," for you must know they are "theologians," having learned "at the feet of Gamaliel," via Senera, Volney, Voltaire, Gibbon, Bolingbroke, Paine, and last, though not least, from the author of that vile compend of blasphemy "Ecce Homo," the author of which, having been driven from his own free country by the tyranny of a "trial by jury," has found a refuge here from the rigor of English law, and being out of reach of British officers of justice, is rendering his pestiferous contagion in the character of High Priest of this anti-papally association in the city of New York; this monster being the principal lecturer, and chief of the club.

Already a periodical paper has been published called, "The Correspondent," the few numbers of which already issued, are filled with the most flagrant abuse of the Bible and its Author, and loaded with sacrilegious ridicule of our holy religion, the most of which is but a collection of the vulgarity and obscenity which has been over and over castigated and refuted by christian writers who were contemporary with the misguided authors; and these have long since gone to their last account, most of them by their own hand, "unappointed, unannealed, with all their sins upon their heads."

Only a few months has the existence of this association been known, and with all the zeal of a "Tract Society" they have issued from the press and circulated two editions of the "Age of Reason," having prefaced it with short notices of "distinguished deists," among whom are reckoned "Benjamin Franklin, Thomas Jefferson, and Elias Hicks;" the two former no doubt introduced with a view of courtier national and political adulation, and the latter is honored by this notice to insure the affection of the misguided & unwary youth of the society of Friends. A great number of small books and tracts containing even worse blasphemy are also in circulation no doubt from the same source. One of these is entitled, by a most sacrilegious title, "The Great Jerusalem, three in one, the land of the Jews and Christians, with a correct likeness!" Having only had a passing glance of this vilest of the vile, I am unable, if my pen would consent, to copy exactly the horrid atheism with which it abounds. My heart shudders when I recollect that it says of the great Jehovah, [we refuse to follow the blasphemous]—numbering over a hundred or more epithets equally blasphemous and profane, and referring to the chapter and verse of the Old Testament on which the accusations they thus bring against their Maker, are founded. Personal are also issued for an edition of "Ecce Homo," the infamous book before mentioned, and also for a new Bible!!! to which last I understand, 250 subscribers have been obtained.

The meetings of this club are free for all, and are accordingly attended by a mixed multitude, and the hearts of your readers will shudder when they learn that 50 or 60 ladies have so far divested themselves of their fears of God, the respect for their characters, their sex, that they will alone ornaments their hair, as to attend these lectures where they are to ridicule the Bible, that "they may learn chastity from Lot's daughters!" and all such vile obscenity; to the utterance of which the "scientific" and "theological" members

of this club respond by a clap of the hands, stamping with their feet, and a loud laugh; such as may be heard at a theatre; and learned at the scenes of drunken profanity and midnight reveling, to which infidelity ultimately leads its votaries.

All this may be seen on the holy Sabbath in the city of New-York, within a few yards of the temple of justice, and within the sound of the bells which ring their church-going melody from those "hundred spires which pierce the sky" in this "London of America."

Thus far the laws of our city are inadequate to suppress this heaven provoking conspiracy, and hitherto the wrath of God, the vengeance of heaven have delayed, but in the language of inspired prophecy the time is at hand when God "shall laugh at their calamity, and mock when they fear counsel." "He that sitteth in the heavens shall laugh, Jehovah shall hold them in derision."

#### LIMERICK :

WEDNESDAY, MAY 7, 1828.

"The fashion of this world passeth away."

Last week we performed a very pleasant journey to the eastward. We passed down through Gorham, Portland, Brunswick, Bowdoinham to Gardiner and Hallowell; and returned through Monmouth, Lewiston, Gray, &c. We had the satisfaction to learn that revivals of religion were in progress in several places through which we passed, that have not before been noticed in our paper, particularly in Precept (on the Point) and Litchfield.

We have repeatedly travelled in most of the towns above mentioned 'in gone by times,' when our friends on whom we used to call would usually express their good-will by inviting us to take a social glass; and scarcely in those days could we call upon a friend in that section of country, without receiving such an invitation. But it seems that this custom has admirably changed. During our whole route there was not a single instance in which we were invited to drink a glass of ardent spirit. Perhaps some of our readers may conclude that our friends on whom we called do not now exercise so much friendship toward us, as they formerly did! They are assured that we were never more cordially received and warmly embraced, at any former period, than we were in our last journey. We called at a tavern in the town of Bowdoinham a few minutes before sunset; our countenance was readily recognized by the landlord, who very freely invited us to tarry with him until morning; we told him that our engagements were such that we must necessarily travel right or ten miles further that evening. "Will you have," said he, "a mess of oats for your horse?" It will be very acceptable, we replied. "Will you take a cup of tea while your horse is feeding?" We have rode but a few miles since we dined, which was at a late hour, therefore at present we have no occasion for eating or drinking, was the reply. We called on an old and well tried friend in L.S.N. who, while we were at his house observed: "When you used to call on me I generally had some kind of spirits to set before my friends; but I have, since you visited me last, altogether dispensed with the practice. I belong to a Temperate Society, I neither drink any myself, nor do I keep it for my workmen or visitors. We assure our readers that we were highly gratified with such treatment. The practice of thus treating friends, we believe, is fast gaining ground, and the abuse of ardent spirits on such occasions, is, of course, becoming fashionable; and when this fashion becomes general, a great and beneficial reformation will have been accomplished.

It has for some months past been a time of refreshing with us, and in a good degree it continues to be so. We have not had so great and general an outpouring of the divine Spirit as has been witnessed in many places, but we have been favored with a moderate and gradual reign of righteousness. The garden of the Lord has been watered—the spices have flowed out, and the pomegranates have budded. Several have lately received the religion of the Saviour, and some have followed him in the ordinance of baptism. The attention of our assemblies is very col-

umn, and the prospect is still encouraging. An agreeable union exists among different societies.

A Society for the promotion of Temperance, consisting of 31 members, was formed in this town on Monday last. The Constitution of which will soon be published.

A Society for the same purpose has recently been organized in Green and Lewiston.

Rev. JONATHAN GREENTREE of Wells is expected to preach next Sabbath evening at 5 o'clock, in the Baptist meeting-house in Limerick village, on the subject of Sabbath schools.

He will preach on the subject in the following places.

Monday next in Newfield, in the Congregational meeting-house, at 4 o'clock, P. M.

Tuesday, in Parsonsfield, South Road meeting-house, at 4 o'clock, P. M. Wednesday, at Dalton's Corner, at 4 o'clock, P. M.

Thursday, North Road meeting-house, at 4 o'clock, P. M. COMMUNICATED.

Two Bro.—We have during the last week received three letters from one correspondent, each taxed with a postage of twenty-five cents; not a single subscriber was returned in either, nor was one cent of money transmitted. This is a triple burden indeed. If such correspondents do not become more favorable in this respect, to sustain our establishment, we shall be obliged very soon to adopt the customary saying, "All letters directed to us must be post paid." It would be our choice to avoid this course, if it can with safety be done.

#### To the Editors of the Morning Star.

Having a desire to see the cause of Christ flourish, instead of languishing under the administration of deceivers, who call themselves His ministers, we feel in duty bound to send you the following for insertion in the Star, if it meets your approbation.

There has for a short time past been a man travelling through this part of the country, who pretends to be a preacher of the Gospel. He calls his name SAMUEL THOMAS, and says he belongs to the Baptists, and was sent about two years ago to Canada as a missionary to the Indians there. He now inquires wherever he goes for Friends of Baptists, and recommends himself by a letter in No. 28, vol. ii of the Star, as such, or as being in fellowship with us; he goes on foot, carries a portmanteau on his arm, is not unfrequent at the stores and taverns, where he purchases Rum. At Belfast village he went from one store to another and joined with the rabble in drinking and vicious conversation. Such conduct we consider unbefitting in any person, much more in one who professes to be a preacher of the Gospel. It is hardly necessary to add, that we have no fellowship with him.

Signed FRANKLIN.  
Dr. M. L. F. ROLLIN.  
New-Castle, May 1, 1828.

It is true, we published a letter over the signature of Samuel Thomas, and introduced the same by a few editorial remarks. [See No. 28, Vol. ii.] He arrived here on the day of the annual meeting of the Maine Free-will Baptist Charitable Society, and introduced himself to us and the members of the Society generally, as a minister of the gospel in fellowship and membership of what he called the Free Communion Association Baptists in Upper Canada, and exhibited the Minutes of the Association of which he said he was a member. He being a stranger to us, we asked him to exhibit credentials, which in all cases we require of strangers. He accordingly showed us a certificate of a recent date which in that respect was satisfactory. He was invited to preach with us the same evening, and strange as it may seem, his discourse was gratifying to all who expressed an opinion in our hearing. He suited the preachers so well, (a number were present on the occasion as above mentioned), that most of them invited him to preach in their respective places. He gave us a narration of his travels among the Indians in Upper Canada, which was interesting. He was desired to write a succinct account thereof for the Star. He accordingly did, and it was published. But in private conversation we soon found that he was very different in sentiment

from the Free-will Baptists; and it shortly appeared that in conduct he was very different from what we understand the character of a minister of the gospel should be. In short his conduct was such before he left our vicinity, that we had no more fellowship with him than Eld. Fairfield and Br. Rollin. Ever since we have discovered the real character of the man, which was soon after the letter was published, we have been still, indubbing the hope that he had returned to the land from whence he came.

#### EXETER QUARTERLY MEETING.

This meeting was held at Milo, on the 8th and 9th of March, 1828. It was commenced with prayer and praise to the Great Head of the Church. Eld. Nathaniel Harry was appointed chairman, and Br. Wm. L. Carlton, assistant clerk. Heard the reports from the several churches, which were quite refreshing. The brethren generally appear to be in love and union, encouraging one another on their way to glory. The Lord is yet continuing his work in many parts of this Q. M. We praise Him for the shower of divine grace, which He has in mercy bestowed to pour out upon Garland. We rejoice for the pleasing intelligence which we have lately received from the village in Bangor. We are informed that about 150 have lately obtained a hope of their acceptance with Christ, in the different denominations in that place, and that they unite in giving glory to God for his goodness and mercy. We praise God for the help we have received from the brethren of the Farmington and Montville quarterly meetings, and still stand in need of their assistance.

The next Q. M. will be held in Exeter on the second Saturday in June, which is the 13th day. EZEKIEL HAYES, Clerk.

N. B. The members and all who feel interested are informed that the annual meeting of the Exeter Q. M. Free Mission Society, will be held in Exeter on Friday the 18th day of June next, at 7 o'clock, P. M. A punctual attendance is requested. E. HAYES, Clerk.  
Exeter, April 26, 1828.

#### NEW-CASTLE, May 1, 1828.

Dear brother,—Thinking it might be pleasing to the friends of Zion, to hear of its prosperity, I take the liberty to forward you a few lines on this subject.

For a few weeks past I have spent most of the time in travelling within the bounds of the Edgcomb and Montville quarterly meetings, where the Lord is doing wonders amongst the people. On the 19th and 20th of April, I attended Q. M. in Woolwich, and saw some of the churches were quite refreshing. The revival in Wiscasset still continues to spread; additions are made daily to the churches of the several denominations, of such as we hope will be saved. On the 23d I travelled in company with Eld. S. Fairfield to Nobleborough and attended a meeting in the evening. The congregation appeared very solemn and attentive during the time of service. The next day we pursued our journey as far as Lincolnville, and there there has recently been a display of divine grace, and several have been brought out of ignorance's darkness into God's marvellous light. Some drops of mercy have lately been felt in the town of Camden. We attended a number of meetings in that town, and found some inquiring the way to Zion, with their faces thitherward. While we were trying to point sinners to the Lamb of God, who taketh away the sin of the world, the very countenances and groans of some present bespoke the anguish of their hearts; and my prayer to Almighty God is to raise the smoking flax to a flame. Waldoborough and the adjacent towns are also catching the sacred flame, and in many places the cry is heard, "Hear and brethren, what shall we do to be saved?" O, that the blessed sound of salvation, may continue to spread from hill to vale, until the distant mountain tops shall catch the joyful theme, and earth roll the rapturous hosanna round.

Dr. M. L. F. ROLLIN.

"In Francesstown, N. H. God is reviving his work. A letter just received, states, that there are about 50 who are rejoicing in hope. May the fruit be equal to the number of blossoms. Also about 100 attended the inquiry meeting. This town has been a thrice revived, and some have long been praying for a refreshing shower of divine grace to descend upon it."

In Wells, Me.—The Rev. Mr. Greenleaf writes to one of the editors of the Recorder: "You will be pleased to hear that the revival of religion so happily commenced in this place nearly 18 months ago, is still, as we believe, in progress. We have admitted to the church 73 persons since last May,—nearly 20 more are thought to have experienced religion, and several, under serious concern."

Deerfield, N. H.—By a communication in the Christian Watchman we observe

that 33 have been admitted to the communion of the Baptist Church in Deerfield, during a late revival in that place. The writer says, that more than a hundred, the greater part of whom are youth, have embraced the Lord Jesus as their Saviour, and professed their hope in Him. *Pittsford Telegraph.*

In Wolburn, Mass. 247 persons have been received into the Congregational Church in little more than a year. 10 are propounded, and 30 are subjects of Christian hope. The revival has continued two years. Seven praying circles have been formed in different neighborhoods. A number of young men, subjects of this revival, are, proposing to study for the ministry. The same heavenly influence has also descended on the Baptist Church.

## GENERAL INTELLIGENCE.

**DISEMBARKING ACCIDENT.**—Agreeably to notice given in the public papers, a large number of persons assembled Wednesday morning 30th ult., to witness the ceremony of laying the corner stone of the new Methodist Church in N. Bennett at Boston; the foundation wall had been laid, and the first floor of the church formed of loose boards; a part of the congregation were crowded together thereon to hear the address. The religious services were nearly finished, when a section of the floor gave way and suddenly precipitated more than two hundred persons into the cellar below, a depth of twelve feet. In a moment all was consternation and alarm. The scene was shocking. We cannot learn by the Boston papers that any person was killed on the spot; but a great number were seriously injured, some dangerously. Scarcely an individual who fell, escaped without being wounded.

"We have found it very difficult," says the *Traveler*, "to collect the names and particulars of all the sufferers." We have looked over the list given by the *Traveler* and find that twenty-three persons suffered with broken or dislocated bones. Some their thighs, some their legs, and some their ribs. One man had his leg broken in two places, and another had both legs broken. Several whose bones were not injured, and were severely injured, whose situation is considered more dangerous than those with bones broken.

**Failures in Portsmouth and Dover.**—The Portsmouth Advertiser says, "Since the late failure the money affairs of the town have undergone a thorough investigation, and the result has been a complete restoration of public confidence and credit. But for the false and exaggerated rumors to which we have before alluded, we should think it unnecessary and even improper to allude to the banking institutions of this place. They are known to be under the direction of men of great integrity, of sound discretion and of the most unquestionable integrity. We feel ourselves authorized to state that the public have no reason to entertain the least apprehension with regard to the standing of any bank in this town."

**Health of Boston.**—The bills of mortality of the city of Boston, for the year ending January 1823, present a very satisfactory statement from which to infer the great healthfulness of the city during the year.

From a variety of facts, the population is estimated to be 64,263, and there is no reason to doubt the correctness of the estimate. The whole number of deaths was 1002, or one in about 62. In 1824, the proportion was one in 46, in 1825, one in 40, in 1826, one in 48. These proportions are made precisely on the same basis as that for 1821-8. Now as one death in a city of equal population, is regarded as showing an extraordinary degree of health, the health of this city for the last two years may well be termed unexampled.

In the interesting address of the Mayor, Hon. Josiah Quincy, made to the city government at its organization Jan. 7, 1820, the great health of the city is particularly referred to.

There is considered in its relation with the successful measures which have within a few years been adopted to render the whole city as perfectly clean as the circumstances of the case would allow. *Boston Medical Journal.*

The bill to appoint a special Commissioner to investigate the circumstances attending the abduction of William Morgan, has passed the Senate and become a law. It now remains for the acting Governor to make the improvement. The office will be one of importance, and in selecting a person to fill it, the ends of public justice should alone be held in view. Legal attainments of the first order, and a mind above the prejudices of the day, are requisite qualifications. No far as we have heard the expression of public opinion upon the subject, the measure adopted by the Legislature is one that meets with approbation. *N. Y. Locomotive.*

**Thief Detected.**—A gentleman on Friday, at the auction room of Messrs. Coolidge, Poor & Neal, during a sale, misused his pocket-book. He gave notice of the fact to the gentlemen in the room proposed a search. While this was going on, one person made some pretence for with-

drawing, and was retiring, at a quick step, when he was called back. His pockets were examined, and during the process, the lost pocket-book dropped on the floor. He was conveyed to the Police Court, and committed for trial. He proved to be a man named Lewis, lately discharged from the State Prison, for the second time. *Boston Daily.*

**Congress.**—As will be seen by our Congressional Journal, the Tariff bill has at length passed the House, by a vote of 103 to 97. What will be its fate in the Senate is matter of speculation. The correspondent of the N. Y. Commercial is of opinion, that the result in that body depends on the course which the Rhode Island and Connecticut senators may take. The National Journal states that the bill has very few friends. The unstable nature of its deceptive neutral character, leads to the belief that it will not become a law of the land. *A. Trar.*

From the Philadelphia U. S. Gazette. Messrs. Williamson and Paynter, of this city, have invented a stove, by which it is thought that more than three-fourths of the usual quantity of fuel consumed in cooking, may be saved, and every object obtained that is sought for, in the ordinary mode of supplying wood. It consists of a cast iron box, from 15 to 30 inches in length, from 8 to 10 inches wide, and 6 or 7 deep varying in dimensions to suit the requirements of a family. This box has a grated bottom, and is calculated to burn anthracite, as readily as charcoal. Upon one edge of this box is placed a common tin kitchen or roaster; in front of which, upon the opposite edge is a sheet iron reflector, of the same length, which reflects the heat upon the contents of the tin kitchen. The top of this reflector, may be placed over boilers for meat and vegetables. By means of false jambs to the box, the size of the fire may be reduced at will. By displacing the reflector and the tin kitchen, the box, or furnace, may be used for the ordinary purposes of heating water, irons, roasting, coffee, &c. The box is fixed upon four iron wheels, in order that it may be removed to any part of the kitchen, or yard, and, when required, it may be placed in a stove, which it will readily heat. The whole expense of the box, rollers, tin kitchen, reflector, &c. will not exceed nine dollars.

A pamphlet has been published in London recommending Galvanism as a cure for nervousness, indigestion, paralysis, St. Vitus's dance, dropsy, lethargy, gout, and asthma. Some Physicians in London employ Galvanism as a remedy for Dyspepsia.

A law has been recently passed by the Legislature of the state of Pennsylvania, which prohibits entirely the circulation of notes of a denomination below five dollars, after the first of January next.

Russell Curtis, a youth of 15 years, has been convicted of horse stealing at Burlington, Vt. and sentenced to the State Prison for 3 years.

**The Jarvis Affair.**—The Committee of the House of Representatives, appointed to investigate the character of the assault in the Rotunda of the Capitol, at the last dates, had on two of three successive days been engaged in the examination of witnesses who saw the assault committed. There is said to be a great unanimity of opinion at Washington, as to the character of the outrage, and the necessity of making it with some expression of censure; but what that will be, is very difficult to discern. *Traveler.*

It is stated in the Vermont Chronicle, that the late Jos. Burr, Esq. of Manchester, Vt. besides bequeathing a large amount of his property to other objects of public utility, has left \$12,000 to Mid-dlebury College.

**Geographical Discovery.**—The Geographical Society at Paris consists of 345 members, and sends twenty-two travellers to Peru, Colombia, Chili, Persia, India, Tibet, Arabia, Georgia, Arctica, Nubia, Abyssinia and Senegal, out to explore the Antilles, or a voyage round the world. It is now proposed to grant one or two annual prizes for geographical discoveries, and to receive at the meetings papers written in the English, Spanish and Latin.

**Fires.**—A fire occurred in Albany on the 16th, which destroyed 30 or 40 buildings, and property to the amount of \$50,000. So great a fire had not occurred there for twenty years. The house of Mr. L. G. Trask, in Eastport, was consumed by fire on the night of the 12th ult. Loss estimated at \$2,000—no insured. Last week the store of Mr. Sturtevant, in Leeds, was burnt down. Nothing saved. Loss estimated at \$15,000, of which \$10,000 was insured. The factory of Messrs. Van Allen & Co. at Andover, Mass., which was filled with all its contents, valued at upwards of \$30,000, has been destroyed by fire; about \$90,000 were insured on the property.

## LATEST FROM ENGLAND.

By the *Corra*, at this port on Saturday, we received London dates to March 6; and by the *Wm. Thompson*, at New York, we yesterday received our regular London files to the 16th ult. *Boston Trar.*

The British Parliament continued in session. On the 14th Lord J. Russell moved the second reading, of the bill to repeal the Corporation and Test acts; but it was opposed and the reading deferred. What will be the fate of the bill, is a problem yet to be solved.

The total number of sufferers by the fall of the Brunswick Theatre, in London, is 13 killed, and 11 severely wounded.

**Affairs of the East.**—It seems to be almost certain that Russia has not yet declared war against the Ottoman Porte, without the knowledge or consent of the other powers. She has issued a manifesto, which the leading London and Paris journals consider as tantamount to a declaration of war. The grounds for this step are alleged to be: the non-fulfilment of the Treaty of Ackermann; the instigation of Persia to make war upon Russia; the conduct of Turkey with respect to the provinces of Moldavia and Wallachia, and some commercial vexatious in the Bosphorus and the Dardanelles.

Bell's Weekly Messenger of the 16th states, that "if the war should not be speedily stopped, it will doubtless lead to the general convulsion of Europe, and may kindle a flame, burning at first in a remote corner, but spreading by the quick contagion of excited passions through every part of the civilized globe."

It was supposed that the next advices received at London, would announce the fact, that the Russian fleet on the Turkish front; had crossed the Pruth. It is said that though the strongest alliance existed between the Allied Powers, Great Britain and France were not expected to take an active part in the controversy between Turkey and Russia. But the three powers were determined to persevere in adjusting and settling the affairs of Greece. It seems to be firmly resolved upon to place the latter upon a secure foundation, in order that she may be no more subject to Turkish oppression, injustice, and barbarity.

A Russian officer, who arrived in London, states, that throughout Russia the feeling against the Turks was so strong, that the Emperor must confound hostilities against them, if he wished to maintain his popularity.

The Paris papers, of the 6th and 7th of March, state, that operations are to be undertaken immediately for carrying into effect the determination of the Allied Powers to give to the Greeks a qualified independence. They mentioned, a few days ago, that a large body of troops was to be sent by France. The amount of this force is 10,000 men—six thousand to be sent from Cadix. Marshal Mar-mont (Duke of Ragusa) is to command them. Six thousand British troops, under a Lieutenant-General, are expected to co-operate with them. But this is the mere supposition of the Paris Journals.

Whilst preparations are making for operations in the Archipelago, Russia, in the Black Sea, is accelerating her measures, and has freighted seventy-seven merchant vessels to convey troops and ammunition to Starna and Niara, in the Black Sea. We remark that twenty-two of these vessels are Austrian—a circumstance which furnishes another proof of the policy that influences Austria at this important crisis. The head-quarters of the Russian army were still at Kiew on the 7th, but orders to advance were expected daily.

Meanwhile what is the conduct of the Porte? We have not yet accurate details from Constantinople, but the general complexion of the accounts of the 4th of Feb. is still violent. The persecution of the Christians continues, and every attempt is making to inflame the minds of the Mussulmen against them. Troops are collecting both in Asia and Europe, and a German paper of the 1st of March swells the amount of the troops to be assembled in Europe to 100,000, and a similar number in Asia.

**A Miser.**—On Saturday week died at Cannington near Bridgewater, England, Robert Eytan, B. A. aged 84. Although he died possessed of nearly 10,000, his life was marked by nothing more than his frugality, or his parsimony. He resided in a house of his own at Cannington, and kept no servant, but performed all the menial duties himself. His horse was turned out at night to graze on the hedges by the road side, and every market day carried him to the town; on that day his general practice was (if not invited any where to dinner) to buy a penny loaf, and then go to the butter market and taste the contents of several barrels; and then consumed his meal and butter; sometimes, however, he made his visit to the cheese market for the same purpose: He used to repair all his wardrobe, and would receive the most trifling articles from his friends, or persons who he considered in a house of his own at Cannington, and kept no servant, but performed all the menial duties himself. 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POETRY.

FOR THE STAR.

### A WALK BY MOON LIGHT.

'Twas on one summer's eve, when calm was the  
 Atmosphere, the sky serene, and quiet but  
 With ethereal pleasing sensations: with  
 Only one exception. The moon had rose,  
 Willing, it seem'd, as e'er to perform her  
 Task; but, sad to see, her peerless light was  
 Shaded by a cloud. Attentively I stood,  
 Waiting her return; pleased with the light giv'n  
 By the Stars: at length, my eyes beheld the  
 Queen's effulgent ray, whose bright smiles of  
 Delicious fancy, bade me walk, —————  
 Pleas'd to hear the sound, whose attractions knew  
 No voice; decory'd with all the sweets  
 Nocturnal love possessed, and influenced  
 By the mind's volition, with pensiveness  
 And wonder, thus address'd: — Celestial maid,  
 Thy beauteous form, thy golden face, and  
 What is sweeter still, thy kind effulgence  
 Transferring from afar, attracts my whole  
 Attention, and leads me to inquire by  
 Whom thou wert call'd, vocation and sustained.  
 The energetic philomela, whose  
 Notes, symphonious, thus far fill'd the air  
 With the echo of plenteous, now seem'd  
 Check'd; silence was pleas'd and nature smil'd to  
 Hear her speech. "God said she is omnific.  
 That great first cause, whose vivific power  
 Strung worlds on worlds, and lit ten thousand fires  
 From nothing, call'd me from chaos; and being  
 By God ordain'd a ministering light,  
 I ride, consciously, through my nightly  
 Rounding walk; as if to show to thousands  
 Whom I serve, a power, forever good and great.  
 Be him, I do resolve, by him, sustain'd,  
 He who from nothing became the author of  
 All that move below: that fit along the  
 Sky, or ride triumphant in the world above.  
 Pleas'd with the tune, of this ethereal  
 Spouse I, smiling, resum'd. Thus charmer  
 Of the night, and telegraph of Heaven;  
 He! thou not pleas'd'st, veraciously, to me,  
 I had not been enrapur'd. Faith is the  
 Thrice of thy song. Let Voltaire, proudly,  
 Boast, or atheists, vainly, say there is  
 No God: thousands of worlds with the announce  
 A subservient Deity. In depth  
 Of thought, I spent one half the night, I read  
 In thy name in every thing I saw  
 So I admur'd the chance that made the world at  
 Last, and peaceably retired back to my  
 Humble couch, and there repose as if to  
 Dream that God, alone, was good.      Yours,

## THE ROSE TREE.

A little girl, of five years old, was heard saying  
whether she should pull up a rose tree in  
her garden, which she said bore no roses; and a  
woman, who was passing by, told her it would  
never more, and then if it did not, she would pull  
it up. The person who overheard this was struck  
with the incident, and penned the following:

"O! dearest child! spare your rose tree spare,  
And rack not your poor mother's heart;  
Time it has got no blossoms here,  
It may come future day.

You know not how her death stroke,  
You must yourself feel condole,  
If you should cut the rose tree, prove  
A useless, fruitless, care.

Should you be the great Lord of all,  
In such a case be found;  
O may he never see you then,  
As you pull up the ground!"

"But a little more," says your life,  
Be it his first long cure,  
The beauties he knows of his grace  
Your loveliness may hear.

Then spare your rose tree yet a year,  
And let it bloom again;  
That, "O! dead in heaven has also fixed  
"The measure of my day."

**MISCELLANY.**

## ON RELIGIOUS MANIA.

Dr. Reese, in his popular and invaluable "Strictures on Health," has the following remarks on nervous mania.

"Persons who are intemperate in the religious emotions often degenerate from a becoming seriousness into downrightness, archaism, and sometimes into that species of derangement which has been designated Religious Mania.

But it is a little remarkable, after all the evidences which a knowledge of the subject has accumulated to prove the every kind of intellectual malady depend upon physical causes alone, that infidel writers have so stupidly insisted upon the species of derangement, as an argument in favor of the evil tendency of the Christian Religion, and as affording proof of the material nature of the soul.

That the mind itself is susceptible of disease, is a position which sanity cannot accept, for it is certain that whatever is susceptible of disease, is also liable to death. The laws of matter and spirit are essentially and physically distinct, the one being subject to disease and death, the other being liable to neither. As yet we find medical authors have been writing on "mental diseases" to talk about which is as incongruous and unintelligible as to use the terms *inanimate matter*, or its converse, *material spirit*. And even the great and good Dr. Rush has published a volume on the "Diseases of the mind," while it is evident that

do not consider the mind to be the seat of these diseases, since all its remedies so successfully used, are applied either directly or indirectly to the brain and nervous system, these being the organs through which the mind acts. And as an instrument of music when broken or out of tune, will not yield the concord of the sweet sounds, however skillful the musician who presides at his keys, neither can the mind develop any other than incoherent phenomena while the morbid action of the nerves affecting the morbid action of the mind, the musician for not producing melody and harmony from a shattered organ, is not more silly than to ascribe the human soul of being diseased, because the instruments on which it acts, are unable to perform their appropriate

But it has been urged that as insanity is the greatest calamity which can befall us in this life, and as this is produced by religion, therefore our religion cannot be of Divine origin, for a wise and good Deity would not introduce among his creatures such a source of misery and unhappiness.

Now I am constrained here to affirm, that religion never did, never can, nor ever will produce insanity. That the want of religion has been a fruitful source of this calamity, and that erroneous opinions in religion have been equally so, is a position which is scarcely worthy of attempt to prove. But no instance can be produced, in which the loss of religion in Europe or America, where the true doctrines of religion as taught by our Lord and Saviour Jesus Christ, were ever productive of any species of derangement. The author has had occasion to investigate this subject thoroughly, in his inaugural dissertation written in latin in the year 1819 and defended before the regents and professors of the university of Maryland, and entitled "De mania religioſorum." He has therein attempted to prove from authentic documents, that in many of the lunatic asylums, religion has been the insane cause, and so far from religion having been the cause of insanity, it has been clearly demonstrated by many writers that moral evil or sin in some of its forms is the universal author of this malady.

The proportionate number of the cases which have been attributed to this cause being so small, ought of itself to silence the prating of ignorant and officious sceptics. Of fifty maniacs examined by Dr. Rush in the Pennsylvania hospital, he states that five only were produced by "erroneous impressions in religion;" and of 149 cases in the "Retreat," near York, England, we are told by Mr. Tuke that "only three cases had occurred, which only could at all be considered as coming under this description, and it is worth of remark, that two of them completely recovered, and the other as much in

Infidelity and Atheism, according to Dr. Rush, are frequent causes of insanity in Christian countries, and it is on this principle only that we can account for the number of suicides committed in this country and elsewhere, for, says the same writer, "Suicides will naturally follow small degrees of insanity, where there are no habits of moral order from religion, and no belief in a future state."

This accurate observer thus sums up the principal causes of "religious insanity," viz.

2d. A conscience burdened with guilt either real or imaginary; [the latter produces much suffering than the former]

3. Despair of the divine mercy, either from a belief in the doctrine of unconditional decrees, or from the fear of having committed the unpardonable sin.

4th. It has been produced by the patient believing that he is a peculiar favorite of heaven, and destined to fulfil some of its high and benevolent decrees."

These then are all, or the principal causes of this species of insanity, and the author appears to have been fully convinced that when this kind of insanity does take place, it is easily relieved; hence lays aside the term *mania*, and calls it "religious hypochondriasm, or partial derangement," indicating thereby the fact that those cases are peculiarly mild in their paroxysms, and also peculiarly susceptible of cure.

Let it then be understood that every instance of insanity, from whatever cause it is dependent on and connected with a morbidity of the brain and nervous system, and let us no longer talk of a *diseased mind*, thus by our happy language appropriating immateriality and mortality to the soul. For the mind is altogether insusceptible of any other malady, than that spiritual death incurred by sin, and to this the revelation of the gospel of God our Saviour is the only and all sufficient antidote.

**THE GOOD MOTHER.**

In the vicinity of Philadelphia there was a pious mother who had the happiness of seeing her children, in very early life, brought to the knowledge of the truth, walking in the fear of the Lord, and adorned to the Christian church. On being asked what was the peculiar mode of her instruction, she said:—

“While my children were infants on my lap I washed them. I raised my heart to God, that

would wash them in that blood which cleanseth from all sin. As I clothed them in the morning I asked my heavenly Father to clothe them with the robe of Christ's righteousness. As I provided them with the food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prayed for the children of God, I have said that their bodies might be fit temples for the Holy Ghost to dwell in. When they left me for the school, I followed their infant footsteps with prayer that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I commended them to God, I said, "The Father, who is the Father of our Lord Jesus Christ, the Father of our souls has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

## CHARITY

[illegible]

"How prone to censure are mankind  
Each foible on the erring mind :  
While virtue scarce procure a name,  
But blaze and vanish like a smoke."

## REPTILES OF THE MISSISSIPPI VALLEY

Mr. Flint, in the *Western Monthly Review* for February, describes the various species of reptiles that infest the Western and South Western States. Among the venomous serpent are the rattlesnake, king snake, water asp, copper head, moccasin, hessing snake, and horn snake. One of the rattlesnake is yellow, and said to inhale the same burrow as the prairie dog. The copper head is a terrible serpent, and is deemed to inflict a more dangerous bite than the rattlesnake. The hessing snake hisses like a goose. "We confined one," says Mr. F., "with a stick across his back, and instantly he stiffened, and soon he became swollen and died."—The horn snake has a thorn in its tail resembling that of a dunellon cock.

Wherever the population becomes denser, the swine prey upon these reptiles, and they gradually disappear. Their resorts are near the bases of rocky hills, and near vast swamps. People are bitten by them, and the person that is bitten becomes blind, and soon becomes blind. The bite is seldom fatal. Mr. F. says he has seen pygmies that have been bitten, but has never seen a fatal case. He describes, however, a most unusual occurrence, more horrible in the relation to the ancient fiction of Læonon.

An emigrant family unfortunately found the cabin on the sickling deck of a ship that reported a den of rattle snakes. Warned by the fire on the hearth of the cabin, the terrified reptiles issued in numbers, and of course in spite, by jumping into the room, where the whole family slept. In such cases, some "sleep on the floor" and some in beds. The reptiles spread in every part of the room, and mounted on every bed. In the case of the family of the parents, the children, in each other's arms. In some cases, the children on the breasts of such a nurse. Most of the family were bitten to death, and those who escaped finding the cabin already occupied by the rattlesnakes, hesitating, hesitating and still by their rattles, fled from the house by hearing of the covering of the room and escaping in that direction.

**THE CAMELION.**—There are varieties of *scincus* Camelions. They are apparently harmless animals, though when we have caught them they show every disposition to bite. They will change in an hour to all the colors of the prism. Green seems to be their favorite color, and when on a green tree, that is their general hue. While in this color, the under part of their neck becomes beautiful scarlet.

Their throat swells, and they emit a sharp note like that of one of the larger kinds of grasshoppers, when singing. We have placed them on a handkerchief, and they have gradually assumed their colors. Placed on a black surface, they become brown; but they evidently suffer, while under this color, as is manifested by uneasy movements, and by strong and quick pulsations, visible to the eye. They are very active, and human animals, three or four inches in length.

**ALLIGATOR.**—The Alligator is the most terrible animal of this class. Numbers are seen in slow streams and shallow lakes of Florida and Alabama; but they abound most on the Red River of the Mississippi lakes and the bayous west of the river. On these sleeping water, the cry of sucking pig on the bank will draw a shoal of them from their muddy retreats at the bottom. The largest alligator that we ever saw killed in a region, measured something more than six feet from the snout to the extremity of its tail. They have at times, especially before stormy weather, a singular roar, or bellow. When moving about on their customary vocations in the water, they seem to glide along in motion. In fire water, they were seen in heedlessness on the rapid bars.

Such is their recklessness, that they allow people on the passing steam boats to come within a few paces of them. The ascent of a steam boat on an alligator stream, at a proper season for them, is a continual discharge of rides at the animals. A ball will glance from their bodies, and they are hit, in a particular direction and place. We witnessed the shot of a man, who killed nine times in ten. They have large, ivory tusks which contain a cavity sufficiently large to be musket charge of powder, for which purpose are commonly used by sportsmen. The animal when slain, emits an intolerable smell of water, and it is asserted that its head contains a quantity of that drug. They will sometimes chase fish, and would devour them were it not for their

ability to make lateral movements. Having few joints in their body, and very short legs, they cannot readily turn from a straight forward direction. Consequently, those who understand their movements avoid them without difficulty, by turning at right angles, and leaving the animal to move forward, under its impulse in that direction. These are chiefly formidable to pigs, calves, and domestic animals of that size. The skin of the alligator is valuable for the tanner.

## AUSTRIAN MAGNANIMITY

A late decree of the Emperor enacted that "every slave becomes free, the moment he touches the Austrian soil, or even an Austrian ship." Would that it were so in "the free States of America: in polished France; or in holy Rome." But alas! in these countries it is not so; and it is so in Great Britain. A late judicial decision of that country stands thus—"I am unanimously of the opinion, that neither in England, nor in any other country, is it lawful to receive a slave, and returning to the place from which he started, to treat him as a slave again, and to deprive him of his property of his old master; and yet the master, knowing the slave has lost his freedom in England, has no legal means of recovering him."—*Mr. Waknam.*

Temperance Department.

[illegible]

The husband too is entangled in his peculiar miseration when the conjugal relation is made a misery by one, who has no other consolation in her sex, than to be the cause of the misery of another. It could allow him new apology for the remorse he feels, if it would be, that his home no longer offered him the solace of a wife—that he had lost the only person who could have been the cause of his mortification and disgust to himself, and that the hawker, the flatterer, or the prodigal, taken the place of the companion that once loved him of his domestic cares or made him forget his sins. But this is not the case. The answer to his children was inopportune—that the visitor mortified him—but I need not pursue the detail. Too many can appropriate the same words. What wonder if he influence upon the conduct of his wife? He is not a man who can be considered a reckless man—and a callous man he could neither remedy, nor avoid, nor remove should drive him, as I fear it commonly does the man, the species of sensibility he is capable of feeling?

But the domestic wretchedness of intemperance is not yet delineated—nor in those regions, which society has the deepest interest—not in the domestic life of the community, nor in the example and influence of imberbe patres. Their alternate excesses of indolgence and severity, their inhumanities, and brutal harshness, the scenes of family dissension—the impropriety of the parental example, the confusion of the domestic arrangements, the turning of day into night and of night into day—such as the direct sanction of intemperance in those from whom he receives, his fit and proper expressions, and under whom his early habits are formed, are all guilty that a child may never know the discovery be reserved for his mortification in manhood, after his own character has become established—but the vice of intemperance is the cause of disease and of physical suffering to all the family, and of mental distress to the mother.

## THE GOOD MOTIE

In the vicinity of Philadelphia there was a pious mother who had the happiness of seeing her children, in very early life, brought to the knowledge of the truth, walking in the fear of the Lord, and adorned to the Christian church. On being asked what was the peculiar mode of her instruction, she said:—

“While my children were infants on my lap, I washed them. I raised my heart to God, that