

MORNING STAR.

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MORNING STAR.

FOR THE MORNING STAR.

FAMILY PRAYER.

From that acquaintance which I have formed with the religious part of the community, I find one great defect existing among professed Christians of all denominations. This is the neglect of Family Prayer; and to add to this source of grief, many for a plea of omittance will urge the most frivolous excuses. Not unfrequently do I hear pleas like the following, even from those who hold membership in churches, distinguished for piety and revivals. Some say that they are not capable, or that they cannot find time twice in a day in their families for this performance, without infringing upon their worldly avocations; or that they do not feel this duty laid upon them; or that their families are unwieldy or so situated that it would be attended with inconvenience. Others say that the Bible does not enjoin this as a duty; or that it leads into lifeless formalism; or that it is a waste of time, and makes them opposers to religion; or that stated seasons for family worship rather engender carelessness and irregularity in the mind, than spirituality; for when those seasons are over, the mind takes to its wanderings without detection, conscious of performing its devotions until the hour returns for usual ceremonies. Thus like mariners beset with a heavy storm, they fly to prayer till the furious elements subside, at which time, perceiving their danger is removed, they forget their devotions, and immediately resume their former jolly habits. — And so they all with one consent begin to make excuse.

I could scarcely believe that a person professing piety could venture so near to betray the cause that he had espoused, and not be factually made so otherwise. And from the circumstances of these facts, with the usual consequences of urging them, I am more and more confirmed in the reality and necessity of this family institution. I am further persuaded that this neglect is one prominent reason why so many spiritual children are born so unshapely and weakly; and all their life time are never able to arrive to the strength and fullness of stature of a perfect man in Christ Jesus. There is not one solid reason in all the above excuses; nor can I admit one single exception of regular and stated seasons of prayer in any family where the spirit of God is permitted to dwell. There are few Christians so circumstanced, either parents or children, but may by prudent means find opportunities for the performance of this special duty. Even there are many whose families would be glad and rejoice, were the religious duties carried out by those who are the professing members of the family. I recollect the experience of my childhood, when by divine grace I was enabled to introduce prayer into my native family, among whom there was no one professor besides myself. On the very evening of what I have humbly considered the evening of my conversion, my heart was impressed with a sense of the subject now before me. Conferring not with flesh or blood I resolved on the attempt; but lest some uneasiness or objection should be excited, I thought proper to commence in some other apartment of the house, rather than where the family usually resided. This I did, but not until I had spoken to them in language similar to that of the female Samaritan, who no sooner found the pearl of great price than she cried out, "Come, see a man that told me all things that ever I did; is not this the Christ?" Nothing occurred till next evening, when I visited the same apartment for the same purpose as on the preceding evening. As I sat reading the scriptures and meditating upon them, my father (who since that time has been called to his "long home") came into the room, and as my eyes were cast upon him, I perceived an unusual look in his countenance, as if thought for a moment gave me uneasiness, as I thought he had probably entered upon some concert and stretched out his arms as he would say, "Your suspicions are just and well founded. 'God made man op-

ily. He advanced to the centre of the room and casting his eyes upon me, now swollen with tears, in a faltering tone of voice, he uttered these words, "My son," said he, (calling my given name,) "I perceive that there is a change in your practice; but not you came into this room to read and pray, I thought it was probable you were apprehensive of some objection from me or the family; but I have come in to let you know there is none, and if you are willing I should be glad you would attend prayers with the family." This melting shock too much overpowered my feelings to give any answer for some time; but when I could recover so as to command my feelings, I followed him into the apartment and paid my vows unto the Lord. Not much time was given to this privilege afterwards, but was enabled to improve in this way so long as I remained in the family.

The reader who possesses a humble heart will not feel disgusted at the above narration, as it shows the truth of an old maxim, "where is a will there is a way," or rather that God will open a way for those who are disposed to perform religious duties in their families. What more remains to be said to the reader on this narration is, "go and do likewise."

But I have said thus with no exception admissible where the spirit of God is permitted to dwell; so say I still; for where prayer is conducted, there will the Lord command his blessing to rest, even life for evermore. How parents who profess religion can neglect instructing and praying with and for their children, when the salvation of the dear pledges of their love may be the issue of their faithful instructions, I cannot conceive. Certainly they cannot be conscientious in the neglect of what they know to be duty; nor can they expect the fruits of religion, while they live in disobedience. Such persons will be found wanting when placed in the balances with resolute and pious Joshua, who affirmed, "As for me and my house, we will serve the Lord." Or, when contrasted with David, another pious ruler in Israel, who expressed himself thus: "Hearken unto the voice of my cry, my King, and my God; for they will answer me. My voice shall thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." How many children date their first convictions from parental faithfulness—How many more would, were all the professors of religion attentive to the means of grace. Alas! alas! I fear there will be tremendous scorings of conscience in the day of judgment, when the unrepentant will say to the unfaithful, "You did not forward me of this." No wonder our public meetings are so lifeless when there is no praying at home. No wonder bold blasphemers abound and say, "Where is now your God," when Christians, if possible, are more careless and stupid than themselves. Receive thy work, O God, and awaken every Christian to diligence and faithfulness, that the ancient honors of thy holy religion may appear in all their glorious excellency.

A. C. BURBANK.

Hopkinton, N. H. May 22, 1893.

THE INFORMATION THE GOSPEL GIVES MOST DESIRABLE.

The Christian revelation has such pretences; at least, as may make it worthy of a particular consideration; it pretends to come from heaven; to have been delivered by the Son of God; to have been confirmed by undeniable miracles and prophecies; and have been ratified by the blood of Christ and his apostles, who died in asserting its truth; it can show likewise an innumerable company of martyrs and confessors; its doctrines are pure and holy; its precepts just and righteous; its worship is a reasonable service, refined from the errors of idolatry and superstition, and spiritual; like the God who is the object of it; it offers the aid and assistance of Heaven to the weakness of nature; which makes the religion of the gospel to be as practicable, as it is reasonable; it provides for the needs of obedience, and threatens eternal punishment to obstinate offenders; which makes it of the utmost consequence to us soberly to consider it, since every one who rejects it stakes his own soul against the truth of it.

Look into the Gospel; there you will find every reasonable hope of nature, nay, every reasonable suspicion of nature, cleared up, and confirmed, every difficulty answered and removed. Do the present circumstances of the world lead you to suspect that God could never be the author of such a comfort and stretched out his arms as he would say, "Your suspicions are just and well founded. 'God made man op-

right; but through the temptation of the devil sin entered, and death and destruction followed after it.

Do you suspect, from the success of virtue and vice in this world, that the providence of God does not interpose to protect the righteous from violence, or to punish the wicked? The suspicion is not without ground. God leaves his best servants here to be tried oftentimes with affliction and sorrow, and permits the wicked to flourish and abound. The call of the gospel is not to honor and riches here, but to take up our cross and follow Christ.

Do you judge, from comparing the present state of the world with the natural notion you have of God, and of his justice and goodness, that there must needs be another state in which justice shall take place? You reason right; and the gospel confirms the judgment. God has appointed a day to judge the world in righteousness; then those who mourn shall rejoice, those who weep shall laugh, and the persecuted and afflicted servants of God shall be heirs of his kingdom.

Have you sometimes misgivings of mind? Are you tempted to mistrust this judgment, when you see the difficulties which surround it on every side; some which affect the soul in its separate state, some which affect the body in its state of corruption and dissolution? Look to the gospel; there these difficulties are accounted for; and you need no longer puzzle yourselves with dark questions concerning the state, condition, and nature of separate spirits, or concerning the body, however to appearance lost and destroyed; for the body and soul shall once more meet to part no more, but to be happy forever. In this case the learned cannot doubt, and the ignorant may have some idea of the man, the very man himself, who shall rise again; for an union of the same soul and body is as certainly the restoration of the man, as the dividing them was the destruction.

Would you know who it is that gives this assurance? It is one who is able to make good his word; one who loved you so well as to die for you; yet one too great to be held a prisoner in the grave. No; he rose with triumph and glory, the first born from the dead, and will in like manner call from the dust of the earth, all those who put their trust and confidence in him.

But who is this, you will say, who was subject to death, and yet had power over death? How could so much weakness and so much strength meet together? That God has the power of life, we know; but then he cannot die: that man is mortal, we know; but then he cannot give life.

Consider; does this difficulty deserve an answer, or does it not? Our blessed Saviour lived among us in a low and poor condition, exposed to much ill-treatment from his jealous countrymen; when he fell into their power, their rage knew no bounds: they reviled him, insulted him, mocked him, scourged him, and at last nailed him to a cross, where by a shameful and wretched death, he finished a life of sorrow and affliction. Did we know no more of him than this, upon what ground could we pretend to hope that he would be able to save us from the power of death? We might say with the disciples, "We trusted this had been he who should have redeemed Israel;" but he is dead, he is gone, and all our hopes are buried in his grave.

If you think this ought to be answered, and that the faith of a Christian cannot be a reasonable faith, unless it be able to account for this seeming contradiction; I beseech you then never more complain of the gospel for furnishing an answer to this great objection, for removing the stumbling block out of the way of our faith. He was a man, and therefore he died. He was the Son of God, and therefore he rose from the dead, and will give life to all his true disciples. He it was who formed this world and all things in it, and for the sake of man was content to become man, and to taste death for all, that all through him may live. This is a wonderful piece of knowledge which God has revealed to us in his gospel; but he has not revealed to us our own wonder, but to confirm and establish our faith in him to whom he hath committed all power, "whom he hath appointed heir of all things."

Had the gospel required of us to expect from Christ the redemption of our souls and bodies, and given us no reason to think that Christ was endowed with power equal to the work, we might justly have complained; and it would have been a standing reproach, that Christians believe they know not what. But to expect redemption from the man of God, the ransom of our bodies from the same hand which at first created and formed them,

are rational and well founded acts of faith; and is the Christian's glory, that he knows in whom he has believed.

That the world was made by the Son of God, is a proposition with which reason has no fault to find; and that he who made the world, should have power to renew it to life again, is highly consonant to reason. All the mystery lies in this, that so high and great a person should condescend to become man, and subject to death, for the sake of mankind. But are we fit persons to complain of this transcendent mysterious love? or, does it become us to quarrel with the kindness of our blessed Lord towards us, only because it is greater than we can conceive? No; it becomes us to bless and adore this exceeding love by which we are saved from condemnation, by which we expect to be rescued from death; knowing that the power of our blessed Lord is equal to his love, and that he is 'able to subdue all things to himself.' *Sherlock.*

THE INSANITY OF NEBUCHADNEZZAR.

From England's History.

The circumstance of Nebuchadnezzar's insanity is related in language so strongly figurative, that it has perplexed many common readers not conversant with scriptural phraseology. There is no ground, however, to call the fact in question. It is perhaps a vain attempt to endeavor to reconcile the contradictory computations of chronologists relative to many occurrences, which happened in the ages of remote antiquity. Jerusalem was taken in the nineteenth year of Nebuchadnezzar's reign, and the term of the captivity was to be seventy years; it is not possible to ascertain the duration of this reign; and it is equally impossible to discover exactly at what time the books of the scriptures were collected and arranged; but it is well known that it happened soon after the return of the Jews from the captivity. From these circumstances, therefore, it seems probable that this extraordinary history was written within about fifty years after the thing happened. Nebuchadnezzar was the greatest monarch, as well as the most distinguished political and military character of the age in which he lived, and in every respect the most conspicuous personage that had appeared on the theatre of the world. Some of the Jews who returned from the captivity, as well as some of the aged inhabitants of Babylon, could, perhaps, when this account was written, remember his reign and the circumstances of his insanity. At least his reign could not fail, at that time, to be fresh in the memory of the inhabitants of those countries. So remarkable a circumstance, in the history of so conspicuous and celebrated a character, must have been universally known and publicly talked of, both by the Jews and Babylonians. In such circumstances a fabrication of that nature must have been immediately detected.

The sacred historians relate that Nebuchadnezzar, walking in the garden of his palace, and having his thoughts absorbed in the contemplation of his own greatness and power, and in the memory of what he was indebted for these, his reason suddenly departed from him. This is no physical improbability. Thousands of similar cases may be found in the annals of medical experience, and produced from the same cause; pride, vain-glory. They then tell us, from a man he was transformed into a beast; a strong figurative expression, used to signify his deprivation of reason, the distinguishing characteristic of the human nature, which discriminates man from the brute creation. By the representation of his hair growing like eagle's feathers and his nails like bird's claws, that deformity of the exterior appearance, which must be the consequence of so dreadful a state of insanity, is hyperbolically expressed. As to his running wild with the beasts of the field, &c. it is probable that the unfortunate maniac spent the greater part of his time in wandering about in the parks and forests belonging to the royal palace, though under the care of a number of persons appointed to take care of him.

The monarch, on the recovery of his reason, appears to have made suitable reflections on his crimes and sufferings, and to have acquired just ideas of the weakness and insufficiency of man, although ever so highly exalted; of the instability of all human power and grandeur, and of the absolute subjection of the greatest monarch to the will of that supreme and omnipotent Being, who according to the irresistible decrees of his providence, dispenses all things to his creatures. This is the genuine representation of the fact related in this remarkable story.

"Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud." *Bible.*

THE MOTHER'S DYING ADDRESS TO HER ONLY CHILD.

My beloved Daughter—The hour of my departure is at hand. All the tender ties which bind you to my heart must soon be dissolved, and painful as the idea may be to me, at the early age of fourteen, my dear Amelia must be left an orphan in this vale of tears. Oh my child, you are the slippery path of youth, and many are the snares which surround you; your morning sun is promising, and I entreat you, by all the tender feelings of a mother, not to suffer it to set in eternal darkness, by the misimprovement of your precious time. You will no longer have a mother's tender care, nor watchful eye, to protect you; but I leave you in the care of that Parent, who has promised to be the orphan's God, and a Father to the fatherless. To him in your tender infancy, on my bended knees have I often devoted you, and with streaming eyes supplicated his heavenly benediction, that his blessings might distil upon you like the small rain upon the tender herb. Into his faithful hands do I now commend you.

If, on reading this last message of mine, the involuntary tear should wet your cheek, consider that it is the voice of God speaking through this medium, to remember your Creator in the days of your youth; and that, young as you are, you are not exempt from death. And although I have arrived to the age of forty years, you have no certainty of ever seeing that age; and even, should you, six and twenty years would glide almost imperceptibly away. Oh my dear daughter, let me tell you, and let the solemn truth be riveted on your heart, that nothing can secure to you permanent happiness, but the favor of God. Twenty years have I made religion my theme. Oh sweet religion! There is a heavenly charm in the sound! It has borne me above the boisterous ocean of life, and its divine consolations have supported me in the midst of affliction and difficulty. Oh my daughter, in these my last, my dying moments, my ardent soul breathes to heaven its most ardent aspirations, that the voice of God may allure you into the paths of piety and virtue in early life. Outward accomplishments will avail you little when called to a bed of death, like this. May you be restrained from entering into the circles of the gay and the giddy. Choose not the thoughtless for your companions, for their way leads down to death. There is my Bible; oh sacred treasure! in which I have found an unfailing source of the richest consolation for twenty years past. I will it you as the last pledge of my affection. Oh my dear child, peruse those sacred oracles daily, and pray God to open the eyes of your understanding, to discern spiritual things.

And now my pen is about to drop from my hand, never more to be resumed. No more shall I see my dear daughter blooming with immortality, which death's cold blasts cannot destroy. Adieu! my child! a long adieu!—*Chr. Adm. & Journ.* A*****.

LIMERICK:

WEDNESDAY, JUNE 11, 1826.

Seek ye the Lord while he may be found.
Isa. 55: 6.

That there is a time peculiarly favorable to seek the Lord, is abundantly evident. To ascertain when this time is, is the object of the present inquiry.

The time best calculated to seek the Lord, is when the Lord is seeking us. This indeed is the only season in which this important concern can be successfully attended to. For no person can possibly secure an interest in the Saviour, but by divine guidance.

The sinner, who is unreconciled to God does not know Christ, the hope of glory; the Saviour to him is *lost*. The sinful character, moreover, until by the mercy of God the light of divine truth beams on his understanding, is in darkness, gross darkness covers him. A person without light is poorly situated to find a lost object.

Through the tender mercy of our God the day-spring from on high, hath visited us to give light to those who sit in darkness and guide their feet in the way of peace; Luke 1: 78, 79. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts;" 2 Pet. 1: 19. This is the true light that lighteth every man that cometh into the world; St. John 1: 9.

From the foregoing quotations, as well as from the scriptures generally, it appears that all men are favored with an opportunity to comply with the requirement in the text.

If the sinner would seek the Lord, and be at peace with Him, he should attend to the reproof of the Holy Spirit, whenever it may please him with whom is the residue thereof graciously to favor him in this respect. This is the very time, the all important season to attend to the concerns of eternity. For the things that are reproofed are made manifest by the light, for whatsoever doth make manifest is light; Eph. 5: 13. It should be understood by every person, especially those who are seriously disposed, that it is as utterly impossible to control the Spirit by which the world is reproofed, or manage its true light, as it is for them to annihilate the sun and all its attendant planets, and create another order in their stead. Therefore, when the mind has become seriously impressed; when the sinner has a discovery of his undone state, and clearly sees, and really feels that he is the 'chief of sinners,' (which change in his view is effected by the shining of his light in their hearts, and their giving heed to it), and is brought to see that God would be just in casting him off for ever, and that if he is saved, it will be of his mere mercy and grace, then is the time to seek the Lord—then we believe if the convict calls upon the Lord, the Saviour will be found of him. His ear will be inclined to the sinner's cry. He will have mercy upon those who thus call upon his name.

We are aware that obstacles are presented to the view of the awakened sinner, but none but what, by the blessing of Heaven, may be surmounted; and many suggestions from an evil source, but all these should likewise be disregarded. It is frequently suggested to the serious youth, that an after period of life will be more favorable to attend to the important concerns of the soul, than the present time. Permit a friend, ye youthful awakened sinner, seriously to reason with you on this important subject. You feel as if you were a great sinner—things of earth no longer satisfy your mind,—you now thirst for grace,—time appears but very short,—the grave seems but just before you,—an endless eternity is expanded in view of your understanding, and a day in which you must be judged according to the deeds done in this life is nigh at hand.

Of course you feel a sense of what you need. Ask and it shall be given you, seek and ye shall find. Disregard with the utmost precaution every temptation that would flatter you to suppose that another time will do as well. Now is your time to seek; your gracious day is *now* passing. It may close ere the approach of noon. If, for instance, God should spare your life a few years, which, however, is exceedingly uncertain, how soon they will pass; and how do you know that you will feel at a future time as you now feel. If you procrastinate repentance, until old age or a sick bed, how do you know that you will have the privilege of either? and if you should be thus favored, how do you know that you will then be so serious as you now are? Then may not be a time to seek the Lord; but *now* is the *accepted time* and *now* is the *day of salvation*. If a sinner could truly convict himself, whenever he pleased, as on a sick-bed or in old age, then indeed would the grace of God be ineffectual, and man's salvation would no longer be by grace, but by the will of the creature.

If you presume to suppose that an advanced period of life is more favorable to the seeking of pure religion, we venture to say that you are mistaken. The longer a person lives in this world in unreconciliation to God, the more they will become endeared to it. Go to the mansion of distress, see the anxiety of the sick person to regain health, there is not a healthy youth in all the town so intense in their desire to live as the dying sinner is to recover his health. It is so even with the man of gray hairs. There is one, and but one thing that will prepare a person in any age for death; this is pure religion.

RELIGIOUS MAGAZINE.

The fifth number of this valuable monthly publication has been received. Like the preceding, the last number affords an excellent variety of instructive reading to

the christian. The following is from this work:

A FEW RULES FOR PRACTICE.

BY LADY ELIZABETH BROOKS.

I. Let love and charity be universal: for no pretence whatever, no, not of religion and zeal for God, can justify you for not loving any person in the world. Treat all men with kindness, and wish them well. Do them good according to their need, and your power and opportunity. If persons be above you, express your love to them by paying them the honor and respect their place and authority call for. If they are in worldly respects beneath you, manifest your love, by kindness and granting them an easy access to you. If they excel in natural or acquired endowments of mind, express your love to them by a due esteem of them. If they be rather wanting, than excelling, show your love by pitying them; and despise not their weakness. If any be in affliction, compassionate them; pray for them; comfort them with your presence, if you can reach them; and relieve them according to their power. If any be defamed, show your love by stopping and rebuking the defamation.

II. Be very careful not to harbor any evil affection in your heart against any person whatever: for though you may be far from intending any act of unkindness, yet you tempt God to let loose your corruption, and his providence to permit an opportunity: and so, before you are aware, you may be drawn to an act you never before thought of. Besides by indulging an evil disposition towards any one, you grieve the Spirit of God, and you widen door for the entrance of the devil into your soul. And indeed, an unkind disposition towards any man is so much akin to Satan, that if you admit the one, you cannot exclude the other.

III. Despise none; for love never rides in triumph over inferiors.

IV. Look upon temptations, as opportunities for a high exercise of grace. Are you injured? Be sorry for him who has done the wrong, and bless God for the opportunity of showing your love thereby to be Christian, by patient bearing, forgiving, doing good against evil, treating your adversary with meekness, and breaking his heart with love. Every provocation is a prize in your hand: get a heart to improve it.

V. Be clothed with humility; and let repentance follow all your religious services. This will prove your religion is inward: for if it be deep in the heart, it will always find work for repentance, while we are in this state of imperfection.

VI. Love nothing above God and Christ; for to love any thing more than God or Christ, is the way, either never to enjoy it, or soon to be deprived of it, or else to find yourself deceived in it.

VII. Do nothing upon which you dare not ask God's blessing.

VIII. Esteem time as your most precious talent; when you bestow it upon any, you give them more than you can understand the value of, and than all the power of men and angels can ever restore to you again.

IX. Never speak of religion for the mere sake of discourse, but for the purpose of piety.

X. Upon the Lord's day, consider in private the love of God in the several instances of it to yourself and the world: in creation and redemption, the promises of eternal life, his providences and mercies to you, your friends and family; and stay upon these considerations, till your heart be lifted up in his praise, and can say with David, "How will I go to God, my exceeding joy."

GORHAM QUARTERLY MEETING.

This meeting was held at Raymond on the 28th and 29th ult. The meeting was commenced as usual. Eld. Joseph Hutchinson served as moderator. The reports of the churches generally were very good; most of the churches were represented. Some of them have been especially blessed with reformation. In Harrison the work of grace is prosperous, an account of this however was published in Eld. Phiney's letter last week. In Gray the work continues. The church in Danville is experiencing a shower of divine grace. A committee was appointed to organize a church in Bridgeton, where the Lord is now pouring out of his Spirit, which business, it is expected, will soon be attended to. The congregation was so large on the second day that it was divided. One meeting was held at the Methodist meeting house, and the other at the Free-will Baptist. The preaching at both places is said to have been solemn, and productive of good. In the conclusion several wounded sinners prayed for mercy.

We have received a letter from Eld. John Foster of Jay, dated June 1, by which we learn that the health of this servant of the Lord Jesus is improving. He

has already so regained it, that he is enabled to journey home. We sincerely hope and pray that his life may be continued to a good old age, and that the latter part of his earthly career, will be as distinguished for usefulness, in the cause of the Redeemer, as the former.

In making out, a few weeks since, a list of our Agents, the name of Eld. Foster was unintentionally omitted. (This perhaps is the case with some others.) He has ever been considered an agent for the Star; his receipt for payment will be considered valid. We shall occasionally publish a list of our Agents, and where omissions accidentally happen, we shall endeavor to correct the error the next time.

Eld. Lincoln Lewis of Burham, gives information, in a letter dated June 4, that there appears to be a revival among the brethren in the country where he lives. There has been some reformation in Burham in the course of the preceding spring. Several have been hopefully converted. Eld. L. visited China on the Sabbath preceding the date of his letter. There is also a prospect of a revival in that place.

We would inform Eld. Lewis that the money enclosed in his letter arrived safe, and is properly credited.

At the General Conference of the Methodist Episcopal Church, just closed at Pittsburgh, Pa., Dr. Nathan Bangs was appointed editor of the Christian Advocate and Journal, and Dr. John Emery and Rev. Beverly Waugh, book agents at New-York; and Rev. Charles Holladay, book agent at Cincinnati.

EDUCATION, May 26, 1828

Br. Burbank.—I have again taken pains to give you some intelligence of my travels and prosperity. For nine months past I have confined my travels and labors principally within the limits of the Edgecomb Q. M. This Q. M. has been in a low state for some years, but seems to be coming up again into prosperity. There is not a travelling preacher in this Q. M. excepting myself; and those preachers who belong to it have families to take care of, which prevents them from travelling. It has long been my prayer that God would send some faithful laborers into this part of his vineyard. On the second Sabbath in April, I baptized four, who were added to the second lot which I was sent to. Here the Lord has been doing wonders, and not only here, but in the adjacent towns. On the Thursday following the second Sabbath, I attended meeting in the north part of Woolwich and baptized one, who was added to the church in that place. This church is in a flourishing state.

On the third Sabbath in May I attended meeting in Edgecomb and baptized four. This was the most solemn baptism that ever witnessed in this Q. M. The assembly was large, there was but few who were not seen with tears dropping from their eyes.

On the Thursday following, I attended a meeting on Parker's Island, and the presence of the great Head of the church was in our midst. After meeting we repaired to the water, and I baptized eight; and although the rain poured down in torrents, yet the scene was solemn and interesting.

On the next day, I attended another meeting at the same place and baptized two more. This was a time of rejoicing to the friends of Zion. The reformation begun on this island last February. It seems by what I can learn that the old professors cried, and said that the place where we are is too strait for us; let us move out. Sinners soon began to cry for mercy, and the work has been progressing gradually ever since. How many have found the pearl of great price, I do not know. Br. John Bailey has been praying and exhorting with the people in this place occasionally since the reformation, and also he has been some in Edgecomb in Conferences with Br. Lewis Gould. Eld. Cunningham who is pastor of the church in Edgecomb, though in the 72nd year of his age, yet he is firm in the doctrine of Christ, and has long been praying that he might see Zion arise and put on her beautiful garment that she may shine. He now sees the desire of his soul.

Sabbath May 25, I preached in Edgecomb and baptized 15 happy converts. The assembly was large and solemn. The work is gradual and yet glorious.

I remain your brother in Christ,

SOUTH FAIRFIELD.

N. B. My health is not very good. I do not expect to return to Rhode-Island this summer.

DOVER, Me. May 30, 1828.

Br. Burbank,—I wish, through the medium of your good read paper, to give the friends of Zion a brief account of the

work of God in this place. Last winter, soon after the Q. Meeting in Sebo, some of the brethren met together to "repair the altar of the Lord which had been broken down." They held prayer meetings twice a week which soon became very interesting. The Lord heard their prayers, comforted his saints, and graciously revived his work. I made them a visit in March, and spent several days with them, attending meetings, and visiting from house to house. It was a glorious time. Wanderers looked on, and they had pierced and mourned, confessed their sins and returned to the Lord and to their brethren; while the happy converts praised God for his goodness to them, and invited their neighbors to taste and see that the Lord is good. In April I visited them again and baptized seven, and Eld. Flavel Barlet baptized three. I have been absent a number of weeks from this place, and have just returned. The work appears to be still spreading gradually in different parts of the Territory, and many have united with the Calvinist brethren and some with the Methodists. I have a meeting appointed here the 2nd Sabbath in June when it is expected that others will go forward in baptism. I have baptized twelve of the happy converts, and had refreshing seasons, especially at the water side. Br. Carlton has been laboring here to good satisfaction. Finally, brethren, pray for us that the word of God may have free course, run and be glorified. E. M. BRADFORD.

GENERAL INTELLIGENCE.

Accidental.—Mr. John Stone and a Mr. Bean of this neighborhood, were seriously injured on Saturday afternoon last, by the untimely explosion of powder with which they were charging a stone for the purpose of blowing. If these unfortunate men live, they will but narrowly escape with their lives. They both, especially Mr. Bean, were very much injured in their eyes, faces, arms, hands, and indeed it is almost impossible yet to ascertain where and how much they are mangled. Some doubts are entertained of Mr. B's recovery. It is presumed that fire was communicated to the powder from a steel headed bar which was inconsiderately used for the purpose of hammering brick upon the charge. Taking into consideration the situation in which these men were at the time the accident happened, the quantity of broken stone that was forced from the quarry, and scattered around, the prevention of an instant and shocking death to them both, must be attributed to the almost miraculous interposition of that Angel of mercy by whom all the living are sustained.

A weekly mud has been established between Bangor and Houlton, in consequence of the establishment of the new railway path in the vicinity of the latter place.

In Arden, Mass. Capt. Adolph Hall, Jr. had his horse killed on Saturday last, while travelling a great deal on his dwelling. He was in company with his father and his son. The latter warned him that the rock was falling, and he turned to look at it, and fell down on the head of a horse which caused him to fall down, and it came upon him. The rock was removed as quickly as possible. The limbs were shockingly mangled, and it was thought expedient to amputate the left arm. The sufferer survived the operation only two hours. Capt. Hall was 37 years of age, and was one of the most useful and respectable citizens of that town.

Fire.—A fire broke out in Bayard-Street, New-York, in a tavern, and it is believed that it was kindled by the hand of an incendiary. The wind blew freshly from the South-West, and in a few minutes six or seven wooden dwellings in the vicinity were enveloped in flames. The fire was soon communicated to the Bowery Theatre, both in front, and on the rear in Elizabeth-Street, and the fire presently ran on in a line, and in less than an hour all the buildings beyond were consumed with much rapidity, being full of ardent spirits and other combustible articles. At one period of the conflagration, the gas in the pipes of the buildings exploded, and in some places it exploded with much violence. An individual was on the roof of the theatre when the flames began to envelop it, and rescued himself with great hazard, by letting himself drop from the edge about twenty feet, to the roof of an adjacent building. Part of the rear wall fell during the night, and the remainder was tottering; the sides are said to have a firm appearance.

On the 25th, a fire took place in the same city which destroyed four brick houses, and greatly damaged several others.

Several attempts have been made by incendiaries to burn down the New-York county, and it appears, that they have succeeded in some instances. One thousand dollars have been offered by the President of the general Insurance Company of that city for the detection of any person who shall have been guilty of setting fire to any of the buildings lately burnt.

DETROIT, MAY 5. We have received some information, which induces the belief that the Winnebago have determined on commencing hostilities, during the ensuing summer, upon the Winnebago and posts in the vicinity of their country.

The Arkansas Gazette of 11th April, states that a large number of Shawnee, Delaware, and other Indians, have been collecting in Miner county, and have become a source of great annoyance to

the citizens of that section of the Territory. In consequence of representations of their depredations, the Governor has dispatched Col. Hector, with orders to remove them forthwith; and in case of their refusal, to call in the aid of the militia. But as they are said to have been driven from the Territory, hopes are entertained that compulsory measures will not be necessary.

INDIAN TREATY.—The President of the United States has issued a Proclamation ratifying a treaty between the United States and the Delaware, or Thimblefoot people of Miami Indians. The Indians relate to the U. S. their claim to a reservation of land about ten miles square, at their village on Sugar Creek, Indiana, a child was to be removed to the five mile reservation on the River by the 15th of October next. The United States agreed to pay to said Indians \$2000 in goods at present, \$5000 in goods next Summer, 12 log houses, clear and fence 40 acres of land, and furnish them with axes, hoes, and \$500 worth of provisions hereafter delivered to said Indians, and to appropriate \$1000 per year for five years, and longer, if Congress should see fit to apply and the sanction of the President to the education of the youths of the Miami nation.

At Lenox, Mass. on the 26th ult. Eliza Ann, daughter of Billings and Betsy E. Johnson, aged 18 years, fell from the top of a mill, and was then in full operation. A child was in the way on to the millman or crank of the machinery by which her limbs were severely fractured, and being also more or less immersed in water, she immediately plunged in, and was found by the millmen deliberately slain. My friends, I am going—Jesus Christ has come.

IMPRUDENCE.—An instance of heroism has been mentioned to us, which deserves to be made public. On the 11th inst. a full bridge, the old bridge in this village, a few rods south of the falls of the Genesee—its cries attracted the attention of a person named Peter Kewser, who immediately plunged in, and rescued the child, rapidly drifting toward the falls—and at the imminent risk of his own life, preserved the object of his pursuit. The high water, the rapidity of the stream, the proximity of a fall of 97 feet perpendicular, will enable those who view the locality, to form a pretty accurate idea of the noble daring of the intrepid man. A more person act can scarcely be conceived.—*Rochester N. Y. Advertiser.*

Impetuous departure.—The steam packet Washington arrived at Providence on Friday, 17th inst., completing her passage to Newport in 11-1/2 hours. A gentleman, who came passage in the Washington, and who was in the city of Providence, told us that he crossed the Housatonic and Boston Line at 10 minutes before 1 o'clock, being less than 22 hours from city to city.

In a thunder storm, in Prince George's county Maryland, on the 24th ult. a building, in which eleven persons had taken shelter, was struck by lightning, and five persons, two men, two women, and a boy, were killed. A nurse with an infant in her arms, was sitting between the two women who were killed, but received no injury.

On the 23d ult. a man named King, a lay-lawyer, fell from the top of a new edifice which is building in Charleston, S. C. for the College, and was much injured that he was not expected to recover.

There was a violent hail storm at Annapolis on Monday evening, which did much injury. It broke 127 panes of glass in the State House, and destroyed 1500 in William's Hotel. Much glass was broken in other places. A building on the E. K. Ridge Farm, seven miles from Baltimore, was struck by lightning, and burnt on the same evening.

A physician, who robbed the Pittsburgh bank, in 1847, has been sentenced to be confined for three years in the penitentiary, pay the costs of prosecution, return the property stolen, or pay the value thereof, and pay a fine of \$5000 to the Commonwealth.

Mr. D. Skinner, tavern keeper, in Albany, N. Y. has given notice that a little girl was left at his house, a short time since, by a man and woman who said their name was Buchanan, residing in Rochester, and were going to New-York on business. They furnished him with the name of the child, without paying their bill. They said the child belonged to a man who was confined in Canada, for forgery, and had been presented to them by her mother. The man said he could give her name, his name is Eliza Ann Dill, but can give no further account of herself.

The Havreille Gazette states that the timber for a ship of 320 tons has been hewn, and was moved by the canal, in Captain Goodridge's shipyard, in a short time, entirely without the use of any agent.

Eastern Steam Navigation.—We remarked last week that arrangements were making to complete the line of Steam Boats from the place to Augusta, and have now to state that the steamer, the Patent, under the direction of Capt. Porter, has arrived at Bath, and is to run regularly between that place and Portland. She will meet the legislature at Portland, and the Kennebec boats at Bath. The Waterwheel and Experiment run from Augusta to Bath every forenoon, and return to Augusta in the afternoon, touching at Richmond Gardner and Hallowell. The Legislature runs from Boston to Portland, and back three times weekly.

We understand, says the Ontario Repository, that the trial of several of the Morgan cases is expected to take place during the Session of the Court of Common Pleas, commencing on the 20th inst. That Daniel Morely, Esq. of Onondaga, recently appointed commissioner to prosecute those trials, has arrived and continued upon the discharge of his duties.

John Cramer, Esq. has recovered a verdict of \$25000, for a case for libel, the editor of the Albany Daily Advertiser. It originated in a publication, by which Mr. Cramer lost his election as senator of the fourth district.

In virtue of the authority reposed in the Secretary of the Treasury, he has subvented for 10,000 dollars the expenses of the education of a young man, amounting to \$200,000, and has paid the first instalment thereon.

Steam Boat Explosion.—A gentleman has arrived N. York, by way of Ohio, who left New-Orleans on the 9th inst. in the Steam-Boat Amazon, which assisted in relieving the survivors of the steam boat Car of explosion, and who has a dreadful account to relate. The persons killed and wounded were all deck passengers—none of the cabin passengers were injured. Stated were instantly killed—many were severely hurt, and several others were not expected to survive.

The Car of Commerce left New-Orleans May 6th, for St. Louis.

A letter from Cincinnati, of May 20th, states "Out of 70 deck passengers, but 3 of 4 escaped

injury, and only the captain's clerk, out of the crew of the crew was killed. The cabin passenger scalded—the rest, 6 in number escaped unhurt. 18 men were buried at once; 15 missing entirely, and about half the number remaining, but not more than 100 were killed in the most shocking manner. The boat remains ashore, a complete wreck. The La Grange arrived here yesterday, with some of the sufferers on board.—*Mer. Adc.*

FOREIGN.

The packet ship Corinthian, arrived at New-York, has brought London papers to the 30th of April.

THE EAST.—Letters from Bucharest of the 23d April say that the arrival of the Russians was every moment expected there.

Another letter from the Turkish frontier of the 5th of April, says that it was announced from Constantinople that the Sultan seeing that there were no means to avoid war, had resolved to accede to the Sultan, and to repel force by force.

The declaration of war by Russia against Turkey, it is stated, reached Constantinople on the 25th ult. and the news had to have been received by the Sultan with perfect indifference.

A vessel arrived on the 7th inst. at Odessa, from Constantinople, which she left on the 2d. The English ship, which was expected to have been waiting for their firmans, had received them and were on the point of sailing for the Archipelago. From thence it was concluded at Odessa, that the feeling of the Sultan towards the English was of a pacific nature.

Up to the 12th inst. the cold continued to be so extremely severe in the Russian capital, that it was expected the navigation of the river would not be open before the first week in May. This is the real cause of the apparent tardiness of Russia in commencing military operations.

A London paper of the 30th April says, it is now confidently expected that the Greek Treaty has been resumed by the three Allied Powers, and that even Austria and Prussia have become, in some measure, necessary to it. Russia, it is said, has given up the idea of a separate peace, and has given up her own separate ground of quarrel, and confines the compensation which she intends to claim from Turkey to indemnities for the injuries to the Russian commerce, and the loss of the very extensive nature, without any thought of territorial aggrandizement; and lastly, she will give instructions to her Admiral in the Mediterranean, to act in concert with the Admiral of the United States, and to see to such arrangements as the United States shall deem expedient. According to these arrangements Russia is immediately to occupy the principality, as a pledge for the indemnities her commerce, and the loss of the extensive blockade the Moors and Alexandria.

By the packet ship Don Quixote, French papers have been received to the first of May at New-York.

FRANCE.—The chamber of Deputies, was engaged in discussing the electoral law. It will gratify the friends of General Lafayette to know that he was so far recovered as to take part in the discussion.

The re-establishment of the National Guards in Paris was also under consideration. The Ministers were divided on the subject, and some of them were in favor of the project as it was adopted. General Lafayette stated in a debate on the 29th, that he was the oldest veteran of those Guards.

In the Chamber of Deputies, on the 29th, the committee on the proposition for a loan of four millions, reported in favor of the measure. The report states, "that ever since the Restoration the policy of France has been directed to the maintenance of the peace of Europe. The nations and governments, instructed by long disasters, felt the need of repose. Struggles had commenced on other grounds, and the improvement of the social state. The desire of maintaining peace had led France to intervene in the treaty of London, the object of which was to put an end to the effusion of blood in Greece. The treaty might be said to have been carried into execution. France, satisfied with what she possesses, was influenced by no ambitious views, but in this intervention humanity and justice were in accord with policy. The situation of the country required the use of resources, which the maintenance of the dignity of the crown, and the rights of the nation rendered it necessary that the army should be armed to the teeth, and that a naval armament should be fitted out to protect the possessions and commerce of the country in all parts of the globe. For the intervention of France to be effectual it was requisite that she should be able to maintain her fleet, and that Europe should know that she was no longer existed in the country."

The wealthy house of Baring & Co. in London, have obtained a grant of land in Texas, adjoining the Territory of Arkansas, as large as the state of Virginia, and have now a strong company exploring the country.

Accounts from Madrid to the 19th of December, represent the whole country as being completely under water, from excessive rains.

Duelists.—The King of Prussia has ordered the Count de Lobenstein, convicted of assassination in a duel, to be imprisoned for life, and deprived of all his honors—others concerned have been sentenced to imprisonment for various periods.

According to accounts as late as September last, the Chinese were preparing to fight a battle with the native rebels. The grand army had lost in a battle 40,000 men. The force of the rebels was said to be 500,000 men. The Emperor had granted independence to the Tartar Tribes.

MARRIED.

In Houlton, Me., Mr. Daniel Brackley, to Miss Mary Lobb, both of whom were formerly residents of this city.

DIED.

At Raymond, on the 16th ult. Mr. Hesbick Jordan, in his 68th year, died. For a few years prior to his death he was subject at times to turns of severe illness. His last sickness, however, was short, but very distressing. He had entertained a hope of an interest in Christ for a number of years, which he expressed to his children and to his soul through the scenes of distress which he was called to pass. In his last sickness, he was deprived of his speech much of the time, but he manifested a strong desire to be with Christ, which he viewed to be far better. He was a kind and affectionate husband, an indulgent father, a good townswoman, and a faithful citizen. When a youth, he was assisted for a short time in gaining the liberties of his country; but, alas! he is gone. He left an infirm widow and six children, with a large circle of relatives to mourn the loss of his company; but we trust that his soul is in glory.

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RELIGIOUS MAGAZINE.

OR
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Probate Notices.

At a Court of Probate held at Limerick within and for the county of York, on the first Tuesday in June in the year of our Lord eighteen hundred and twenty-eight.

SALLY FOX, widow of SAMUEL FOX late of P. Parsonfield in said county, require, deceased, having presented her petition for an allowance out of the personal estate of said deceased, Ordered, That she do produce evidence to prove to the satisfaction of the court that she is entitled to the same, by causing a copy of the order to be published three weeks successively in the Morning Star printed at Limerick in said county, that all persons interested in the estate of said deceased, do appear at the court to be held at Newark in said county, on the fourth Tuesday in June next, at ten of the clock in the forenoon, and shew cause, if any they have, why the said petition should not be granted.

JONAS CLARK, Judge.

A true copy, attested.

WM. CUTTER ALLEN, Reg'r.

June 4.

At a Court of Probate held at Limerick within and for the county of York, on the first Tuesday in June in the year of our Lord eighteen hundred and twenty-eight.

RACHEL SWETT, administratrix of the estate of STEPHEN SWETT late of Parsonfield in said county, deceased, having presented her petition for an allowance out of the personal estate of said deceased, Ordered, That she do produce evidence to prove to the satisfaction of the court that she is entitled to the same, by causing a copy of the order to be published three weeks successively in the Morning Star printed at Limerick in said county, that all persons interested in the estate of said deceased, do appear at the court to be held at Newark in said county, on the fourth Tuesday in June next, at ten of the clock in the forenoon, and shew cause, if any they have, why the said petition should not be granted.

JONAS CLARK, Judge.

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June 4.

SHERIFF'S SALE.

YORK. Taken on execution and will be sold at public auction on Saturday the 27th inst. at one o'clock in the afternoon, at the Court of the Right in Equity which JOHN FITTS of Shapleigh, in the county of York, yeoman, has in Redeem the following described Real Estate, situated in said Shapleigh, and bounded thus, on the south and west, by land of John M. Hamo, on the east, by land of Matthew Abbot, and on the north by said John Pitts's land, containing fifty acres, more or less, situate in one half of said lot, and a wide Second Range of Lot in said Shapleigh, and lies on the south west corner of said Lot. The same being under the incumbrance of a mortgage debt to the said JOHN M. HAMO in the sum of one hundred and thirteen dollars and fifty-eight cents.

Conditions made known at the time and place of sale.

JESSE GLIMAN, Deft. Sheriff.

Alfred, June 3d, 1828.

NOTICE.

THE Public are hereby informed that the Subscriber has given his sons, JONATHAN and WATSON, J. C. WINTHROP WATSON, 10 years of age, to act in every respect, for themselves, as though they were of legal age. And I hereby relinquish my claim on any persons for their services.

JONATHAN WATSON.

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JONATHAN WATSON.

June 4.

June 4.

For the Morning Star

For the Morning Star

REFLECTIONS IN AN EVENING WALK

Tis evening, all is tranquil, all is still,
Save the low sounds, that on the zephyr float,
While echo wafts them from the distant hill,
Where philomel resumes her plaintive note.

The last expiring beams of day retire,
And nature's cloth'd in evening's sable shroud
No rays reflect on yonder village spire,
Save when the moon breaks thro' a parting cloud

The wand'rer seeks the mansion of repose ;
The weary from his daily task is free ;
The wretched finds a respite from his woes,
And buries all his care, sweet sleep, in thee.

How grateful the returning hour of rest,
That soothes alike, the sovereign and the slave
Emblem of that eternal night of death,
That levels all distinctions in the grave.

Oh, Thou, to whom the darkness and the day
Are one, thou uncreated Deity !
Be every vain and trifling thought away,

Thou sovereign Maker of this spacious earth,
On whose almighty power the worlds are borne
Who spake this spacious fabric into birth :
Oh fix my wandering heart on thee alone.

While I the wonders of the sky survey,
Those distant worlds, thy wisdom has prepared,
I with the psalmist am constrained to say,
Ah what a man, that Heaven should him regard

Ah! what to claim the notice of that eye
 That views all nature at a single glance;
 That rule the august wonders of the sky,
 And reigns Omniscent thro' the vast expanse!
 Ah! what is he whose life is but a day,
 Whose breath the empty element of air,
 Whose every power is subject to decay,
 That he should claim the great Eternal's care

Yes, oh, exalting thought ! that tho' confin'd
To this frail tenement of earthly clay,
In this contracted sphere there dwells a mind
Which shall exist, when time shall pass away !

Yes, when the sun resigns his glowing fire,
And not a solitary star remains :
When earth and all created things expire.

And chaos shall once more resume her reign.
 E'en then this spark of origin divine,
 Shall still exist, and witness nature's fall;
 When ages cease to mark the dates of time,
 And vast eternity encircles all. ELLEN.
Limerick, June 4, 1828.

[Religious Magazine, Philadelphia.]

REFUGE.

BY MRS. HENRY ROLLS.

"Take up thy cross and follow me"
 Turn from this world :—'tis not thy home !
 From wave to wave why wilt thou roam—
 Like yon small lovely speck of foam
 On ocean's ever heaving breast ?
 If loss'd by every storm that blows,
 Brighten'd by every gleam that glows,
 And melted by each tear that flows,
 Canst thou find rest ?

Could wealth to the true joy impart?
Can giddy pleasure charm thy heart?
Or splendour soothe its secret smart—

Could taste—could feelings most refined—
 Can all the stores of art combined—
 E'en mid't the favor'd sons of mind
 Thou'st sought in vain?

Is there no shelter to be found,
When clouds and darkness gather round,
And e'en the deep fix'd solid ground

Is there no sure, no certain day,
No lamp to guide the wanderer's way,
And pour around its cheering ray,

Turn to the world that may be thine,
Where love and peace for ever join !
Look up ! behold that radiant sun

Look up:—bemoan that mystic sigh—
Make it thine own!
Then shall the storms that rend thy breast
Be hushed to everlasting rest,
And thou received a welcome guest
Beneath His throne!

MISCELLANY.

THE VIVIFYING POWER OF THE SUN.

I feel myself this reviving influence. As soon as the sun rises over my head, serenity and joy are diffused through my soul. The light and heat of this luminary communicates that cheerfulness and activity which I so much need, to enable me to fulfil the duties of my vocation, and to enjoy social life. That involuntary gloom and solitude, which rendered me so inactive during the winter, are dissipated by little and little. I breathe with ease, and labor with more pleasure. And how can it be otherwise, seeing I am so conscious of the universal joy which the sun communicates to the world, and that I live every where his reviving power! He communicates and revives all creatures by his benign influences. Millions of shining insects awake, collect themselves, and dart in his rays.

Birds salute him through their melodious concert: All that breathe rejoice at his appearance. Even inanimate creatures experience his cheering influence: everywhere we perceive blessed effects produced by him. He causes the asp to ascend in the tubes of trees, plants and vegetables; he causes the leaves to spring out. He forms the fruits, gives them their tints, and brings them to maturity. He spreads light and life through nature. He is the source of that heat which is found in animals; and without which they would sink into insensibility and death. The influence of the sun not only appears on the surface of the globe; but also in the caves and bowels of the earth, where it gives life to animals, and produces metals. He

penetrates even the highest mountains, though composed of stones and rocks. He darts his influence even into the depths of the ocean, where he acts in a variety of ways.

When we reflect on these salutary effects of the sun; it is very natural to think on the miserable state in which our globe must be found,—if deprived of the light and warmth of this celestial body; without him, what would our globe be but a dull and lifeless mass; without order, and without beauty? The trees could not put forth their leaves; nor the plants their flowers. The meadows would be without verdure; and the fields without fruit. All nature would assume a gloomy and mournful aspect. Is not this a striking picture of the state in which the earth would be found, were it deprived of the vivifying grace of Christ? Had he not, by his doctrine, diffused light and consolation through the world, we should all have lain buried in the night of ignorance and despair. If his powerful grace did not animate us, can we bring forth the fruits of righteousness and piety? The tares of vice would spring up every where without check, and choke all the seeds of virtue. Where could we find any consolation and happiness, if Jesus had not procured them for us by his blessed advent? Sitting in the valley and shadow of death, and laden with chains, we should have groaned in vain for deliverance; neither cure nor comfort could have been elsewhere procured. How just is it then, that our hearts should expand with the purest joy, and exult with triumph, when we reflect on the precious blessings purchased for us by the Sun of Righteousness, our Creator, that luminary which provides us with light, and our reconciled Father, I could not contemplate the natural sun with that transport which I now feel, in consequence of knowing that Jesus Christ has made my peace with God.

The sun in his vivifying influence is an emblem of a christian, whom genuine love inspires. He also spreads joy and blessings around him. By him the weak are strengthened, the afflicted comforted, the ignorant instructed, and the poor relieved. May we henceforth resemble this loving, beneficent sun! Let us, in that sphere in which we are placed, scatter among our brethren the blessings with which Providence has favored us. Without self-interest, and without partiality, let us extend the hand of succor to all those who are in need. Let us instruct, comfort, nourish, and support all we can. Thus, we shall leave this world loved, and regretted by our brethren; and those that remain shall call us *blessed*. STURGIS.

EXPOSITIONS—What would have been the second-
 alment and grief of the beloved apostle and Timoth-
 if, if they could have foreseen that a time would
 when there would be in Ephesus neither
 once, that the city would be a desolation, a dry land,
 and a wilderness; a land wherein no man dwel-
 both, neither doth any son of man pass thereby." More-
 and an idolatrous temple celebrated for its
 the mountains of Carmelus and Parnassus reached
 the shouts of ten thousand tongues "Great is
 of the Ephesians." Once it had Christian
 temples almost rivalling the pagan in splendor,
 When the image that stood upon Jupiter lay prostrate
 before the cross, and as many tongues as
 the Holy Ghost, made the avowal that "Great
 is the Lord Jesus!" Once it had a bishop, the
 angel of the church, Timothy, the beloved disci-
 ple of the Lord, the apostle reports that it was hun-
 dreds with the last day of the church, and
 and of the mother of our Lord. Some veterans
 passed on, and the altars of Jesus were again
 thrown down to make way for the delusions of
 the church. The cross is removed from the dome
 of the church. The altar is removed from the
 white within, the keble is substituted for the altar.
 A few years more, and all may be silence in the
 mosque and in the church: A few untellable
 steps hence, with such mud cottages untenanted
 by all the life of the city, the city of the
 Ephesians. The bustum of a mighty popula-
 tion is silent in death! "Thy riches and thy
 fairs, thy merchandise, thy mariners and thy pri-
 sons, thy caulkers, and the occupiers of thy mer-
 chandise, shall be as chaff, as the chaff of the
 Even the sea has retired from the coast, and
 and a pestilential morass, covered with
 mud and rushes, has succeeded to the waters
 which brought up the ships laden with merchan-

* I was at Ephesus in January, 1824; the desolation was then complete; a Turk whose shed we occupied, his Arab servant, and a single Greek, composed the entire population, some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Sannioles, in a great measure accounted for this total desolation. There is still however a village near, probably the same which Chishull and Van Egmont mention, having 400 Greek houses.—*Arundell's Visit to the Seven Churches of Asia.*

FOOTWEPS BEFORE THE FLOOD.—The surface of the earth exhibits traces of the convulsions of former times, the marks of the convulsion of fire and flood, and the evidence of extinct traces of animals and lost tribes of vegetation. The miner in pursuing his subterranean labours, the hunter in his quest of the quarry, the naturalist who gathers up the sea anemone, the wrecker beneath the banks of streams and under the shores of the ocean, finds them forming the frames of beasts, in comparison with whose size the present earth is but a pigmy.

The most fanciful dwellers in the caverns of antiquity, loose the air of fables when conversant with the strange forms disclosed by the excavation of the earth. The feet of quadrupeds, the wings of birds, the fins of fish, united together, render the quester of the quarry, the hunter and the fisherman, the tenant of land, an inhabitant of the sea. The fiction of air. The dream of poetry, the hydra

of history, and fierce strapping beasts of story, have never re-appeared from the depths where the earth has hidden them. They have been explored for the purposes of the arts or of the satisfaction of curiosity. The most remarkable of the relics of a bygone fauna are the footprints of man and his beasts, which have been found in the floodplains and on the banks of the great rivers and along the tracks and roads of the present. In their substance, a late foreign Journal contains an account of tracks of quadrupeds resembling the appearance of the tracks of the extinct mammoth, which would remain if the rock in its soft state had been traversed by the living animal. On the 20th of May, 1897, the author of the article, Dr. A. L. B. de la Roche, was in the neighbourhood of the village of Brest, in the department of the Morbihan, when he was engaged in digging at fifteen feet below the surface of the earth, and descending to the depth of sixty or seventy feet, extend four lines of footprints of different quadrupeds. The alternation of right and left tracks, the direction of the tracks from the north to the south, the position of the feet along the foot of the surface before it was set down, the sharp and well defined marks of the claws, clearly determine the origin of the impressions. One of the tracks is supposed to have been produced by the pawing of a tortoise or a crocodile.

More remarkable traces have been heretofore found in the western states. The prints of the feet of giants are indelibly impressed on the rocks in a manner not to be produced by the chisel of the sculptor or the efforts of imitative art. The sportive creations of nature often assume rude resemblances to objects; but the likeness seldom extends beyond mere outline. The learned men who have prosecuted inquiries on the subject, have arrived to the conclusion that the appearances are the genuine relics before the flood, the footprints of the antediluvian population pressed on the rock before the stone had hardened into solidity.

A WEST INDIA HURRICANE.—Our small but beautiful ship lay becalmed, out of sight of land in the regions of the West Indies. The day was sultry in the extreme, and the officers and crew oppressed with the scorching rays of an almost vertical sun, sought refuge under the awnings, beneath which a gentle air passed as the ship rose over the smooth, undulating waves, which rolled on without one ripple upon their calm blue surface.

As the sun went down, the atmosphere assumed a gloomy appearance; and though no breath of wind was yet stirring, and the ship lay listless and unmanageable on the heaving ocean, yet the topsails were reefed, and courses close hauled up. During the first watch, the weather still looked more portentous, and there was but one ominous interruption to the darkness which had spread

A little gloom, it is true, which hung over a dreary spot on the western horizon. A gentle breeze from that direction presently filled the sails, and the gallant ship began to breast the waves, and threw up their white foam. "The fore-tack!" called the officer of the watch, and instantly the released sail fluttered in the increasing breeze; but scarcely was it set, when a sudden gust from the westward again resumed the whole convex arch of the heavens, and showed the ropes pencilled in gilded strains among the tall masts and gleaming sails. Then came a rushing wind, and a heavy rain, and the ship heeled, and in large drops "Luff!" cried the officer, as the ship began to feel her canvases; but no sooner was the order issued than there was a rush of wind, and the ship, with the whirling sails, and the men on her beam-ends, trembling under the force of the gust that raged among the tackling. "Let fly the top-sail sheets—up with the helm!" vociferated the captain, and the ship, with a sudden lurch, and the loud hiss, howling amid the gloom, drowned all less powerful sounds. Then came the tempest of whirl, and roak, and splash, the topmast went down, the mainmast was shattered, and the crew on the decks, sweeping the unprepared to a watery grave. One sudden flash of light showed them struggling with the stifling waves, and then they were engulfed in the blackness of the deep, and sparkled in the deep obscurity of night.

The hurricane soon passed away, but left this late so beautiful object, as a work of art, a wreck upon the troubled water.

Daylight came, and all was calm and still while the remainder of the harrassed crew, so recently poised 'twixt life and death, were again at work, with cheerful voice, equipping their floating home.—*Tales of the Sea.*

PUBLIC OPINION—Among the various springs latent to the superficial observer, which govern, in a greater or less degree, the destinies of mankind, there is one which has been hitherto almost entirely neglected, and yet which exerts a powerful and direct an impulse in every thing. It is that of public opinion.—It is things of a political character, it is the king supreme. No man, however powerful or exhaustless his resources, can long withstand the force of popular indignation; no monarch by veneration, and how down to his night, can resist the iron may, by combating it, "through wearisome days and nights," at length succeed in a change ; but until the change is accomplished, and the tyrant has fallen, he will continue to reign. He who has the power to control the people, cannot give the decree of the king, and then oblige his fellow subjects quietly to submit to his usurpation. Like the *scudlers* upon the rapid tide, he may oppose the current, but he must be exhausted and powerless, he must at length sink down to the oblivion of silence, if not contempt.

In religion though its sway is less complete, because of the future, and its inanimate less imperious, than in the other sciences, it is more general; yet even here, when it ceases to contest, it is its greatest—its most deadly enemy.

Public opinion, however, is not always wrong. It does not always oppose that which is good; nor does it always support that which is right. Like all affluents of a human character, it may more accurately fluctuate between both. It has passed harsh censures upon religion; its great Author fell beneath its rage. Again, public opinion has been more than once the ally of superstition, and has pursued to the cruellest death, those who would have fallen in with its blind zeal. Number, however, its excellences, its faults, and the result will be seen in the progress of its career, uncertain in its decision and situation, and its influence, though it be the implacable enemy of man when opposed to him, and his life when it favors him, yet its high benefit is rather to be feared as a rod, than courted as a blessing. It is the power, to be enviable at times in life, of controlling public sentiment.

—♦—
Genius of Temperance.

We have heard of many instances wherein fight, it is said, has produced very strange effects upon the human system. The following account we give upon the authority of a highly respectable medical gentleman resident in London. At the time of the funeral of his late Royal Highness the Duke of York, a gentleman well known for his antiquarian researches, whose name we withhold, descended into the Royal cemetery at Windsor, after the interment had taken place, and busily engaged himself in copying inscriptions from various coffins. While thus engaged, and alone, he was

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To show that the weak performance of prayer is better than none at all, an old author tells the following story of "an ignorant papist dwelling in Spain."

"He perceived a necessity of his own private prayers to God, besides the Father, Mother, and Mary, &c., used in the Roman church. But so simple was he, that how to pray he knew not; only every morning, humbly bending his knees, and lifting up his eyes and hands to heaven he would deliberately repeat the alphabet. And now," said he, "O good God, put these letters together to spell syllables, to spell words to make such sense, as may be most to the glory and my good." And so [says the old writer] let us do too: "if we cannot pray as we would, or as we ought, let us fall to this poor man's alphabet."

Awful Warning.—The Chester Courant says, A few days ago a mechanic at Wino-
near Middlewich, being ill and un-
able to attend his work as usual, his wife
reproached him bitterly, and in the course
of a conversation that ensued, worked
herself into a furious passion, and uttered
the most horrible and blasphemous imprec-
ations on the poor man. Amongst the
rest, she wished "he might be plunged in
the lowest pit of hell!" and she said she
"would not mind going half way to take
him thence!" In the midst of this demon-
iacal frenzy she suddenly lost the use
of her speech, and speech, "became almost
completely paralyzed, and died in a few
hours afterwards."

After a severe famine in one of the West India Islands when robberies were frequent and many lost their all, a christian negro finding that his life had been robbed, said, with a very plain manner, "What I have lost, I have not been able to replace, but I have gained the love of my Saviour, and of my greatest treasure." "They are more to be prized than I am."

An old negro once remarked, "Though I was kidnapped in my native country and thence sold, yet I feel no resentment against those who did it, for I believe I was brought hither by the will of God, and I cannot be sufficiently thankful to our Saviour that he has redeemed me from the power of Satan, and I have no objection to give preference to many others to hear his word by which I have learned to know the way of salva-

Temperance Department

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