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MORNING STAR.

ELDER CAVERNO'S DISCOURSE,
Concluded.

CHRIST'S KINGDOM ONLY, WILL ENDURE THE
SHOCKS AND REVOLUTIONS OF TIME.

Matthew 24th chap. part of the 29th verse.
THE POWERS OF THE HEAVENS SHALL BE
SHAKEN.

If I shall endeavor to show that Christ's Kingdom possesses the advantages over all other constitutions, in that it is *immovable*.

More than a dozen hundred years ago Christ commenced his reign upon earth. Such a King cannot never be before, and for the first time since the dawn of time, the King of the universe had been the greatest night of apostasy. God Taught the King and of his thousands came and before had found in fellow with whom to converse, while in a soft matrix, arising and desolating all within his reach, was now the object of greater might, whose he hoped never to meet. He had been the King of the universe, and he must here terminate, because the God of heaven had set up a kingdom in his own way, which he could not move. This was the signal for the King of the universe to depart, and his head should dwell in the mansion, that all intercourse between the two worlds, heaven and earth, might be carried on in the person of Jesus Christ. The King of the universe, who had been the King of glory, summoned the soul of the Hebrew. Post, who, no sooner touched with the hallowed rap- ture, than he exclaimed, lift up your head, O King of glory, and the King of glory shall come. And who is the King of glory? The Lord strong and mighty, the Lord mighty in his arm, lift up your head, O King of glory, and the King of glory shall come, and the King of glory shall come. But who is the King of glory? The Lord of hosts, he is the King of glory. *—Jesus Christ the same yesterday*

"I, and as from numbers without number,
Sweet as from blest voices uttering joy,
Heaven echoing with jubilee
And loud hosannas, filled the eternal region."

Wherefore, Jehovah saith, when he bringeth such his first-born into the world, "Let all the angels worship Him." The glad tidings of the Saviour's birth, were first announced to the Jewish shepherds, who at midnight were startled at the burst of glory upon them; to whom the an-

I bring you good tidings of great joy, which shall be to all people: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"Shepherds rejoice, lift up your eyes,
And send your fears away;
News from the regions of the skies,
Salvation's born to-day."

Thus the kingdom of Christ, though not of an earthly nature or origin, was introduced among men, which leads us now to a few particular considerations respecting its nature and existence.

1. *With respect to this Kingdom, we learn*

This we have from the 2d chapter of Daniel, verse 41, where in explaining the dream of Nebuchadnezzar, the prophet shows that the image which the king saw in his dream, represented by its several parts *earthly* kingdoms; and the stone cut out of the mountain *without* hands, which he saw in vision, the *eternal*, and filled the whole

On the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to another people; but it shall break in pieces and consume all kingdoms, and it shall stand for ever." "Azzan, (chap. 7, verses 13, 14) says he, "I saw in the night, visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near to him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroy-

But what shall we understand by the term kingdom of God, kingdom of Christ, kingdom of heaven, all of which mean the same thing in relation to its existence among men? To this question, I answer, in the language of a celebrated commentator. It means "The dispensation of infinite mercy, and manifestation of eternal truth by Jesus Christ; producing the true knowledge of God,

accompanied with that worship which is pure and holy, worthy of that God who is its institutor and its object. But why is this called a *kingdom*? Because it has its *laws*, all the moral precepts of the gospel; its *subjects*, all who believe in Jesus Christ; and its *King*, the Sovereign of heaven and

Again, "Why is it called the kingdom of heaven? Because God designed that his kingdom of grace here, should resemble the kingdom of glory

above. And hence our Lord teaches us to pray, "thy kingdom come, thy will be done in earth, as it is in heaven." *The kingdom of heaven is not meat and drink*, says St. Paul—Does not consist in the gratification of sensual passions, nor worldly ambition, but is *righteousness, peace, and joy in the Holy Ghost*. Now what can there be more glorious than this in glory? Righteousness without mixture of sin; peace without strife or contention; joy in the Holy Ghost without any alloy of the dross of misery! And all this is to be obtained by the *grace of the Lord Jesus Christ*, who can help us to *glorify*. How then does heaven itself differ from this state? Answer: It makes the righteousness *eternal*; the peace *eternal*, and the joy *eternal*. This is the heaven of heavens!

2. *This is a kingdom of peace.*
Earthly kingdoms have ever been at war with each other, or else have existed with strife among themselves; and enmity, bloodshed, and *germents of blood*, have been the awful consequences. *There has existed upon the ruins of noether;* and *the sword has been the law of the land.* *There has been no man's best-fell, peace and quietude had now been banished from the earth.* But eternal promises are ascribed to the Latib, whose immaculate and radiant sheels have only love, and exists an immortal kingdom, where there shall be no more war. *His glory sheds a benign radiance over the mortal world, which to men whose minds are blinded by vain ambition, is for ever concealed.* The *largest of his spirit is regarded as the illustrious era of the world's history, and the first of his reign as the first institution among men, which was superinduced with the positive injunction, *thou shalt thy sword.* "An eye for an eye and a tooth for a tooth," was the last and lowest step of benevolence. *It was the first step towards the attainment of a more marked; but to the reverse were the instructions of a better dispensation.* The laws introduced and enforced on the abrogation of the Jewish code, which they too their fathers were to be the first to observe, and the first to be the first of those times had arrived, a greater Law. *However then Moses enjoyed it upon every citizen of his empire to exercise mercy even towards the most implacable enemy. "Love your enemies, and pray for them that persecute you, and they shall persecute you, and pray for them that persecute you, and they shall persecute you."* Nay, "whoever shall smite thee on the right cheek, turn to him the other also;" in the true time "repine, and be*

But outward tranquility is not all that may be expected from the reign of Messias; a sweet concord arising from a bleeding heart and sanctified conscience will be the glory of his kingdom. The stirring language of the Psalm of peace, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy and my burden is light." Every true Christian can adopt the language of the blessed saint, and say, "Great have been they that have labored under the yoke of sin, but thou hast relieved us from it, O Lord our God, and thy religion we adore—this is the religion freed from sin without money and without price. This is the religion, by the help of God, we will embrace, and which we will ever pursue. This is the religion that has made us free from sin, death, Satan, and despite the enemy of the world. Thus the heavenly armor which we put on to encounter the evils of life, and to contend with them, is the armor that will raise a band against us. Praise be to thee, O Father of mercies, who hastenest to set them at naught, and in victory."

8. *This kingdom is an increasing kingdom.* As a proof of this, only look at the progress of Christianity. Earthly kingdoms arise at the zenith of their glory, and then hasten onward to run out of the reign of Christ, we learn that "of the increase of his government and peace there shall be no end." It is a happy consideration that while the earth is likely to be revolutionized with the power of truth, there is an increase of joy in the heart of every persevering professor. Such an increase in grace and in the knowledge of the

But should it be inquired, how we may gain admittance into this kingdom, I would answer, by the resistance from dead works, and faith in the Lord Jesus Christ, who is the author of life, and the one who wishes admittance into the kingdom of grace. A new creature of heart begotten by a regenerate, every sinful passion, is the only way to escape endless condemnation. The sinner must be born anew, and put on the new man, which after he is created in righteousness and true holiness, however self-mortifying these terms may be to the carnal mind, they are essential to his salvation, and cannot be separated from him. He must be united with them, immediately in heart and practice, and such are the effects of a genuine reformation. Every temper of heart will necessarily regulate the desires and affections of the person, which can be no other than the desires and affections of the energy of a divine influence. Being renewed in heart, every motive and action will aim for the glory of God, exclusive of forbidden, selfish interests, which ever characterize the carnal mind. Hence, the apostle says, "that once we were employed in the praise of God; that once we were at 'unlawful members' given to living, slandering, killing, and every other species of evil speaking, now extolling ourselves in boasting and speaking of things that are unprofitable to a perishing world." With this disposition of mind, all the powers of the man are exerted in promoting the cause of religion, so that all may be emphatically said of him, "Old things are passed away, and behold all things are new."

But I hasten to a close. A few remarks applicable to the subject and occasion, will finish my course.

We are called upon by the chief magistrate of the State to relinquish our worldly avocations, and attend the present day in devotional exercises. And by the following closing considerations, in connection with what has been already said, exert an important influence upon all our hearts.

I. As a free and voluntary people, we should entertain gratefulness towards our Great Benefactor, who has preserved our lives and fortunes, and enabled us to see another anniversary. Thanksgiving—That he has protected our nation from famine, from pestilence, and from war.—That he

has preserved us at peace with other nations, and from bloodshed among ourselves—That he yet continues to us national prosperity, together with the endearing birthright privileges of civil and religious liberty, which is the great object of our republican government—That our moral and manufacturing institutions continue to flourish with increasing prospects—That the soil has yielded in abundance the necessities of life, and that whatever is needful to make life comfortable is bestowed.

2. T becomes us to return thanks to the Great
 3. One, who has made us all, and who has been
 4. doing in which we are now assembled, and which
 5. but a few days since, we dedicated to the worship
 6. of Himself. That he excited motives and over-
 7. came the opposition of the world, the flesh, and
 8. the devil, "where he loved the love of life will
 9. be faithfully dispensed. Only in this instance, we
 10. may see that what a contrast of circumstances the im-
 11. agination of the mind can produce, and how easily
 12. it can be overcome. Observe the change produced on the
 13. mind, when you now submit. On the soil where this village
 14. once stood, the evidence of the presence of the
 15. Lord, and the "thronged fairs," were no more; but
 16. the still of "many waters," accompanied by the
 17. voices of ferocious savages, was heard. And on
 18. the spot where the "thronged fairs" were no more,
 19. we offer unto God the voice of thanksgiving and
 20. praise, we say your vows unto the Most High, once stood
 21. the lofty trees, whose top arrested the flying
 22. clouds, and whose branches were the arms of
 23. the returning Saviour. Here may the mourner
 24. and rest to his soul. Here may the sinner's con-
 25. fession be greeted with the arrows of the Lord,
 26. and the sinner's heart be broken. And may this be a Bethel to every Christian, who,

"But to thy house will I resort,
 To pay my homage there;
 I will frequent thy holy court,
 And worship in the fear."

But, finally, the subject of this occasion claims our acknowledgment of our gratitude. From this, our ascribing glory to the uncertainty of all human affairs, we learn that in this kingdom, of which we may become subjects, that will endure the wreck and decay of worlds—that the Lord Jesus Christ possesses all power in heaven and earth; and now invites us to his grace. Let us, therefore, throw down the weapons of our rebellion, announce allegiance to the government of grace, that when none with us is no longer, we may be counted worthy to enter the kingdom of glory, to celebrate in eternal thanksgiving in ascribing glory to God and the Lamb. Amen.

THE JOY OF HARVEST MEN.

Observation.—Among all earthly joys, these four sorts are noted in Scripture as the most excellent and remarkable:—*Nuptial joys*.—The day of espousals is the day of the gladness of a man's heart.—*Cant. ii. 2.* *The joy of children*.—The more men it seems that a man's company to his wife and her children, none, yet the people of God were wont to esteem it a choice mercy, and rejoiced really in it. There is *joy that a man is born into the world*.—*John xvi. 21.* *The joy of conquest and victories*, when men divide the spoil;—and, lastly, *The joy of harvest*.—The joy of the husbandman in his principal matters of joy. The joy before harvest; according to the joy in harvest, and as men rejoice when they divide the spoil.—*1 Cor. ix. 3.* *Gaudium in vestigio gaudiis non small*—*1 Cor. ix. 3.* *Gaudium vestigio est vestigio gaudiis*—The joy of the harvest is the harvest of the soul. Men, when they have reaped down their harvest, or cut the neck as they call it, to demonstrate their joy by shouting, and loud acclamation.

reflection for one that hath a full barn but
no Christ.

How have I rejoiced in a thing of naught,
and pleased myself with a vanity? God
hath blessed me in my fields and my stores,
and at not with spiritual blessings in heaven-
ly places in Christ. My barns are full of
corn, but my soul is empty of grace; com-
monly thou hath given me a full view of
the things of this life; but what if the
meaning of it should be to fat me for the
day of slaughter? What if this be the
holo of my portion from the Lord? What
if the language of His providences to my
soul should be this: Lo! here I have given
thee, with Ishmael, the fatness of the
land. Thou shalt not hang but thou shalt
beasted of the Greivous and heavy
burden of this world, all that ever
thou shalt have from me, there are others
in the world, to whom I have donep these
things, but for them I have reserved bet-
ter; for the most part they are poor in
this world, but rich in faith. Should my
conscience give me such a memento, as
Abraham in the parable gives to Dite-
nabram that thou in thy life time receivest
y good things. Ah, what a cut would
that be to all my comforts! A man in a
verv hath a lively color, but a dying heart.
When have an appearance, a shadow of con-

reflection for one that hath Christ but no
burn.

ise, the hopes and expectations whereof
yield my soul more true comfort than all
the present enjoyment of this world could
have done. Blessed be the Lord, who
hath not given me my portion in this life,
but by keeping me from the enjoyment
that also preserved me from the snares of
a prosperous estate !

Lord Jesus, I have no bags, I have no
burns; but thou shalt be to me instead of
all those things. When others rejoice in
the abundance of their riches, I will re-
joice in the fulness of my Christ; they
have that which, though I have not, I shall
not want; and I have that which all their
riches cannot purchase. Bless the Lord,
O my soul!

*A reflection for one that hath a full barn and
Christ too.*

But, Lord, how am I obliged above
thousands, to love and praise thee! to bless
and admire thee, who hast not only plenty-
fully provided for my soul, but for my body
too! who hast given me both the upper
and nether spheres, heaven and earth,
things present and things to come! Thou
art the Father of the Fatherless, the
Saviour of the whole people: many of them are strag-
glers to the mercies which I enjoy. O God,
hath done great things for me. O my
Saviour! what wilt thou do for God? They
freer the condition he hath placed me in,
the more am I both obliged and advan-
ced for his service. O my Saviour, if I
am not a fool, I am poor, brutish, that
labours with his hands to get his bread, re-
quires more hours for God than I do. Lord,
make me wise to understand and answer
the double end of this precious dispensa-
tion! Let me bestow the more of my
time upon God, and stand ready to mini-

A reflection for one that hath neither a barn
nor a Christ.

Oh! what an unhappy wretch am I, that have nothing either in hand or in hope; I am miserable here, and like to be so forever! Had I but an interest in Christ, I might be able to glorify him, and to be his glory; but he godly poor have, that would sweeten all present troubles, and show me the end of them; but, alas! I am poor and wicked, and am despised and hated of men, and condemned of men, and shorned of God; I am the object of contempt both to heaven and to hell. Lord, I have upon me such a truly miserable case, that I have need of such compassion; and I beseech thee, O Lord, to have compassion with the people in this world to come if thou never better my outward condition here! Oh, sanctify this poverty! bless these straits and wants, that they may be necessary my soul to go to Christ! I beseech thee, O Lord, to make this poverty the way to glory, and to make me able to say, that I shall bless thee to eternity, that I was poor in this world.

FLAVEL.

From the Wesleyan Methodist Magazine

Frequent references are made in the sacred Scriptures, to the destructive ravages of Locusts, and the testimony of the inspired writers on this subject, as well as the accounts of travellers, in which history is concerned, has often been confirmed by the narrative of intelligent and respectable travellers. In the second chapter of the book of the prophet Joel, these insects are represented as being employed by God for the punishment of a guilty people. It is there said, (ver. 3.) that "the land is as the garden of Eden before them, and behind them a desolate wilderness." The afflicting description is strikingly illustrated by the following account of a Journey from Buenos Ayres through the provinces of Cordova, Tucuman," &c. recently published.

On the 26th of April, 1823, says that very sensible writer, we breakfasted upon what's milk, & it started early in the morning. After a few leagues were passed, we entered into a fertile country, though now barren. This seeming contradiction is explained by stating, that a flight of locusts had laid it waste. I had never before witnessed such a sight. Of all the plagues of Egypt, I never knew that the locusts must be the most terrible; the most pestilential, which we had previously seen before. As we passed, we saw the locusts, which we hence cloud upon the horizon, become, upon our arrival in contact with it, serious impediment to our progress. The locusts struck the faces of our horses and ourselves with such force, and in such numbers, that they could scarcely grope their way along. Every horse was alive with them, and in an instant looked dried up and dead, from their devastations. Their appearance, three or four feet above the ground, resembled rain upon the action of the wind, when glazing in the mirage, or the prismatic waving of a summer's sea. As we rode on in the morning, we perceived that a flight of locusts had passed by without visiting him, forgetting the locusts afforded nothing for their settling upon, and of rocks, and the prickly pear, and tamarisks, upon which these giant grasshoppers

gers showed no inclination to impale themselves, not even for a collector of natural history.

What an awful visitation to the country over which they pass, is the flight of these insects; before whose baleful influence the *Fish-tongue Spring* through all her foliage shrinks.

Joyless and dead, a wide desolated waste!"

A scene in the morning rich in verdure, and burning into blossoms, is at night a dreary, profitless, hideous waste.

On the next morning out a green blade met a leaf meets the eye, whose yesterday mature revolved, in luxuriance and beauty. Happy is England, which this scourge never visits! It cost us half three hours to get clear of these marauders. We calculated that they must have extended fully twelve miles from north to south. We came to a patch of sterile, hilly country again; and there we parted from the insects, who seemed passing to the westward, preferring the valley. Never had I before seen, and I hope I shall never again see, such a district of utter desolation as we passed this day, during which we travelled sixteen leagues.—*Hill-Mag.*

BOHANNON.—The reputation for eloquence which this celebrated preacher very early acquired, reaching the ears of Louis XIV. his majesty sent for him to preach the Advent Sermon in 1670; which he did with such success that he was retained for many years after as a preacher at court. He was called the King of preachers, and the preacher to Kings; and Louis himself said that he would rather hear the repetition of Bourdaloue, than the novices of another. With a collected, rounded, had little action, he kept his eyes generally half closed, and penetrated the hearts of the people by the sound of a voice uniform and calm. On one occasion, he turned the peculiarity of his external aspect to very memorable advantage. After depicting in soul awakening terms a sinner of the first magnitude, he suddenly opened his eyes, and casting them full on the king, who sat opposite to him, he uttered in a voice of thunder, "Thou, art the man." The effect was magical, and confounding. When he had finished his discourse, he immediately went and throwing himself at the feet of his sovereign, "Sire," said he, "behold at your feet one who is the most devoted of your servants; but punish him not, that in the pulpit he can own no other master than the King of kings."—*Perry's Lives.*

LIMERICK:

WEDNESDAY, AUGUST 6, 1828.

A few weeks since, we stated to our agents that we should forward them blank receipts, but in consequence of postage (which will amount to more than they will be worth to them) have concluded not to send them. A receipt may be written in a very few words, viz:

Received of _____ dollar and cents, for the Morning Star from _____ Agent.

It will be necessary for agents who procure subscribers, to keep a minute of the time that they commence, or the number with which they begin.

Agreeably to the request of Eld. Marks, we again state that the General Conference will be held at Sandwick, N. H. commencing on the Thursday following the first Saturday in October next, being the 9th day of the month.

The August term of the Parsonsfield Q. M. will be held at Wells, commencing on the 20th inst.

By a letter from Eld. Knowles, of Gilmanton, N. H. we learn that the Lord has recently visited that place in mercy. The brethren have been quickened, and several have been brought out of nature's darkness into God's marvellous light. Br. Knowles on the first Sabbath in June, baptized 2; the first Sabbath in July 1; the second Sabbath in July 3, all of which, he observes, had been converted some months previous to the late revival. Many more are troubled in soul, and appear to be seeking the Lord. It is expected that more will be baptized soon. Seven were added to the church last month. In Guilford also it is a time of refreshing from the presence of the Lord.

By a letter from Eld. Flavel Bartlett, dated Dover, July 23, 1828, we are informed of the wonderful dealing of the Lord in that town. Jesus has visited this place in power by his holy Spirit. Saints have been made to rejoice, and backsliders have returned home to their Father's house, and sinners have been brought to the knowledge of the truth. About sixty have been baptized, and the work appears still

to be progressing. The church of Christ in that town, which consisted of only nine members, at the time it was organized, about eighteen months since, now numbers rising of thirty. The Calvinistic Baptist church in the same place, has had an accession of about 40 in the course of the revival. Eld. Bartlett informs that the work of reformation continues in Milo and Maxfield, of which we have already given some account.

We have received a letter from a correspondent, dated Clarkson, N. Y. July 2, 1828, which states that the Spirit of the Lord has been poured out in that place, in which the Methodist and Presbyterian people have participated.

We learn that the frame of a Meeting-house has recently been raised in the village of Pawtucket, R. I. without the use of ardent spirits.

THE EPISTLES OF ST. PAUL.

Continued from No. 10.

The epistle to Titus.—It is supposed that Titus was converted to christianity by the preaching of St. Paul. He was originally a Gentile. The first account which is found of him (for no mention is made of him by Luke in Acts) is in Gal. 2: 1. The apostle had a very high esteem and great affection for Titus, which is demonstrated by the circumstance of Paul's having sent him to Corinth (2 Cor. 2: 13), where his devotional piety and zealous preaching procured him a favorable reception: by his having taken Titus with him to Crete, in which place the apostle had preached the gospel with great success; to which success it is highly probable that the labors of Titus also contributed—from Paul's leaving Titus in this place to take charge of the churches which he had planted here, and to superintend and regulate their affairs.

It is the general opinion that this epistle was written by Paul during his last progress through the Asiatic churches some time previous to his second imprisonment at Rome, and of course, was the last of his epistles, except his second to Timothy. But with respect to the date of this epistle, it does not appear that it can with certainty be determined.

The greater part of this epistle is taken up in giving Titus directions how to manage with the churches on the island of Crete, at which place he had been, as before remarked, left by the apostle for that purpose, and particularly for his behaviour toward those corrupt teachers who attempted to pervert the faith, and every where disturb the christian church. This epistle with respect to its tenor and style, is very similar to the two epistles to Timothy, and they cast much light upon one another. They are worth the devoted attention of churches and ministers of every age.

The epistle to Philemon.—Onesimus, whose name is mentioned in this epistle, was a servant, or rather a slave to Philemon, a person of eminence at Colosse. This servant having absconded from his master, came to Rome, where he probably heard some of the discourses which Paul delivered in his own hired house, he became a sincere convert to the faith of the gospel. It appears that he abode with the apostle some time after his conversion, and served him as his son in the gospel (ver. 10) with the greatest faithfulness and affection. But becoming sensible of his fault in running away from his master, and of its being his duty to return to him, the apostle sent him home with this epistle, in which "with the greatest candor of expression, warmth of feeling, and delicacy of address," he requests Philemon, not only to receive his returning slave into his family, but to consider him an honest and devoted christian.

Some have thought that this letter from Paul to Philemon, it having been written upon an occasion of no great moment, is not worthy to be classed among his epistolary writings. But it nevertheless contains much instruction, both to ministers and people. It will indeed be found that this short epistle is fraught with as much information concerning the various duties of christians, and especially of masters and servants, in proportion to its length, as in any of the writings of this distinguished

apostle, and we have good cause to suppose that he was no less divinely inspired when he wrote this, than he was when he wrote his other epistles.

With respect to the time when this epistle was written, it appears from verses 1, 10, 13, 23, that it was written at a time when Paul was a prisoner, and when he indulged a hope of obtaining his liberty, ver. 22, and as Timothy unites, ver. 1, in this epistle, and likewise in that to the Colossians, it is very probable that these two were written nearly at the same time, especially as in both these epistles Ephraimites, Mark, Demas, and Luke join in the salutations; and also, Onesimus, the bearer of this, was one of the messengers by whom the epistle to the Colossians was sent; Col. 4: 9. It is therefore inferred that it must have been written at Rome, about the end of A. D. 63, or the beginning of 64.

JOURNAL OF DAVID MARKS, JR. NO. I.

On the 19th of the 5th month, 1829, I crossed Niagara river at Queenston, and proceeded to St. Catharines, where I arrived at 6 o'clock, P. M., and from a sense of duty, upon 10 minutes notice, I stood in my wagon, on the public square, and preached Jesus to about 150 people, who heard attentively; several of whom wept before the Lord, who, I trust, had touched their hearts. St. Catharines is a beautiful flourishing village, situated on the Welland canal, about 16 miles from the Falls of Niagara. Here I left an appointment for my return. The next day at sunset I came into Ancaster, a handsome village a few miles from the head of lake Ontario, and gave 7 minutes notice for preaching, at the expiration of which, two persons attended, of whom I asked a text, and received "Nothing," from which I commenced speaking, and soon toward 100 listened to the word, several of whom I think felt measurably sensible of the authority of Him who from nothing created all things; that in his law there is nothing unjust, and that the transgressor has nothing to justify his way, *that there is nothing in God's decrees, whereby any are precluded accepting salvation by that grace which both appeared unto all men, that the finally impenitent will have nothing in death, judgment and eternity, to give them hope, joy or salvation, and that in the same the right tears will have nothing to disturb their peace, or cause them grief.* On the 23d of the same month, I met a considerable congregation in Southwell, where, when before, according to a statement in the records of my former tour to Canada, about 50 publicans condescended to seek the Lord. Now I had the satisfaction of meeting a large number of converts, and the reflection that they were all unconverted when I left the place last fall, had since found the Messiah, and the difference of their situation gave us all great joy. Here I also met Br. Freeborn V. Straight, who 22 months since was converted from sin, and that doctrine which maketh sad the heart of the righteous, by strengthening the wicked in their wickedness, and promoting their life, even though they should die in sin, I now bank. This young man, after I left Southwell, went to work in the name of the Lord, who prospered his endeavors till 50 souls, in the last mentioned town and Danwick were hopefully born again. After this Br. Straight returned to N. Y. and received ordination by an able counsel, called by Ontario church, of which he is a member. In the meantime Eld. H. Jenkins by request, went into the province and labored with much success, baptized the converts, and saw the number multiplied. Br. N. returned before my arrival and the work still continued. During my stay a small number were hopefully converted, several others awakened, and 3 baptized by Br. Straight, one of whom, like the jailor, went forward in the night. At the last meeting which I attended, in the principal vicinity of the work, 16 publicly excommunicated to seek redemption. The change this reformation has wrought in Southwell is great, being not confined to the converts, but having extended more or less nearly to all the inhabitants. Where 9 or 10 months ago the voice of prayer for the Lord was scarcely heard for miles, many now are called the people of the Lord, and clothed with a right mind, and I believe worship God in spirit and in truth. With propriety it may be said,

"The dreary waste and barren land,
Have smil'd with heav'nly light;
Our foci have seen the Saviour's hand,
And ours with his judgments right.
The blind from their eyes have been cleared,
While God has had his claim;
And those who did delight in sin
Now call upon his name."

My earnest prayer is that the converts in Danwick and Southwell may be steadfast in the Lord, and that those churches may be like the church at Jerusalem, "Then shall their light be like the moon, Constant their rays like the gentile crescent, And if they meet a calm or storm, They'll live through all the changing seasons."

On the 7th and 8th of 6th month, 5 discourses from the churches in Danwick, Southwell and London, with F. W. Straight and myself attended at the latter place for the examination and ordination of Br. Thomas Hucksins. Entire satisfaction and union prevailed in our decision, and in the presence of a large assembly, a discourse was delivered upon 1 Tim. iv. 16, "Take heed unto thyself, &c." Prayer at laying on of hands and right hand of fellowship by Br. Straight; charge and concluding prayer by the writer. After this, a man formerly from Scotland, and a worthy laborer, desiring baptism and church membership, "Till last fall he had been a strenuous advocate for infant sprinkling, but meeting with Parkhurst's Greek and English lexicon, and knowing its author to be a minister of the church of England, and an advocate for sprinkling, he thought to find his definition of the Greek verb baptizo to be, to dip, pour, or sprinkle; but finding it read "to dip, plunge, immerse," having a period at the end of this definition; his faith was shaken and after six months re-examination, he concluded that God required him to be baptized. Before this it had been his duty and privilege to baptize his wife, a son and daughter, and now I had the pleasure of waiting on him in the same sacred rite. We had a comfortable season through the exercises of ordination, and now a good time at the water. The brethren went away comforted, and some sinners departed weeping for their transgressions.

In the evening after ordination my horse died. The loss I felt, for my beast, faithful and kind, in some more than 3 years, had given out a chain of appointments, extended more than 400 miles, and must start the next morning. How I should reach what I knew not, and my sleep departed. The next morning certain brethren kindly purchased me a horse, the best they could in haste; but which was unfit for my use. However, I got along by borrowing a part of each night. On my return I passed through Oxford, where I attended 3 meetings in my former visit, and now had the satisfaction to learn that a considerable number, who were afterwards awakened, had since professed to pass from death unto life. 12th of 6th month, I was on my way at sunrise. The road was extremely bad, by reason of late heavy rains, and nearly all this day it rained very fast, while I sat in my sulky without a covering, my clothes were drenched, and the cold rain ran down in streams upon my skin for hours.

Appointments must attended be.
The wicked warn'd of wrath to flee;
Two churches were the scene of two,
And thousands shake the very air."

After ten o'clock at night I arrived at the place of lodging, having rode 184 miles and preached twice, but so want of time I had but once taken food since the day before. The first meeting I attended was at Ancaster, and the same the people would have in what they called the church, but which I thought more properly might be called a meeting house. Notwithstanding the rain, perhaps 100 attended and heard a discourse upon "Something," exactly the reverse of my former text. Probably some who seemed to give heed unto the things which I had spoken, would remember that there is something above all things, something in man that cannot die or become extinct; something in the soul which makes it unhappy; something in the gospel to remove the defect, and that there will to the impenitent, in death, be something that will disturb him, in judgment that will make him unhappy, and in eternity that will chain him in despair; and on the other hand, in these the righteous will possess something that will give peace, make happy and give eternal joy. The next day I met about 1000 people on St. Catharines square, to whom, standing in a wagon, I spoke one hour and a half, and near the close, observing many in tears, the sight of mine eyes affected my heart with fervent desire that God would visit that people. When part were gone away, Dr. C., a merchant of that place, who was not a professor of religion, called a collection, by which I received more than 10 dollars. He then invited me to his house, where he informed me that the former discourse was a deep impression upon his mind, almost persuaded him to be a christian, and that he believed and had several times repeated the whole of the same about verbatim. I hope good may result from this meeting. Paul may plant, Apollus water, but who but God can give the increase? On the 14th of the 6th month I left the province, fatigued by the journey, glad for what good the Lord had caused me to see, and happy in the Saviour's love. D. MARKS, JR.
Canilus, N. Y. 7th mo. 23d day, 1829.

NOTICE.

I desire all the subscribers which I have obtained for the Morning Star, N. Y. and U. C. who have not paid for the first year of their subscription, to forward the amount to me at the Holland Purchase V. M. and I will give or send them receipts for the same. I hope the subscribers will use diligence to comply with this, as thereby, extraordinary excepted, I shall be able to carry the same, free of postage, to the

reaction must take place sooner or later
and is much desired.

Cochin China.—A French paper before us states the land and naval forces of Cochin China, as follows. The Emperor, even in time of peace, has always on foot a guard of 30,000 men, independently of 40 regiments of 600 men distributed into five columns of 4,800 each. A Great Mandarin commands each column. There is besides a corps of five legions, distributed in the same manner. There are about 800 elephants, 130 of which are always kept about the king's quarters. They are all under the charge of a great mandarin. The provincial forces are very numerous. The marine is arranged on the same system as the other arms, so that every person living on the coast is obliged to join it. A regiment is stationed in every port. The naval force consists of about 200 armed vessels, carrying from 16 to 25 guns; 500 galleys, of 44 oars, armed with stores, and having small swivels on the prow; and 100 galleys of from 50 to 70 oars, having each a 12, 18 or 34 pounder. The coast presents the greatest advantages for commerce and defence. It has an extent, as it is said, greater than all the naval powers of Europe together; while there is an abundance of the best timber, and one of the best ports in the world. A celebrated writer recommends an establishment on that coast to France, for the benefit of her commerce and power.

The Tea-plant, whose leaves form so important an article in our commerce with China, is not known to grow spontaneously in any other part of the world. It is a native of Japan, China Tonquin. Though we have here a variety of names to distinguish the different kinds of tea yet Linnaeus says there are but two species of the plant, viz the *bohea* or black tea and the *viridis* or green tea. The plant is said to grow equally as well in a poor as a rich soil; but that which grows in rocky ground is superior to that which grows in light soil, while that produced in clay soil is the worst. The leaves are not fit for being plucked till the plant is of three years growth. The Chinese are themselves fond of good tea, and are at much pains to procure it of an excellent quality.

DIED,
In this town, Monday evening last, Mr. Thomas
Lurd, very suddenly, aged 57.

**CHEMICAL
EMEROCATION,**

OR. WHITWELL'S ORIGINAL OPODELOCO
FOR BRUISES, Sprains, Rheumatism, Cramp,
Numbness, Stiffness of the Neck or Limbs,
Clubblains, Chapped hands, Stings of Insects, Ver-
tebrate poisons, or any external injury. Recon-
nized by one of the first Physicians in the United
States, whose certificate, as well as those of nu-
merous respectable individuals, accompany each
bottle.

CAUTION:
It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (inspired by envy and self-interest) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even into contempt. Such imitations are so numerous, that it is judged that many of all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostures. Therefore be sure that you receive Whittell's Ophodeloc, or you may be most wretchedly imposed upon. Price 37 1-3 cents

(5) VOLATILE AROMATIC SNUFF—For many years celebrated in cases of catarrh, head-ache, colds, influenza, and all those ailments of the business of sprays, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is useful for all those who wish to snuff with or visit the sick. Price 50 cents and 25 cents.

(5) WHITEWELL'S BITTERS—A most efficacious and wonderful cordial medicine, for dyspepsia, indigestion, flatulency, loss of appetite, &c. They are pleasant to the taste, enrich the blood and invigorate the whole system. No tavern should be without them. Price 50 cents per paper.

Dr. Jewell's Elixirs Pills and Powders are highly important in all cases of the blood, and are used in most cases be used with the Bitters.

(5) BALSMIC MIXTURE, or INFIRMARY ACCORDION—One of the best compositions ever used for coughs, colds, and all the disorders of the breast and lungs. Price 25 cents.

Dr. Sold at the Boston Infirmary, corner of South and Kibby streets.

JOHN SATHORN, Esq. *Limerick.* WALTER
LITTLEFIELD, *Wells.* MORE: HUBBARD, *Ber-*
wick. JOHN V. DUNBAR, *Poland.* HENRY
SMALL, *Linington.* BENJAMIN DUDLEY, *Ly-*
man. S. & A. CONANT, *Alfred.*
-Aug. 6.

WANTED,
300 LAMB SKINS, with the wool on,
for which a fair price will be given.
By **JOHN A. MORRILL & CO.**
Limerick, July 30, 1925.

MOROCCO SKINS.
THE Subscriber has for sale at his store in
Limerick, a large lot of BLACK, RED and
GREEN MOROCCO SKINS. Also binding skins
of the first quality. The above Morocco has
been recently received from the Charleston Man-
ufactury, where arrangements have been made for
a constant supply. Morocco Shoe-makers will
find it for their interest to call and examine for
themselves.
JAMES MCARTHUR.
Limerick, April 22.

GENERAL INTELLIGENCE.

We are informed by a person from Brownfield, that 10 cattle were killed by lightning in that place on Thursday evening last.

Robbery and attempt to Murder.—On the morning of Saturday, a man named Horace Terry, of Oneida county, was found horribly mangled, and almost insensible, at the foot of a precipice, in Peekskill, Westchester county. Means were taken to revive him, which proved successful, when Terry was enabled to give the following account.

He came on board the steam boat Chief Justice Marshal at New York, on Friday afternoon, and landed at Colwell's about 10 miles this side of N. York, on the west side of the river, at about 12 o'clock at night. He gave his valise to Mr. Bard, a tavern keeper, and told him he should remain all night. At the same time landed three men, named Smith, Hopper and Jackson, who took pains to ingratiate themselves into his favor, and induced him to cross the river to Peckskill, that

After they had crossed the river, two of the men went another course, and one of them went to the hill. When they had got on the hill, those who joined them; when Terry was violently struck with a club, and was brought to the ground. They then seized and dragged him towards a steep precipice. Terry begged that they would spare his life. They were regardless of his prayers, and one of the villains exclaimed, "Damn him, kill him!" They then threw him over the precipice, which is said to be one hundred feet high, and in a moment he was a corpse. When this tall fellow is in a pond, into which they had doubt supposed he would fall, they say that he is seen to be swimming. Near this pond, he was found in the morning.

The citizens of Westchester county immediately turned out en masse, in search of the villains. Some hundreds surrounded the plank's Woods, near the above mentioned spot, supposing that the wretches might be there hid. It is hoped that before this they have been caught out.

A pair of horses were stolen the same night, from a stable in Peekskill, probably by these men; but it was thought impossible that they could escape with them, as there was no mode of escape but by the barn-pipe, and they could be traced in passing there, whether they stole or not.

Terry had been to New-York with a drove of cattle, and had with him about 1400, of which he was robbed.—*Albany Daily Express.*

Pirates captured.—We learn by the "chr. ellipse, Capt. Curtis, from Manzanilla, Yucata, that information had reached that place from Kingston, Jam. that the British brig *Fairy*, had captured a practish schooner off the west end of Jamaica, after a running fight of thirty miles. When they found escape impossible, several of the pirates jumped overboard, and were drowned. About fifty were taken, and they will all no doubt be executed.

N. Y. Gaz.
The coffee crop has fallen short in the two great coffee islands, this year, viz. Cuba and Hayti.—Coffee will in all probability, take a very material rise.

Another case.—In this city, a man named Burroughs or Barros was found brutal-drunk in the street on Saturday night; was carried home, and died before morning. Coroner's verdict, "death by cessive drinking."—*Boston Bulletin*

The N. Y. Evening Post says it is ascertained that during the first eighteen days of the last month, the quantity of gin that fell amounted to nearly eight *ches*, which is almost one fifth part of a average quantity for a year.

Mary Fish, born on a passage from Africa to this country, in 1707, died a few years since, in Dorchester county, Maryland, having attained 121 years of age.

Insects Destroyed.—We are informed that a cultivator in Medway, Mass. has succeeded in destroying the bugs which prey on cucumber and melon vines, by means of fires lighted in the night. He split the staves of old tar barrels, or those of barrels in which rosin or turpentine has been kept, stuck one end of the slits in the soil in his garden and set fire to the other end, thus forming cheap torches which burn during the night. The bugs would fly in the blaze thus produced, and immolate themselves with as much zeal as so many

Preventive against Moths.—The destruction to clothing and other articles of value the use of which is usually suspended

Corrupt Elections.—In the British House of Commons, Mr. Wood, in a debate upon the Liverpool franchise, said that the market price of a vote at the last election for a mayor, was ten pounds. This price was publicly placarded on the walls of the town in open day. The corruption was the result of the fewness of the electors, who amounted not to 4000 among a population of 129,000.

Mutiny at Rio Janeiro.—Some additional particulars in relation to the late Mutiny at Rio Janeiro, among the Foreign Auxiliaries at Rio Janeiro, have been received. Eighty bodies of the foreign troops and officers, killed by the Brazilians in their attack on the barracks, had been seen stripped and thrown carelessly into a common grave. The women and children of the mutineers were in the barracks. Those of the foreign troops, which had not been disbanded, used their arms in a successful struggle. It was understood that the Imperial Palace was taken by the foreign imperial guard; and that the firing heard on the day the Colossus sailed, was believed to have occurred in an attempt of the Brazilians to repossess themselves of that place.

From Peru.—The Editors of the Salem Gazette have received a statement of the most important events which have lately occurred in Peru, prepared by a Spanish gentleman, of which the following is a translation :

We have received intelligence from Peru to the 29th of April, which forcibly displays the wretched state of that country. On the 30th of March, at half past seven o'clock in the morning, there was an earthquake in Lima which lasted thirty-eight seconds. Almost all the houses suffered considerable damage; many fell to the ground, and others were left in such a dilapidated condition, that it was necessary to demolish them. The churches suffered severely, and it was found necessary to shut up a part of them. The steeples which ornamented the capital were much injured. That of St. Juan de Dios has been demolished down, and it was intended to do the same with that of La Merced. The city is so much altered that it would not be known. Efforts have been made in the papers to conceal and understate the number of deaths, but it is certain that it exceeds a hundred. The houses in the neighborhood suffered equal damage, and the scarcity of food it is thought must inevitably result. This ruinous event was foretold by Senor M. L. Vidaurre, who had observed the internal rumblings of the earth for three months previous. It happened at the same time that he foretold, although it was not so destructive as he had requested. No credit was given to his predictions, and accordingly no precaution was taken for the preservation of property or life.—The inhabitants supposed it to be a hallucination of Vidaurre's mind weakened by his confinement in prison, and his own family were the first to hate opinion. Vidaurre is of opinion, that in opening wells in every house, and large mountains in every public square, the violence of the earthquakes might be in a

It is calculated that the cost of making repairs of the first necessity, attendant upon this earthquake, will exceed six millions of dollars, the repair of the churches will be very difficult. The contribution upon the houses continued to be exacted with the same rigor as before the earthquake.

At the beginning of the same month, a gashel overflowed a third part of the city of Lambayeque, and the adjoining fields of rice and tobacco. It was supposed that the loss exceeded two millions. Very few persons were killed, but the greater part of the cattle perished.

The political news is not of much pleasure import. The new constitution was made public on the 19th of April. It has cost the republic more than four hundred thousand dollars, in salaries of attendant expenses, and after all, is very ill received. It is the third since the year '21, or the fourth if we reckon the provisional statutes given by General San Martín.

The object of the authors of this code appears to have been to increase the power of the executive, and depress the people. It was supposed Congress would close its

The armies of Peru maintain the upper and lower, as they are able to prosecute their undertakings. Yet they levy much greater contributions than the Spaniards themselves used to extort from the citizens. The Spanish party strengthen daily, and are completely under the control of De La Haza and Luna Pisorro. General Gamara, with an army of more than seven thousand men in the South, acts independently of them and already has possession of more than half of the province.

SUTTON, (Vt.) July 24th, 1828.
Dr. Burbank,—I would give a short account of the last sickness and death of Edw. AVERY Moulton, of Stanstead, L. C. He died on the 14th inst. after a long and

languishing sickness, which he bore with christian fortitude. His sickness commenced 5 years since. It was of the rheumatic kind, and most distressing. After laying under the most exorcising pains for a number of months, his disorder seemed to abate; but it disjoined all his limbs. In this condition he remained until last winter, when his disorder seated in his vitals, his distress then became extreme, he lay under it for 3 weeks, and then to murmur. I visited him about three weeks before his death, and found his mind tranquil, his faith firm, and his hope like an anchor. He was patient through all his sickness, and in his death triumphant. He expired without a struggle or a groan. I attended his funeral, and a large concourse of people assembled. It was truly a solemn scene. The text made use of on the occasion was the 1st verse of the 11th chapter of *Hebrews*, *For he was made perfect through sufferings, and he shall save the church, and the faithful soul from among the children of men.*

Ed Moulton was 58 years and 4 months old. He had been a preacher 27 years, and was the first, of our order, that labored in the province of Lower Canada. When he first went into that country, it was new and thinly inhabited, and he was exposed to many hardships, which doubtless brought on his complaints. He was instrumental of the conversion of many souls, who, I trust, will be stars in the crown of his rejoicing. He has left a widow and a number of children, about all of whom are professors of religion, and one a preacher of the gospel. May God bless that afflicted family, and grant them supporting grace under all their trials.

Presbyterian Church—It appears by the Minutes of the General Assembly of the Presbyterian Church in the United States for May, 1829, that this body consists, at present, of 16 Synods, 90 Presbyteries, 1265 ministers, 134 licentiates, 242 candidates, 1963 churches, and 146,398 communicants. The whole number of new communicants the past year, was 15,995. Whole number of adults baptized 3,389; infants baptized, 10,790. Missionary funds raised, \$23,993 59. Commissioners' funds, \$2,571 36. Presbyterial funds, \$516 13. Theological Seminary funds, \$635 69. Value of real estate, \$1,000,000.

*Extract from Letters from Europe, published
in the N. Y. Observer.*

LONDON, March 20, 1828.

A few days since, there was a public discussion in this city between Catholics and Protestants, relative to the points of controversy between them; the second, I understand, of the same kind which has been held at this time. It was in Freemasons' Hall, the place where the British and Foreign Bible Society, held its annual meetings. Several distinguished clergymen were engaged on the Protestant side, and the discussion was protracted through several hours; but I believe the impression with most serious people present was, that very little would be gained to the cause of true religion in the result. The principal speaker on the Catholic side was an Irish harrier, of considerable wit and great fluency, and some eloquence; and whether he intended to do good or evil, he certainly succeeded or not, his remarks were vividly calculated to subvert the course of downright infidelity. I heard him long enough to be disgusted with his speech, and to be convinced that the respectable ministers who had enlisted in the discussion had not chosen the most favorable theatre for advancing the cause either of piety or Protestantism. The Irish, I understand, are making considerable efforts to extend the influence of Popery here; but I imagine that the only hope of success must rest in the undue importunity which seems to be allowed to them in these public discussions.

Percussions of Pinery.—A Gibraltar paper of the 12th of May contains a proclamation of the Lieut. Governor of Malta, abolishing the *privilege of Sanctuary* in criminal cases, and declaring that those "wicked and profligate men who have been tempted to commit murder, robberies, and other atrocious crimes, in the hope of escaping punishment," by taking refuge in churches and other consecrated places, shall not hereafter avail themselves of such immunity. What a pernicious tendency must that religion have which welcomes the criminal into her sanctuary and screens him from punishment! and all

POETRY.

HYMN.

DOVE, WHOM THE LORD HATH WOUNDED.

Dove, whom the Lord hath wounded,
Return to Him and live,
For He, who aimed the shaft, alone
The remedy can give.

Dove, whom the Lord hath wounded,
He bared for thee his breast,
And bade thee enter—his love
For evermore at rest.

Dove, whom the Lord hath wounded,
The Lord was sped in love,
To win thee from earth's empty show,
To better things above.

Dove, whom the Lord hath wounded,
Break through all dull delay,
His strength will bear thy pinions up,
His goodness guide thy way.

Dove, whom the Lord hath wounded,
Yet waitest to be loved,
Return to him—He wounds and heals,
He kills and makes alive.

Dove, whom the Lord hath wounded,
Though soiled with sorrows here,
With silver wings, and plumes of gold,
In heaven thou shalt appear.

Dove, whom the Lord hath wounded,
Shall earth thy fond delay?
No! no! no! open thy eyes to light,
To realms of cloudless day.

Episcopal Hymnbook.

HYMN.

When Christ, in human nature came,
And death won him a child of woe,
He bade the poor, the lowly slave,
His heavenly love around him flow.

When he was crucified, the poor, the meek,
The lowly, the blind, the dumb, the weak,
And none the Saviour's kindness claim,
Or sought his aid in vain.

He spoke, and lo! the paralytic limb,
A new, a youthful vigor found,
The darkness of eye no more a dim,
His touch the dumb and deaf unbound.

Incarinate bends his power on us;
Like him the lame were taught to leap;
How cheer'd again the mourner's breast,
And grief forgot to weep.

Exalted now at God's right hand,
He bade the gentle Saviour rise,
But, by his glorious spirit sent down,
That holy flame on earth remains.

And thou, who feel thy mortal power,
In Jesus' arms delight to tread,
And love to wipe, and wash, and dry,
The tears from brethren's shed.

But chief, when o'er the mourner's woe,
The shades of doubt and anguish dwell,
That low exerts its sweet control,
And guides him to the Saviour's feet:
It bids him lift the fearful eye,
To Christ—the Word of Life, the Way—
And tells how once our Son could die,
That we might live for aye.

Religious Mag.

MISCELLANY.

THE PERSECUTED YOUTH.

The following striking passage is extracted from a little work entitled "Highly Gemmed," by the distinguished and highly gifted Robert Pollok, author of "The Course of Time," a second edition of which has just been published by James Loring, Boston. This work is written in a style of singular beauty, and gives a just representation of actual events in the bitter persecutions for religion, of which Scotland was formerly the devoted country.—*Zion's Herald.*

On Sabbath afternoon, about midsummer, as Ralph was hearing a sermon in one of the moorish glens in the upper part of Renfrewshire, he and the little congregation with whom he was worshipping, were suddenly surrounded by a troop of dragoons, and apprehended. Some of the soldiers, as they had then that power given them of Government, were for putting them instantly to death; others were for sending them to Edinburgh, there to be sentenced and executed. This last proposal was adopted; and the prisoners were accordingly conducted to Edinburgh. On their arrival there, they were loaded with irons, and thrown into the gloomiest cells of the old prison. After two days confinement, they were brought to trial, and all, excepting one or two who took the test, condemned to be executed next day, and their heads and hands affixed to the gates of the city. As soon as this sentence was read to them, they were remanded to prison, and shut up in separate cells.

You can often talk about death, young reader, with little alarm. You are not sure when it shall come, and your youth, your health, and your attachment to the world when you begin to fear it, whisper in your ear, that it is yet far distant. But to be assured that you were to die to-morrow, would indeed bring the terrors of death near to your mind. Could you look on them without trembling? Are you sure that you would have a friend to stand by you, stronger than death? A friend who could effectually assist you in the conviction of your last enemy? To be assured that we should die to-morrow, would really be a serious thing, a trying situation; and in this situation was Ralph placed.

Once before, you remember, he thought he was dying; now he was sentenced to be executed on the morrow. Let us reflect on his external circumstances and inward feelings in the former instance and let us observe the same in the present. When formerly he imagined he was instantly to die, and appear at the tribunal of God, he was in his father's house, surrounded with his honors; adjudged to no ignominious death; but in his own bed, called, as every one must sooner or later be, to pay the last debt of nature, and assured of a tender remembrance in the bosom of his friends, and of his name being ever mentioned with the highest respect. Thus was he then situated, and yet how did he feel? He had not then put his whole trust in God. He had been living in sin, and trying to banish every good impression from his heart. He thought, at he well might, that God was his enemy; and he saw no man that was able to protect him from the terrors of death, or from the wrath of the Judge before whom he was to appear. How did he then feel? The anguish of that moment, you remember, was so insufferable, that he would have willingly exchanged it for a whole life-time of the severest trials. Now the young man was cast out from his father's house, become the curse and the hissing of all his relatives, forgotten by his acquaintance, who once honored him, or remembered, only as a silly and headstrong fanatic, whose sufferings deserved nothing but ridicule: oppressed with irons like a murderer; locked up in the darkness of a dungeon, without a friend to solace him; sentenced by the law to die as a traitor, and to have his head and hands nailed up before the public gaze, as an attestation to the violence of his character. What were his thoughts now in this situation? Still death was awful to him! To be cut off in the midst of his days, in the vigor and healthfulness of youth—to break away from every earthly association, to leave the light of day for the darkness of the grave, and the voice of men for the silence of death; to have his body, now so pleasant to him, made a meal for the worms, and a prey to foul corruptions; these were unwelcome thoughts. And he felt that death had still power to accomplish these things against him. But he now believed the gloomy king shorn of his substantial terror; a guilty conscience, the wrath of God, eternal punishment, these are the things that wound the soul and destroy it. But Ralph knew that his Saviour had taken these weapons from his enemy; and he could look him in the face and say, "O death, where is thy sting? O grave, where is thy victory?" Thanks be unto God, who giveth me the victory, through Jesus Christ my Lord. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; and thy rod and thy staff, they shall comfort me. This did God give the young Christian a song in the night, in the darkest and stormiest night which the wickedness of this world could gather about him. So true it is that God is a present help in the time of need, that he will never leave nor forsake any who put their trust in him.

Young reader, think on death. It will come; and you know not how soon. Are you prepared to meet it? Are you sure you have a friend secured who will not desert you at that hour? Pause, and consider.—There is no friend but one who can effectually help you. This is your God—your Saviour—be prepared, as Ralph was, by putting all your trust in him.—And come your last moment when it may, you are safe. Your Saviour will deliver you also from the terrors of death. When morning came, Ralph awoke from a refreshing sleep, in which he had spent part of the night, and had just knelt down in prayer to God, when he heard some one turning the lock of his cell door, he now expected to be instantly led forth to execution. The door opened, and the galley was ushered into the cell an uncle of Ralph's.

"Young man," said the old soldier, "I have come a long way this morning to save your life. I have already got your sentence turned into banishment; and I have even the promise of your liberty, if you will promise that your future conduct shall be agreeable to the wishes of government."

PICTURE OF CONSTANTINOPLE.

It was with a slow but delighted step that he climbed the sparkling heights of Scutari.—It lies on the Asiatic side of the Bosphorus, and completes that glorious amphitheatre of gardens and palace which gives Constantinople the appearance of a city over any other city in the world. Above were ranges of eight wooden buildings, each with its primeval cypresses or pines; the natural hill jutting out in patches of rock or verdure at intervals, and where the situation suggested, occasionally shaped into small squares, studded with fountains and cafes for the refreshment of the traveller, and was seen between. This formed the mass, or substratum of the picture; but it was richly diversified by all the other gorgeous accompaniments of an oriental capital.—The caravansari, the kiosk, the mosque suc-

ceeded; sometimes seen with its swelling domes, cast like a broad shield on the woods below, at others with the tall glistening shafts of its minarets, rising like a column of smoke from a morning landscape. The whole was enlivened by the crenelated, which since the Turks have begun to credit the prophetic vision of approaching expulsion from Europe, have been suddenly preferred by the more religious community, to those in the more immediate neighborhood of Constantinople. The sleep here, it is supposed, is less likely to be disquieted by the Muscovite rampages, and, as the soil is unquestionably Asiatic, cannot be included in the anathema. The situation is admirable, and were I an epicure in graves, I know of no "lying" I should compare to the lying in the cemeteries of Scutari.—As we ascended the town the nature of the ground frequently compelled us to halt.—These caped those pauses with avidity and at every opening which the streets afforded, turned round to gaze on the magnificent outspreading of the scene before us. We stood on the confines of Europe and Asia—we gazed on the two great quarters of the world at once. Constantinople lay before us—her golden Horn, (the port of Constantinople) like a rich gem encased by the semi-circle of three great cities, or a lake in the midst of such a city as Babylon was calm, bright and gorgeous.

On the left, the minarets of the ancient Byzantium, fronted by the white fortress-palace of the Sultan; on the right rose the stone buildings, and European palaces of Pera and Galata.—A little higher we could count her hundred mosques, and the spanning lines of the aqueduct of Valens, and brown rusty turrets of her triple walls, and, beyond all, the black burnt deserts of Thrace, stretching off towards Adrianople, till they were lost in the purple and dusky haze of the distance. The Bosphorus poured before us, with the arrowy fleetness of the sea, and we were dazzled over with the sails and masts of a thousand nations and colors. The picture is unrivalled on earth; and the moment could not be more favorable for such a picture. An Asiatic mellowness hung upon every thing; the air was smooth, and slumberous; it was noiside; the inhabitants were in their houses, and the lazy wheel of the sea-birds, round the light-house, of Planari of the "Lady" below, was all that broke the stir and change of existence.—We hung in silence and admiration over the scene; and seated ourselves for a few moments on the edge of a fountain beneath some bending platanus, where a venerable Turk had just spread his carpet, and for an instant interrupted his smoking, to prostrate himself at the call of the Imam, in prayer. It is impossible to hear these cries from the innumerable mosques which generally crowd an eastern city, inviting the whole human race at the same hour to worship, without being profoundly affected. There is in the human voice, at all times, something irresistibly more solemn and penetrating than any sound of the instruments whatsoever; it is combined as they are in the mind of the Mahomedan, with all the associations of his religion, it is not singular that their power should be altogether irresistible. I have seldom seen a Turk disobey their appeal, and the moment the melancholy cadences begin to die upon the ear, you see the population, wherever they are placed, at once bow down, before the Giver and Preserver of all things with a simplicity and benignity which would shame a Christian. "At such a moment," a Turk once expressed himself to me, "you may as well as a naked scymetar about their neck, they would not turn round to rebuke you; the Creator is greater than the creature, and God takes care of his servants."

ASTRONOMY.—Fixed Stars.—ASTRONOMERS suppose that the fixed stars are to other systems of planets what our sun is to this; that each has revolving around it planets similar to those in our system; and that many of these planets again have moons revolving around them, which perform the same duties towards their primary planets as our moon does towards our planet, discharge in our system.

Constellations.—The fixed stars may be distinguished from the planets by their emitting a twinkling tremulous light. For the convenience of reference, the stars are divided into groups called Constellations; these constellations have little resemblance to the figure of the animal, &c. after which they are named. Large stars have generally proper names of their own, as Sirius, &c.; others are only named by joining one of the letters of the Greek alphabet to the name of the constellation; for example, Gamma Draconis, or Gamma of the Dragon.

Number of Fixed Stars.—Of the fixed stars there are about 2000 visible to the naked eye, on a fine night, but the number which may be seen by means of a very powerful telescope is almost incredible, and certainly incalculable. Dr. Herschel, in a quarter of an hour, saw 116,000 stars pass through a telescope, which only covered a round spot equal in diameter to 1-360 part of the whole distance from the horizon to the zenith.—Every improve-

ment in telescopes has rendered visible stars not seen before; and therefore we may conclude, that the whole of the creation is not accessible to human sight.

Velocity of Light.—The fixed stars are at an immeasurable distance from us; we can obtain an instance from the small stars visible in Dr. Herschel's forty-foot telescope, and endeavor to give an idea of their distance, as follows.—The earth moves round the sun with a velocity of 100,320 feet per second, i. e. fifty times faster than a cannon ball, as the greatest velocity of a cannon ball is only 2000 feet per second. But the velocity of light is about 10,400 times greater than that of the earth; it travels, in eight minutes, a space that the earth would take near two months to travel; yet Dr. Herschel supposed that light had taken two millions of years to come to the earth from the small stars above mentioned.

Telescopes.—Telescopes for astronomical purposes magnify 1000 times, or upward; i. e. objects appear so much nearer than when seen by the naked eye; such a telescope would exhibit the moon as seen by a person only 240 miles distant from her. The object glass of the telescope forms an image of the moon, and then the eye-glass magnifies that image, as a common microscope magnifies the image of a fly, or any other object submitted to its powers. Galileo was the first astronomer who used the telescope; his telescope magnified about thirty times, but being the first reaper in the rich field of astronomical science, his toil was amply rewarded, and he made with this small instrument several most important discoveries; in about a year, amongst other things, he discovered the satellites of Jupiter, and the nebula in Orion, and observed that the planet Venus exhibited appearances similar to our moon.

The Alchemist.—He raved his eye, and the Great Spirit was gone! Mighty transmutation of all things! The luminaries of heaven no longer shone with his splendor; the adorned world no longer smiled; the darkness and gloom of night had reared to be rendered solemn by his magic life and thought were not an effect of all pervading energy; it was not his Providence that supported an immense class of dependent beings; his empire of justice no longer spread over the universe; nor had even that universe sprang from his all-creating power.—FOSTER.

Before you make a promise, consider well its distance, ascertain whether you can perform it.

COMPENSATE DEPARTMENT.

DISEASE PRODUCED BY ARDENT SPIRITS.

The disease produced by strong drink may be best described and viewed in its higher stages, when all the symptoms are most marked and distinct. It has a strange compound operation, affecting body and mind, and causing a suspension or perversion of all natural movements in both. It first quickens the animal life and awakes the passions, then destroys the influence of conscience and perverts the will. Next it takes away the fear of consequences, and makes a man reckless of futurity and incapable of taking care of himself, as he might be in a most sober and most sensibly organized becomes so far from dreading that causes lose their effect. And finally, there is left a vehement desire to repeat the dose. It is this craving desire for repetition, which perpetrates the mischief. After a few times it becomes a habit of the constitution, and puts on a form of a feverish, unnatural thirst. Nothing can exceed the intensity of this thirst, in the advanced stages of the disease. Hunger and thirst, the cravings of the stomach when denied its accustomed gratifications, are put by, a common figure to signify the most intense and agonizing thirst. In circumstances of starvation, men have broken over every barrier and violated every susceptibility of their nature. People have cast lots for each other's bodies, and fed upon the flesh of their fellows, yet quivering with life. Tender mothers have killed and boiled their infant offspring. The disease produced by ardent spirits is just like this.

It is a longing which can only be equalled by the agonies of starvation. The effect is the same, the same agonizing thirst, and sometimes mad passions. Drunkards violate all the duties and proprieties of life, and plunge themselves into remediless ruin, with their eyes open. Affecting indeed is the case of a man, who first finds that his appetite has gotten the mastery over him. He makes a few resolutions and experiments to free himself. But commonly the conviction of the fact is not admitted in his mind, until the raging of his thirst is beyond the strength of his resolution, and he yields in despair to his fate. Now then we hear of one, who, favored by fortunate circumstances, or by watchful and prudent friends, or by a native firmness, bursts the cords before they are fully drawn, and becomes free again; and nature, favored by abstinence, in time throws off the disease. But if he yields at this crisis, the die is cast, and soon he will lie, or cheat, or steal, to procure the means of quenching a little this raging thirst. He will take the clothing of his wife, and the food of his children, and if possible, would even sell his wife and children.