

MORNING STAR.

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MORNING STAR.

MAHOMETANISM.

In No. 40, Vol. II, we gave a "brief account of Mahomet, the Arabian impostor." In the exclusion of that article, we noticed that we should probably, in a future number, continue as account of the progress of Mahometanism after the death of its celebrated founder. Notwithstanding this subject has been so long deferred, we intend to redeem our pledge. We shall, however, direct this article to the brief consideration of the principles of Mahometanism.

The Koran is the Mahometan's Bible, as has already been stated in the article referred to. By all their orthodox believers, it is esteemed as most sacred. From all eternity, say they, it was created and reserved in one of the heavens, and made known to them by their Prophet (Mahomet) in a casual position, as circumstances rendered it convenient and necessary. When he wished to gratify his ambition, his avarice, or his lust, and when his followers began to be disaffected, or a new enterprise was to be undertaken, another chapter in the Koran was produced, which he boldly affirmed was brought from heaven, at the express command of God, by the angel Gabriel. This manner of publishing frequently produced innovation in the revelations not easily to be reconciled to the eternal and unchangeable character illustrated by them; but the ingenious deceiver maintained that he was authorized to abrogate, as well as to enact, and that the last revelation was sufficient to repeal any former contradictory one.

The Koran in a complete state, contains 114 chapters, considerably differing in length. Some comprise only four verses, others three hundred. It is peculiarly written on paper made of silk, beautifully polished. So estimable is this book, that many copies are ornamented, by princes, with gold and precious stones. Prayers and washings are usually attended to previous to reading, or even touching the Koran; and that it may be continued exactly the same, few men have numbered its words, and even its letters and points. They take great pains to prevent its being torn or defiled in any way, and treat every fragment of it with the greatest regard.

The faith of Mahomet's disciples is not strictly confined to the writings published during his life. They respect, however, for the Prophet was so great, that with the utmost care they observed all his sayings and actions. When Mahomet had been dead 200 years, a learned lawyer collected and examined more than 300,000, of which he pronounced 7,273 to be genuine, and condemned the remainder as spurious, at least doubtful. This collection is highly respected, and in authority, esteemed next to the Koran.

The primary articles of the Mahometan faith are, "The unity of God and the mission of Mahomet." The first idea is frequent in the Koran. The goodness of the Deity, and his omnipotence, are taught in strains sublime and eloquent.

Mahomet himself professed much regard to the ancestry of Adam, Noah, Abraham, Moses and Christ, of whom he speaks as prophets, rising in regular gradations of rank and authority, and commissioned by Divine power to teach man the law of his Maker. He represents Christ as the last prophet of the Jews, a worker of miracles, a preacher of righteousness, and the true Messiah. He admitted that his conception was miraculous, but denied his divinity. He has supplied many very strange fables to the scripture account of the birth, life and death of Jesus. The adorable Saviour, of course, by the disciples of this impostor, is ranked among the true prophets, next in dignity and authority to Mahomet. They, however, esteem Christ far inferior to Mahomet. The Mahometans also believe in the existence of angels, or pure aerial beings, who continually minister before the throne of God, and who are directed to watch over man, and record all their actions. They particularly revere the four Archangels, Gabriel, Michael, Azriel, the angel of death, and Israfael, the angel of the resurrection. It is, likewise, their opinion that pride and envy excited a number of the celestial angels at the time man was created, in consequence of which, they were cast out of heaven, and doomed to the infernal regions.—Beings both good and bad take great interest in the human race. According to their traditions, there is not a man or a woman who has not an angel and a devil attendant on all their actions. The

work of the devil is to suggest evil, that of the angel to inspire truth.

The doctrine of eternal and unconditional predestination is generally maintained by Mahometans. Upon many of his disciples, Mahomet found it difficult to impose this sentiment. When they rationally objected, "O prophet, since God has appointed our places, we may confide in this, and abandon our religion and moral duties;" he gravely replied, "No, because the happy will do good works, and the miserable will do bad works."

The religious duties which are required by this impostor, consist mostly in prayer, fasting, almsgiving and pilgrimage. His disciples were requested to pray five times every day. The hour of prayer is announced by Criers stationed in the towers of the mosques. At this signal every Mahometan, whether at home, at a neighbor's house, or in a public street, turns his face towards Mecca, and rehearses a short prayer. Having performed his task, he resumes his business without ceremony. The Mahometan Sabbath happens on Friday, when public prayers are offered in the mosque, and an appointed teacher expounds the Koran; but the Koran says, that "in intervals of prayer and preaching, believers may dispense themselves through the land as they list, and gain of the liberality of God," by pursuing worldly occupations or innocent amusements.

To be continued.

From the Evangelical Magazine.

THE LAST JOURNEY.

"Behold, this day I am going the way of all the earth."

Joshua said.

The character of Joshua is peculiarly amiable. There was in it a happy combination of qualities which are rarely united, and these were displayed in circumstances which have seldom been found propitious to the gentle dispositions. Scenes of war and carnage tend to harden the heart; yet amidst all the vengeance which Joshua was called to execute, he was mild and benevolent. The command of an army may be thought likely to form stern and imperious habits, but he acted as a father to Israel. Popularity and eminent success have produced pride and vain glory; but amidst all the extinctions in which he was held, and all the difficulties through which he conducted the Israelites; and though he had placed them in the triumphant possession of the promised land—an honor which was denied to Moses—he was meek and lowly in heart. Solicitous to the last for the welfare of a people for whom he had done so much, he delivers to them, when his death drew nigh, a long, solemn, and affectionate charge, bears his grateful testimony to the goodness and fidelity of his God, and calmly resigns into his hands that office and that life which he had devoted to his glory, and in which he had been guided and strengthened by his kindness.

The most instructive views of death are suggested by the manner in which he speaks of it—"I am this day going the way of all the earth."

This is a way which all must tread. Whatever may be the variety in men's conditions or pursuits, this statement is universally applicable. Man goeth to his long home; for what man is he that liveth here and shall have no death? shall he deliver his soul from the hand of the grave? All former generations have passed away from the face of the earth, and so must we. Wealth has no bribe which death will receive, wisdom no art by which it can be avoided, power hath no defence from its fury, and religion no security from its stroke. Beauty hath no charm to its eye, the voice of eloquence is lost to its ear. The mightiest conqueror is vanished here, and here the proudest of monarchs finds himself a slave. Amidst all the uncertainty of the world, the living know that they must die; and by the palace, as well as by the cottage, the way passes which leads to the grave appointed for all living.

It is a way we must soon tread. Let it not be said that Joshua might use this language, who was so far advanced in years, and that they may use it who are conscious that their heart is faint, and that their flesh is failing; but that the young and the vigorous may hope that they will see many good days and rejoice in them all. But how many die in their full strength, their breasts full of milk, and their bones moistened with marrow? and how often do we see disease wasting the beauty of youth like a moth, and death showing that every man at his best estate is as to reputation, enjoyment, and success, is altogether vanity? Of the many millions who have lived, how few have lived to the period which they had anticipated! The far greater part were in the dust in the years in which they had expected to be living in pleasure. Many are the monitors without, as well as within us, which remind us that here we have no continuing city;

but wisdom to listen to their voice is possessed by few. Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

It is a way we must tread alone. Friends may surround the death-bed, and they may, to a certain extent, suffer in sympathy with the dying; but by him alone the mortal pang is felt, to him alone is the veil lifted which hangs betwixt this world and the next, and by him alone the voice is heard which summons him to give an account of himself to God. Nay, suppose that two persons were to die in the same chamber, of the same disease, and at the same moment,—each has his own burden, and his own feelings, of which he is alone is conscious. But good men have the presence of their Lord with them in all the workings of their minds, as well as in all the sufferings of their bodies. In Him they die. His hand sustains them, though it is seen by no eye—his voice speaks to them, though it is heard by no ear but their own. His is the only arm on which the dying can lean, and he is the only friend from whom death doth not and cannot tear us.

It is a way which we can only tread once. It is appointed to men once to die. The disease that carries us away may be one under which we have labored before; but the separating stroke is but once given; and the mortal pang is but once felt. In other cases, a mistake may be corrected, and a false step may be retraced; but this cannot be done here. As the tree falls, so it must lie. There were persons who were raised from the dead, who died a second time; but these were peculiar instances of miraculous agency, and no hope can we have that such shall be the case with us. Our breath departs, never to return till the quickening voice of the Son of God shall be heard from the clouds; and when we lie down in the grave, we shall not rise again till the heavens are no more.

It is a way which leads to eternity. It is not a way which leads from one district of the earth to another, but from this world to the next. At the end of it, angels are stationed to conduct the righteous to their Father's house, or to cast the wicked into outer darkness. Then our connexion with time, and the concerns of time, is for ever closed; and then we pass, either into the temple where God is served without ceasing, or into the furnace which burns with fire unquenchable. In other farewells we may bid adieu to scenes in which we may again mingle, and to friends whom we may again embrace; but in death we take our last look of the face of nature, listen for the last time to the voice of mercy (take the last grasp of the hand of friendship, and pass to eternal judgment and to the eternal doom which it assigns us. Now said it, that an eternity so solemn and so near us should impress us so slightly, and should be so much forgotten! A truly christian traveller (how rare the character!) tells us that he saw the following religious admonition on the subject of eternity, printed on a folio sheet, and hanging in a public room of an inn in Savoy; and it was placed, he understood, in every room in the parish. "Understand well the force of the words—God, a moment, an eternity. A God who sees thee, a moment which flies from thee, an eternity which awaits thee. A God whom you serve so ill, a moment of whom you so little profit, an eternity which you hazard so rashly."

This anecdote may make us blush for our country. Distinguished as our hotels are for convenience and elegance, every thing of a solemn cast is carefully excluded; and a piously disposed traveller has asked even for a Bible in some of them, but in vain. And, in the face of a more virtuous destination, there are no pictures but those designed to produce mirth by the ludicrous figures which they exhibit; and no inscriptions but the adages and the flights of a drunkards jollity.

It has been the privilege of good men to view and to take this journey with cheerfulness and peace. Important were the functions to which Joshua had been called; and these he had been enabled to discharge with fidelity and honor. His task was done: it was now his duty to retire, and he takes his leave of the world with a most enviable tranquillity. He had laid faith in the care of mercy of that Guide to the better country, of whose office he had been a type, and could depart in peace when he heard him say, "Arise, my friend, and come away." Few good men have had such opportunities of utility, and few have had it in their power to be so much occupied in memorable scenes; but holy men, amidst the regrets of the last hour, have the testimony of their conscience, that in whatever obscurity they

have lived, they have had their conversation in the world in simplicity, and in godly sincerity, and they have good hope through grace.

They are encouraged to take this last journey by the examples of those who have died in the faith, and especially of him whose steps may be traced in this way, and who died to make death our gain. They are encouraged in it by the promise of his presence, who is full of grace, and truth, and power. With Him by your side you shall have light in all its gloom, support in all its struggles, and safety in all its perils. It is his kind assurance, "I will even lead the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." "How gently," said a man of God, in his last hour, "is Jesus leading me to the grave—to heaven. O my God, I am continually with thee; thou holdest me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Blessed are the dead who die in the Lord. They have many happy days in their lives, but there are two which are peculiarly so,—the day of the commencement of their spiritual life; and the day of the close of their natural life; the day of their entrance into the kingdom of grace, and the day of their entrance into the kingdom of glory.

Let us diligently prepare for this last journey. Let unconverted men remember, that however reluctant to it, they must take it. The wicked is drawn away in his wickedness, and his end is destruction. Now (for to-morrow it may be too late) let him forsake his way, and let him turn to the Lord with earnest cries for pardon through the atonement, and sanctification through the spirit, of the Lord Jesus and he shall obtain both. And let good men have their loins girt and their lamps burning for this journey. Let them, like the Israelites, have their staff in their hand and their shoes on their feet. Let them not think it enough to visit the grave when they deposit their friends there, but let them do it in solemn reflection day. Let them do it in the morning, and meditate on the glory which will awake in the house of silence, on the light which shall be poured on those that dwell in the dust, and on the dew which shall be a refreshing from the presence of the Lord. Let us do it at mid-day, and let us muse on that final pause from all the toils of life which will soon come. Let us do it in the evening, and let us remember the aged who have sunk near the gates of life, the stillness of holy peace, and in the assurance of the Gospel hope. Let us do it in the night-watches, and let us think of the cold bed which is spreading for us "in the land of darkness, as darkness itself." Let us do it in prosperity, that we may rejoice with trembling. Let us do it in adversity, that we may suffer in hope; and let us do it on the Lord's day, and remember Jesus Christ of the seed of David, who was raised from the dead, according to the Gospel.

Let us prepare for going this way, by increasing daily our duties of life, by laboring to attain greater spiritual purity, stronger faith, and a more ardent desire to depart and to be with Christ. And let us beware of every thing which may fill us with shame, or regret, or fear, when we are dying, either by the neglect of duty, or by our being entangled in the follies and pollutions of the world. What is any present pleasure to the bitter pangs of that hour? The pang of separation is the only feeling with which the dying miser regards his wealth: the shout of triumph is heard away from the ears of the man of blood, and no sounds then reach it but the curses of the widow and the fatherless; and the wine which once sparkled in the cup now presents nought to the sensualist but dregs, which bite like a serpent and sting like an adder. And though good men live not after the flesh, yet they have found the moments of levity, and neglected opportunities of honoring their Redeemer, have brought bitter reflections to a death-bed pillow.

And how unreasonable is it to murmur that our friends are dead! They have given the way of glory, and all you say is complain only that they were taken away so soon:—and was your claim to the society preferable to their Lord's, or do you think that the longer a blessing is enjoyed, we will more cheerfully part with it? Their removal may call you to a dependence on God, which you would not otherwise have exercised, and to exertions which you would not otherwise have made. You say that your most valued friends are gone; but is God unable to supply the want? It is a sour and selfish melancholy, which regards the world as a wilderness

to the heart. You say, as Peter did to his Lord—Why cannot I follow thee now? Jesus says, You shall follow them afterwards. Live in their faith, patience, and charity; and when you fail, they shall receive you into everlasting habitations.

Religious Magazine.

From the Columbian Star.

A REMARKABLE ANSWER TO PRAYER.

In the town of A. there lived remote from a village, two pious females who had been recently united with husbands opposed to the gospel of Christ. These young women beheld with the keenest sensations, the dear partners of their lives pursuing a path which must soon end in everlasting death. Each had often carried her troubles and sorrows to the throne of Grace, and laid them before One who knew the anxiety of her heart, and each had often shed the silent tear. As a great intimacy existed between these young females, they unobscured to each other their feelings, and jointly agreed to spend one hour daily in prayer for their husbands. They continued this praying for seven years without any visible effect. At length, with hearts full of anguish, they met to mingle together their sorrows. Their inquiry was, shall we no longer pray for our dear partners—must they, O must they be forever miserable? They concluded that either their prayers had not been answered, yet they would persevere even unto the end of life, in the course they had adopted, and if their husbands would go down to destruction, they should go loaded with destruction, they were more over resolved to renew their strength, and to pray more earnestly than ever. And thus they continued for three years longer: About this time, one of them was awakened in the night by the mental distress of her husband. Sleep had departed from his eyes; distress and anguish had seized his soul, for the prayers of these females had come up in remembrance before the throne of God; and the man who could once ridicule the tender anxieties of a distressed wife, was now upon his knees in the greatest agony. Now with earnestness he entreated her to pray for him, for said he: the day of grace is almost over; and the door of mercy is nearly closed against me forever. His distress, and the hope of his wife continued to increase, as soon as the day dawned she went with an overflowing heart to tell her praying companion, that God was about to answer their petitions: But great was her surprise, to meet her friend coming on the same errand to tell her what God was doing for her own husband.

Thus after ten years perseverance in calling mightily upon God; these christian females enjoyed the unspeakable satisfaction of seeing both their husbands saved on the same day, to realize their union in condition, and about the same time to accept, as it is hoped, the offers of mercy.

THE HAPPINESS OF HEAVEN.

By Edward Irving.

Glorious bodies are not restored to the righteous, only to strike a harp, nor imperishable bodies to the wicked, only to suffer and not die. To the righteous they are given to renew the connexion between spirit and matter, which is productive, even in this fallen world, of such exquisite delight; and, in order to manifest the capacities of these new formed organs, a new world is created, fair as the sun, beautiful as the moon, fresh and fragrant as the Garden of Eden. And around this new habitation of the righteous is thrown a wall like the chrysalis wall of heaven itself, within which nothing shall enter to hurt or to defile. There shall be no sickness nor sorrow of countenance, and there shall be no more death. There shall be no more stormy passion, with its troublesome rain of overstep rage, and its long wreck of ruin and havoc, which no time can repair. No wars, no rumours of wars and blood-shed, shall ever again pollute the bosom of the ground; and rivalry shall no longer trouble friendship, nor jealousy love; nor shall ambition divide states, which, be they commonwealths or royal sovereignties, shall dwell in untroubled peace. The cares of life shall no longer agitate the bosom, and the reverses of life be for ever unknown. Hunger and thirst shall no longer be felt, and the heat of the sun shall not smite by day, nor the moon by night.

Oh how many cheap, exquisite joys are these five senses the wretch! and who is he that can look upon the beautiful fragrance of the morning lying in the freshness of the dew, and the joyful light of the risen sun, and not be happy? Cannot God create another world many times more fair, and cast over it a mantle of light many times more lovely, and wash it with purer dew than ever dropped from the eyes of the morning? Can he not shut up winter in his hoary caverns, or send him howling over another domain? Can he not form the crystal eye more full of sweet sensations, and fill the soul with a richer faculty of conversing with nature, than the most gifted poet did ever possess? Think you the creative finger of God is exhausted upon this dark and troublous ball of earth; or that this body and soul of human nature are the master-

piece of his architecture? Who knows what new enchantment of melody, what new witchery of speech, what poetry of conception, what variety of design, and what brilliance of execution, he may endow the human faculties withal? In what new graces he may clothe nature, with such various enchantment of hill and dale, woodland, rushing streams, and living fountains; with bowers of bliss and Sabbath scenes of peace, and a thousand forms of sporting creatures, so as to make all the world both beheld, to seem like the gross picture with which you catch infants, and to make the Eastern tale of romances, and the most rapid imagination of Eastern poets, like the ignorant prattle and rude structures which first delight the nursery, and afterwards as lame our riper years?

LIMERICK:

WEDNESDAY, AUGUST 27, 1836.

Some time since we proposed to enlarge our paper as soon as the number of our subscribers should be increased to fifteen hundred. On receiving this information, some of our friends, who had already done considerable, renewed their exertions in our favor. But notwithstanding those efforts, our present number does not exceed *thirty hundred and fifty*. Our statement before was correct, viz. that the Star could not be printed on a royal sheet, and afforded at the present price, without a list of 1500 punctual patrons. Notwithstanding all this, we have concluded to enlarge in the course of two or three weeks. We do not only contemplate issuing a larger sheet, but we have made arrangements also to improve, very essentially, the quality of our paper. In pursuing this course, we presume to suppose that we have nothing for, we entertain the most sanguine expectation that the friends of the Star, on receiving it in its extended and improved form, will again renew their exertions to increase its circulation, and shortly obtain the least possible number of subscribers (above mentioned) to sustain our publication. We are firm in the opinion that a community so extensive, as that with which we have the happiness to be united by the endearing ties of christian fellowship and brotherly love, and who have no other weekly paper, will not, for the want of a sufficient patronage, permit the Star to go down. The utility of a work of the kind is generally acknowledged throughout the Connexion. So sensible of this was the New-Hampshire Yearly Conference (the very part of the community where the Connexion first took its rise), at the last June term, it passed unanimously a vote to recommend the Star for patronage to their brethren and friends generally. If other similar bodies of the Community in the different States, should follow the example set by the N. H. Conference, and the members thereof, afterwards would act accordingly, in a very few months our paper would be supported by an influence equal to most any religious journal of the day.

PERASIVES TO EARLY PIETY.

Interpersed with
SUITABLE PRAYERS.

We have just issued from the press, a book bearing this title. It contains 290 closely printed 18mo. pages, on breviter type. Within a few years this book has passed through five editions in England, but has not before been published in America. The author is Mr. JONAS G. PIKE, who, a few months since, sent us a copy for publication in this country.

We are not acquainted with any book that is better calculated to engage the attention of the young unconverted reader, nor with any that, in a clearer manner, shows such their wretched and undone state, while they remain in this situation, than the one above mentioned. In a style truly sublime, yet plain to be understood, it forcibly argues the necessity of repentance towards God, and faith towards our Lord Jesus Christ. A perusal of it will also afford a feast of instruction to the devoted christian; and it is a fund of information, even for the gospel minister.

The book is divided into 23 chapters, and these are subdivided into sections. The following are the heads of the several chapters.

Chapter 1. Introductory Address to the Reader. 2. Spiritual account of the ruined state of man. 3. Some of the sins of youth enumerated. 4. Religion briefly described. 5. Warnings against delusive hopes and formal Religion. 6. The worth of the soul a reason for early Piety. 7. Testimonies of Scripture to the importance of Religion. 8. Divine love a reason for early Piety. 9. Early Piety peculiarly acceptable to God, and honored by him. 10. The advantages of early Religion. 11. The pleasantness of early Piety. 12. The happy end of a pious life a reason for early Piety. 13. The young Christian's future blessedness a motive for early Religion. 14. No real good possessed by those who are destitute of Religion. 15. The ingratitude of an irreligious life to God, and its

cruelty to the soul. 16. The vanity of youth a reason for early Piety. 17. The sorrows and dangers of a life of sin a reason for Religion. 18. The terrors of death and judgment a reason for early Piety. 19. The eternal ruin of the ungodly a reason for Religion. 20. The young reader urged to make his lasting choice. 21. Twenty objections to early Piety briefly stated and answered. 22. The young reader urged to make no delay in embracing the Gospel. 23. Addresses to several classes of persons, and directions to the young Christian.

The following recommendations of this work, are from English Periodicals of the first respectability.

"Among the numerous publications calculated to promote the religious benefit of the young which the present age has produced, we feel constrained to bring forward PIKE'S PERASIVES TO EARLY PIETY as deserving the especial patronage of all who are concerned in promoting youthful piety. We give it our cordial recommendation, and consider it especially deserving the attention of those who are in the habit of making presents of useful books to young people and servants.

Congregational Magazine.

"The book is full of important sentiments, stated in a very impressive manner; illustrated by many appropriate facts; and well calculated to benefit all the young who may give it a serious perusal. We have been reminded in some of its pages of the energy and pathos of a Baxter."

Evangelical Magazine.

"We can heartily recommend the work to the attentive and self-appealing perusal of those for whom it is peculiarly designed, and believe that it cannot be so read, without producing a very beneficial result."

General Baptist Repository.

For the Star.

I should be glad if the following questions might be inserted and answers given in the Star.

1. Ought a member of the church withdraw from the communion, merely on the ground of suspicion after praying for him, treating him with christian respect and striving to reclaim him?

2. What methods should be taken with a member of the church should be inclined to decline to attend the communion, merely on the ground of suspicion after praying for him, treating him with christian respect and striving to reclaim him?

3. Is not a church member culpable for telling his trials to others and not naming them to the person with whom he says he is tried?

4. Should a church deny communion because one, two, or three may withdraw from the ordinance?

Short answers, if scriptural, will be very satisfactory to A SUBSCRIBER.

Answer to the first question.—This is not a justifiable excuse for withdrawing from the communion table. A church member may suspect that another member is faulty; but if on investigation of the case there be no evidence to support the suspicion, it should at once be removed from the mind of the person with whom it originated.

Answer to the second question.—A brother overtaken in a fault of any kind should spiritually be dealt with in a loving, kind, fraternal, meek and faithful manner. If a member should continue to decline to attend the communion merely on the ground of suspicion, after he has opportunity to procure evidence in the case and fails, he himself becomes faulty, because he continues to neglect to attend to the ordinances of the gospel, expressly required by the great Head of the church, and thereby fails also to conform to the rules and regulations of the church with whom he has covenanted to walk. We are of the opinion that if the pastor of the church and his brethren are seasonably faithful in dealing with such a suspicious brother, the circumstance of continuing to absent from the Lord's table, for the above reason, will seldom happen. A case of the kind, however, may exist. The church, then, should pursue such a course as their wisdom, dictated by their discipline, the scriptures, may direct.

Answer to the third question.—If the act of a member which occasions the trial of another, be a trespass against him alone, the person under trial is certainly culpable in expressing that trial to others before he labors to be reconciled to his trespassing brother. Matt. 18: 15, &c.

Answer to the fourth question.—The administration of the Lord's Supper should regularly be attended to, notwithstanding "one, two, or three may withdraw from the ordinance," but the administrator and those who feel interested in the prosperity of the church, should immediately investigate the cause why these withdraw from the communion, and labor to heal the wound, if possible, previous to the next communion season. If it be the case that a member or two refuse to come to

the table, the difficulty is not removed by neglecting the Supper, but the rent is made worse. A regular administration of the Supper, and proper preparatory meetings are among the most efficient means of preserving the union, and promoting the prosperity of the church. This opinion is not merely speculative; it is founded on experience and observation.

We have had the satisfaction of attending our Q. M. at Wells. It was a pleasant interview. We expect to receive the minutes in full from the clerk for publication, but we would just remark that several churches have been signally blessed since the last Q. M. Several have witnessed revivals and considerable accessions. Two have received an addition of nearly thirty members each. Our meeting was held in a grove, in part artificially constructed, the accommodations however were very good indeed; and it seems that the Lord especially smiled upon us, for we were favored with weather as pleasant as could have been desired for an out-of-doors meeting. Eld. Bullock preached in the afternoon of the first day. Elders Benjamin Thorr and Samuel Robbins, journeying from Weare, N. H. to Lewiston, attended with us on the second day. The latter preached in the forenoon, and the former in the afternoon. A large concourse of people attended both days, mostly from Wells and Kennebunk, who behaved with the utmost sobriety, and paid attention highly becoming a christian community.

In a letter by the last mail we are requested to inform the writer when the General Conference will be held, and in what part of N. H. Sandwich is situated. We again state, that the said Conference will be held in Sandwich, commencing on the Thursday following the first Saturday in October next.

We cannot better tell our brethren in New-York and Ohio in what part of N. H. Sandwich is, than to say it is situated in the neighborhood of the celebrated White Hills, although it is some 20 or 25 miles to the south west of those stupendous piles. It is, perhaps, some rising of 100 miles to the northward from Boston, Mass. via Concord, the capital of N. H. We would charge that information respecting the best way for preachers to journey from New-York and Ohio to Sandwich, N. H., and the way which will offer the greatest opportunity to visit the most brethren, and where they will find the most open doors for preaching the word as they go and come, with the greatest prospect of success, may be obtained of Eld. David Marks of New-York, who, we believe, has travelled the route several times.

Anti-Universalist.—We have received the first number of the third volume of this interesting work. The size is somewhat enlarged and the dress improved. It is emphatically what it pretends to be, an anti-universalist. As such it is conducted independently, with energy and ability. We think it is useful in exposing the sophistry of Universalism. The editor proposes in this volume occasionally, as opportunity may be presented, to glance also at *Diam and Althiam*.

The following is the concluding part of a letter to the editors from Eld. Ebenezer Allen, Jr. of Belfast:

Dear Brethren,—I have much encouragement in this part of God's vineyard. The late reformation has resulted in the gathering of a church in this town, consisting of forty members, and several have joined other denominations, and some who have experienced religion have not yet joined any church. There is still some excitement in the town. Since the last Q. M. a church has been organized in Dixmont (there was one church in this place before) which will be called the 2d church in Dixmont, and it is expected it will be received into the Q. M. at the next term. I conclude by subscribing myself your unworthy brother in Christ.

EBENEZER ALLEN, JR.

Belfast, August 20, 1836.

Soundness of the Lungs.—Dr. Lyons, of Edinburgh, proposes a practical test for trying the soundness of the lungs. The patient is directed to draw in a full breath, and then begin to count as far as he can, slowly and audibly, without again drawing in his breath. The number of seconds he can continue counting is then to be carefully noted. In confirmed consumption, the time does not exceed eight, and is often less than six seconds. In pleurisy and pneumonia it ranges from nine to four seconds. But when the lungs are sound, the time will range as high as from twenty to thirty-five seconds.

One hundred and fourteen settlers, arrived at Quebec on the 6th inst. in the brig *Eld of Aberdeen*, from Belfast. Iro. whence also sailed on the 27th June.

GENERAL INTELLIGENCE.

A new Post Office has recently been established at Woodbury, Caledonia county, Vt.

Execution.—On the 8th inst. George B. Jarman, was hung at New Brunswick, New Jersey, for the unpardonable murder, last year, of a young man named Robert Tius. From eight to ten thousand persons were present.

Distressing Accident.—As the stage from Nashua to Peterborough, N. H. was passing through Temple, on the 13th inst. having two men, besides the driver, on the driver's seat, the stage suddenly gave way, and the three men fell to the ground. The driver was not severely injured, but the men on his right and left fell upon the wheels of the stage, which passed over them, and crushed them severely. One of them, Mr. Obediah Perry of Temple, died of his wounds, two days after the accident. The other, Mr. Rodney Arbuckle of Merrimack, had his jaw bone broken, and was much bruised, but he is expected to recover. The horses were alarmed and ran about a mile. There was but one passenger in the stage, a female, who by great caution and pressure of mind, succeeded in stopping the horses, until some persons who saw them pass, came to her relief.

Spontaneous Combustion.—The Virginia Free Press relates an instance of spontaneous combustion in a spit box which had been filled with saw-dust. The room in which it was placed was found on fire, and the bottom of the box was scorched through. It was satisfactorily ascertained that not a spark of fire had been in the room. This incident may account for the burning of saw-mills and carpenter's shops, where some persons who saw-dust has been swept into a heap.

The bodies of two children, who had been missing for two or three weeks, were found buried near a sand bank opposite the corner of Westminster and High streets, in Providence, on the 18th inst. The bodies were not far from the surface, and a verdict "Death unknown," but it is believed they were murdered. The bodies being in a state of decay would not admit of a very satisfactory examination.

Fire on Philadelphia. A destructive fire, such as is not so sad, rarely visits the city of Philadelphia on Monday night last, in a broad way between Union and Block's Alley, and Sanson and Front streets below Queen. It is supposed to have been the work of incendiaries. In all the neighboring houses were of wood. Several were entirely destroyed, and a great number injured. The cases of individual distress are very numerous—at least fifty families have been turned out, either by the fire attacking their dwellings, or approaching so near them as to cause reasonable grounds of alarm. Household goods literally strewed the streets.

After a violent thunder storm at Atkinson and New Hampshire, on the 1st inst. it was ascertained that the lightning had struck more than forty places, within the compass of a mile and a half. One dwelling house was struck and the family knocked down, but not severely injured. As no other accidents were reported.

The Western Country.—The valley of the river Miami includes about 3,000,000 acres of land, valued at upwards of \$10,000,000. The advantageous locality of this valley is only surpassed by the superior fertility of its soil. To the South, as its base, it is washed by the gentle current of the Ohio river, upon which is borne with safety to the southern marts the rich and plentiful products of the soil. Through their whole meanders, in nearly parallel directions, the Miamis are of immense value to the country, from the great amount of water power, which they furnish to give impulse to various species of machinery.

Accident from blowing rocks.—Mr. Elijah Wales of Dorchester, Mass. while blowing rocks on Saturday was struck on the head by a fragment, about 9 o'clock in the morning. He lingered until 4 o'clock in the afternoon and then expired. There is too little care taken in conducting this business; although we do not know that in this instance blame should be attached to any one.

Murder.—The body of a well dressed man, named Solo, Jones, as appeared from papers in his pocket, was found in the woods in Wayne county, N. Y. on the 10th inst. One of his legs was broken and two places in his throat was cut from ear to ear. He must have been killed ten days before. The body was discovered by the proximity of a dog, who conducted in a strange manner, and brought the body to the legs to a house—the people followed him and he led them directly to the corpse.

Singular Circumstance.—We understand that a short time since, a little child, between one and two years of age, at Elmira, in this county, crept out of the house, unmolested by its parents, and sat down upon the ground a short distance from it, and while playing with a pair of shears the little speechless innocent had its attention arrested by the appearance of a Rattlesnake, and not aware of any danger, the child struck the animal with the shears—he coiled and sung by the infant's side, the child gazed with the greatest intensity upon the beautiful though venomous reptile—for a long time, as the child repeated the strokes the serpent would hiss and rattle, without attempting in the least to injure the child. The snake was between 4 and 5 feet in length.

Toga paper.

The N. Y. Newburgh Gazette contains the following particulars of an accident, calculated to excite sensibility to a high degree. The name of the man who commanded the tow-boat ought to be mentioned.

On Tuesday evening, Peter Brown, his wife and three children, took passage at Catskill for Newburgh, on board of one of the tow-boats attached to the steam boat New-London. They put their child

to bed, and were eating their supper a short distance from them, when the father discovered that one of the boys, a rather eleven years of age was absent. Search was immediately made which proved unsuccessful, and it was concluded that he must have walked overboard in his sleep. The father begged of the captain to put out a boat and endeavor to rescue him, but he was indignantly refused, and roughly told the distressed mother not to disturb the passengers with her cries, and when she landed bawled out to her, not to alarm the whole village.

Capt Ogden, of the sloop Decatur of Poughkeepsie, on Tuesday night, about 12 o'clock, soon after passing the New-London with tow-boats, thought he heard the cries of some one in distress, and despatched a boat to see what was the matter. After the boat had been gone some time it returned with a "fine Irish boy," about eleven years old. The boy was taken from the water about three-quarters of an hour after the sloop passed the tow-boat. The boy says he went to bed with his mother in the low-boat, and that the first he knew afterwards, he was in the river—that his father, Peter Brown, was on his way to Newburgh in search of work at the paper manufactures.

While humanity revolts at the unnatural conduct of the monster who could refuse to lend his aid to the wretched parents to rescue their child from death, it dwells with pleasure on the praiseworthy exertions of Captain Ogden who was prompted by the dictates of his own feelings to relieve a fellow creature in distress.

Attempt to Fire the Shipping at Brooklyn.—On Tuesday night, a large quantity of cotton, which had been discharged, and lay piled up under the bows of the fine ship Cowper, was found to be on fire. Around the Cowper, on all sides, lay a large number of other ships, which but for the timely discovery of this incendiary attempt, would have been in great danger of destruction.—N. Y. Jour. of Com.

COLOMBIA.

It will be seen by the following proclamation of Bolivar, that a war is on the point of breaking out between Colombia and Peru:—

Proclamation of Simon Bolivar to the people of the South.

CITIZEN SOLDIERS.—The perfidy of the Government of Peru has passed all limits, and broken all the rights of the citizens of Bolivia and Colombia. After the thousand sacrifices and heroic patience, we have been obliged to repel with force, the Peruvian troops have entered the centre of Bolivia, without previous declaration of war, and without any cause for it. Such abominable conduct serves to demonstrate to us what we must expect from a government which does not recognize the laws of nations, nor the gratitude which is due to friends and brothers. To refer to the catalogue of the crimes of the Peruvian government would be too much, and we could not hear it without a loud cry of revenge, but I do not wish to excite your indignation, nor renew the pain of your wound. I invite you only to arouse against those wretches, who have already violated the soil of the Republic, and yet intend to profane the bosom of the mother of heroes. Let the Colombians of the South be armed—let them fly to the frontiers of Peru, and wait there the hour of retribution. My presence among you will be the word of Count.

(Signed.) BOLIVAR.

Bogota, July 3d.

By an arrival at New York in 17 days from Cartagena, news is brought of the Declaration of War by Colombia against Peru. The causes of this sudden, and we fear very unjust, hostile and impolitic measure, are thus detailed in the Cartagena Gazette:—

"The atrocious attempt to induce a portion of the Colombian army to turn their arms against their mother country—the claim of Peru to dominion over three of the departments of Colombia, and her endeavoring to unite them to her territory—her prohibiting the Colombian ambassador from displaying over his residence the flag of his country, a banner which so often led the Peruvians to conquest.—Having, without the least provocation, and without a previous declaration of war, invaded Bolivia, the friend and ally of Colombia. Having commenced hostilities against an infant commonwealth, which is indebted to the Liberator of both Colombia and Peru, for its wise institutions, its natural preponderance, and the honor of bearing his illustrious name. Insulting in their ministerial prints the republic of Colombia, her President, her army, and every thing connected with the nation; depriving the Colombian army of those indemnities which had been granted to the soldiery, in recompense of the blood which their country had shed for the liberties of Peru, and thereby violating the faith of treaties.

"Such a catalogue of infractions and atrocities, the editor adds, have rendered us alive to our sufferings, and nothing now remains for us but to march against Peru, and lead our warriors once more triumphant to her capital, Lima."

General Santander, on account of the precarious state of his health, has requested

to be allowed to retire from the service of his country. The present situation of Colombia seems to be the real cause of the General's anxiety to withdraw from public affairs. It does not appear that the Liberator has accepted his resignation.—*Jour. of Com.*

FROM ENGLAND.

By the ship, Lord Gambier from Liverpool, the Quebec papers have dates to the 23d July inclusive.

London, July 1st.—French papers state that the Russian army having crossed the Danube, has had several encounters with the Turks.

The Turkish garrison of Braila having been reinforced had made a sortie and driven the Russians from their works, making 500 prisoners, whose heads they are stated to have struck off and sent them to adorn the walls of the Seraglio; this part of the account is discredited, as it is believed the example set by the Emperor Nicholas, on a former occasion would have induced a different conduct on the part of the Turks.

German News.—Semlin letters of the 8th June, state, that the Turkish garrison of Braila, made a sortie, took 500 Russian prisoners, and beheld them; and that the garrison had received a reinforcement of 8000 men.

The Divan of Wallachia is said to have solicited the Emperor Nicholas to take the Principality under his protection, as one of the provinces of his Empire—but that the Emperor, with a view to give a fresh proof of his moderation, and the respect for his imperial word, had declined the offer.

The Turks have a strong garrison on the right bank of the Danube, opposite to Braila, from whence the latter receives supplies. The Russian flotilla has been ordered to intercept the communication. One of the flags taken on board one of the Turkish brigs captured by Admiral Greig, has been presented by the Emperor to the city of Odessa.

Paris, June 28.—The Russian bulletins give ample evidence that the Russians do not find their excursion into Turkey quite so pleasant a promenade as they expected. They find tortures where the maps only designated pleasure grounds; and moreover have learned to their cost, that the Turkish artillery has something of the precision in its discharges which they experienced at Smolensk. Before the campaign is over they will find, probably, that all the old officers of Napoleon are not extinct nor superannuated.

It will also be seen by the Bulletins, that the Turks in Asia have not to contend single handed with their powerful invaders; but that they have been aided by thousands of Circassian cavalry and mountaineers, who have had the boldness to attack the invincible Imperial legions almost within cannon shot of the Russian dominion of the Crimea.

The principal Ottoman Army will present 100,000 sabres, with a heavy artillery, at the passages of the Balkan mountains—the great glow of war will then be taken.

Extract of a private letter of the 1st June from Constantinople.—The shout of war-words in all the mosques, the imperial chandelier-house of the Sultan is adorned with fifty Colossal candelabras, a stupid and ferocious populace insult the soldiers and their vociferations. This is conceivable on the part of the Turks; but what explanation can be given of the cowardly apostasy of a multitude of French, Dutch, and American sailors who suffered themselves to be led through the streets in procession? One would think that the age was perverted, were it not that the ill example set by the diplomacy of Peru is the cause of such a catastrophe, a diplomacy which has ever praised up the abjectness, and defended their ignominious existence.—The contingents of the Sandaksch of Mentek, Aidlee, Saghala Sarokan, and Kadsav-Kair, provinces of Anatolia, have just arrived at Constantinople. They form a mass of 9 or 10,000 Guerrens, who are ill equipped and armed. These are to march for Adrianople. The policy of the Divan rendered this measure necessary, because the Janissaries of Asia Minor are in a state of insurrection. The Porte has received accounts from Macedonia, which announce that the emissaries of Russia have succeeded in exciting the revolt of the mountaineers of the Samelack of Kistendji and the peasants of the environs of Serres and Salonica. Wherever there are Christians of the orthodox ritual, there will be rebellion, and Turkey in Europe will be in a state of conflagration as soon as the Russians shall have passed Mount Henu. Sultan Mahmood goes to the mosques and reviews his troops daily; but all this will not save the Ottoman Empire.

FOREIGN ITEMS.

The Duke of Saxe Weimar died near Torgus, on his return to his own dominions, of an apoplectic fit, a few days previous to the 16th June.

A letter from Smyrna, published in the Paris papers, says that many of the sailors of the French and Dutch vessels anchored there, have embraced the Mahomedan religion, in spite of all the efforts their

Captains could make, to prevent them; and that their example had been followed by some American sailors.

Suttees.—The number of Suttees (widows burnt with the corpses of their husbands) in the Presidency of Bengal, from 1815 to 1824 inclusive, amounted to 5,997. The number for 1825 was neither so great, nor so small, as in some previous years. In the Presidency of Madras, in eight years, 287. In the Presidency of Bombay, in 9 years, 248.

Destruction of the World in four years.—Some German journals predict the approach of a comet, which will destroy our world in the year 1832. A like catastrophe, it may be remembered, was threatened in a communication to the French Academy of Sciences, in May, 1773, by M. Delalande, when people died of fear, and the clergy sold places in Paradise at a large profit.

Charles Pratt, Esq. a young gentleman who had just arrived of age, and had come into possession of 200,000*l.*, funded, and 40,000*l.* in real property, was recently killed in England by the upsetting of a phaeton. He was returning from a boxing match.

Literary.—A work of very considerable interest and importance may shortly be expected under the title of—"Journal of a Voyage to Peru, Journey across the Pampas, and a Passage across the Cordillera of the Andes," by Lt. Brand, R. N. who performed the journey on foot in the snow during the severe winter of 1827, and accomplished several objects in which the celebrated Humboldt had failed.

MARRIED.

In this town, on Sunday evening, by Eld. Libby, Mr. Jonathan Watson, to Miss Jane Norris, both of L.

DIED.

In Newfield, on Thursday evening last, Miss Mary Ann Hobbs, eldest daughter of Capt. John H. aged 19.

In Livingston, 14th inst. Richard Foster, son of Mr. Samuel Meserve, aged 14.

In Dravens in Sarco on Wednesday evening last, Mr. Joseph Gilis of Brookfield, N. H.

NOTICE.

THE owners of the several Lots of Land hereafter named, situated in the town of Shapleigh, are hereby notified that if the taxes on the same for the year 1827, are not paid previous to the third Saturday in September next, they will on that day be sold at public auction to defray the said taxes. The following are the Lots above referred to, viz:

Lot No. 20.	1st range.	200 acres.
" 17.	" do.	90 do.
" 20.	2nd do.	100 do.
" 21.	1st do.	50 do.
" 22.	" do.	50 do.

IVORY SHACKLEY, Collector.
N. B. The sale will be at WM. STANLEY'S store.
Shapleigh, Aug. 28.

LIMERICK ACADEMY.

THE Fall Term, consisting of twelve weeks, will commence Sept. 8th, under the instruction of Mr. ISAAC HOULTON. A Teacher of Penmanship will be employed the whole term. A class will be formed especially for the benefit of those, who wish to prepare for teaching. A thorough English and Classical education, to any extent, may be acquired in this Academy. The health of the scholars, their religious, moral and as well as intellectual improvement, will be particularly regarded. The natural scenery of Limerick, the salubrity of its air, its religious privileges, and the moral character of its inhabitants, invite parents to place their sons and daughters at this school. Most of the students will pay some attention to Reading, Orthography, Pronunciation, Diction, Penmanship, Writing and Declaration of Composition. Colburn's first lessons, Sequel and Algebra, Worcester's Elements of History and Chronology, Woodbridge's larger Geography with Modern Atlas, Putnam's Sequel, Watts on the Mind, and Mask and Wilkins' Astronomy, are some of the books which will be used. Board, in respectable families, including washing, room, &c. is from \$1 to \$1 33 per week. Tuition is \$3 per quarter, to be paid in advance. No scholar will be admitted under a contract of 10 years.

WILLIAM SWASY, } Secretary
of Trustees.

Aug. 20.

Elifingham Union Academy.

WILL open on Monday the 8th of September next, under the instruction of JOHN U. PARSONS, member of the senior class of Bowdoin College. Tuition, \$3 00.

Colburn's Grammar and Mathematics on the new system, of Blackboards.

Lessons in French and Painting. Price, \$2 00.

Aug. 20.

GREAT COAT LOST.

LOST by the subscriber between Folsom's Corner and Hodgdon's Mill in Limerick, a light colored Great Coat, but little worn, lined with green baize. Whoever may have found it, and will give information thereof to me, shall be suitably compensated.

Aug. 20, 1828.

WANTED,

300 LAMB SKINS, with the wool on,

will be given for the same, and a fair price will be given, by JOHN A. MORRILL & CO.

Limerick, July 30, 1828.

NOTICE.

THE members of the Maine Presbytery Baptist Church of Limerick, are hereby notified that the annual meeting of said Society will be held at the north meeting house in Portland on Friday, the nineteenth day of September next, at two of the clock in the afternoon, to act on business connected with the Constitution. A prompt attendance is expected.

SAMUEL BURBANK, Secretary.

Limerick, Aug. 27.

POETRY.

NIGHT.

I look'd all night upon the stars,
So bright, so bright they were—
Diamonds upon the brow of night—
And not a cloud was there.

My heart grew lighter as I shied,
So pure, so pure they shone—
Like the gladness of a smiling child
For sorrow when it is gone.

I clod the sadness of my heart;
The zephyr seem'd to breathe;
There are specks of joy as bright as these
Upon thy midnight way.

And then the night went on and on,
And hour on hour came;
And still I looked, and the stars were there—
But O they were not the same!

The azure vault was as deep a blue,
As pure the midnight air;
The brow of night was as beautiful,
And still no cloud was there.

But where was gone that brightest one?
And where that group so gay?
Bright ones and gay ones were there still—
But the first I lov'd, where were they?

Passing, passing, passing all
In furtive glances,
Gone from their beauty, gone from their pride,
Still shining, but not for me.

I was sad again—Ah! 'twas the heart
That its need of joy must find
In brilliant aspects that so quickly pass,
And leave the night behind.

And while thus I go, thus I pale one,
Upon whose constancy
Inferentially I have look'd so long,
At last to see thee die!

Forever then—I was lone before,
And lonely now again;
I'll spend my useless gaze no more
On midnight's changing scene.

I'll wait, in sorrow, yet in hope,
Till yonder sunset-born ray
Breaks in its brightness through the sky—
Then it will be all day long.

Religious Magazine.

From the N. H. Observer.

THE BLIND MAN THAT SAT BY THE WAY SIDE.

"MERCY O thou Son of David!"
We poor blind men need thee and;
Hear, O hear, let us be saved,
Cause our eyes to be stay'd!"

Lo! Jesus! grant thy power,
O, O give us quick relief!
Adverse comes around us here,
Cause blessed Lord, assuage our grief.

Hold thy peace! cries all around them,
Hush thy calling, loud and long!
Lo! are all the ways resounding;
Cease thy clamour to prolong!"

Instant in one came midst
"Lo! yonder yet and still we could,
"Mercy O thou Son of David,"
Echo'd through the gauzy crowd.

Jesus, moved with all compassion,
Sneak, and call'd aloud. Come near,
Brothers, kindred, friends, relations,
What is thy wish sincere?

One our eyes is our petition;
"Son of David" give us sight,
Such is thy name and thou art true,
We do need thy healing might.

Believe ye in my power, and Jesus
Thou art I can give you help!
Yes, kind Saviour! Oh! relieve us,
Virtue dwells within thyself.

Then, O Brethren! Thy compliance,
From thine eyes do now remove;
Go, and keep in fond remembrance,
How Innumeral thou dost love.

FORTUNA.

MISCELLANY.

THE BACKSLIDER RECLAIMED.

Nearly six years ago, these disorganizing, no creed system principles, which have so widely and lamentably desolated our churches, in the western country, paralyzing the exertions of ministers and people, destroying brotherly love, uprooting every principle of holy exertion in the cause of God and souls, introducing a feeling of hostility to every thing that was deemed venerable and sacred in our holy religion, and cherishing and inculcating a spirit of bitter hatred under the false garb of a pretended charity, and for the avowed purpose of "restoring the ancient order of things," was introduced into the Baptist church at P—, where it soon discovered its malignant influence, in the coldness and carelessness of the professors, in the vanity and pride of others, in the contention and strife of nearly all, and in the grief and bitterness of soul which it imparted to a few.

In this scene of confusion and disorder, brother W— took at first rather an active part, and felt himself considerably interested, but undetermined as to what was really right. Sometimes he attended upon the new system, (for the result was a division,) but there he saw nothing to interest, and felt nothing to arouse him. He would, at other times, mingle with those who contended earnestly for the faith and doctrine delivered to the saints; but here he did not feel as he once felt. He had so far wandered from God, that the edge of his piety was blunted, and the holy fire of love to God and divine things was smothered; so that he could not live upon the truths, nor enjoy the privileges which once constituted his supreme felicity. The result was, he grew careless, and regardless of all the means of grace; when the

time came that he was accustomed to devote to the service of God, no holy principle of gratitude, no lively sense of obligation, prompted him to go with those who "kept Holy Day." The Sabbath approached, and like the true worldling, he felt it a day of weariness, and spent it in idleness; for neglecting the means of grace, he rambled to the banks of the beautiful rivers that pass the town, to see the ungodly enjoy their mirth in their pleasure boats, in fishing, and in their various acts of open rebellion against God, and awful profanations of his own day. But the iniquity and backsliding of the professor of religion, who has been accustomed to go to the house of God, cannot pass unobserved by a discerning, though an ungodly world. They looked at this strange and unholy aberration, from the path of rectitude, the first day: but said nothing. But when he attempted to beguile the tedious hours of the second Sabbath, in the same forbidden path, an ungodly Sabbath breaker, who well knew the religious standing of brother W—, accosted him with "O! are you become one of us?" This was like a dagger to his heart. It showed him his state before God. He felt his danger, was alarmed for the consequences, went home to weep and pray for mercy, resolved that he would tread those steps no more, to be pointed at by the ungodly. Divine grace, by this means, brought him back to God and his people. He gave genuine evidence of repentance, came and solicited the forgiveness, affection, and fellowship of his brethren, and was restored to his place in the church, having learnt by painful experience, that "the way of transgressors is hard," and "that a backslider in heart, is filled with his own way." He is now a useful and active member of the church, and the writer of this has heard him tell of the above facts with the better conviction than expressed, and since then frequently he trusts enjoyed that fellowship with him which John speaks in his first epistle, Ch. 1, ver. 7.—*Col. Star.*

ILLUSTRATIONS OF SCRIPTURE.

Isaiah xiii. 3.

"With joy shall ye draw water out of the wells of salvation."

Crossing an extensive sandy desert under a burning sun, is at all times hazardous and distressing. No pardon put into the hands of a criminal on the scaffold, or efficacious medicine given to a dying patient, can be secured before a various of life, than falling in with a fountain of water in such circumstances. The sight of it revives the drooping spirits, removes the fixed gloom from every countenance, produces a smile of satisfaction, and with joy the weary traveller shall drink of its water—having drank abundantly, he will retire with renewed life and vigor. He will commend its sweetness and refreshing effects in the highest and the most glowing terms.

The imagery in Scripture is charming; the better it is understood, the more it will be admired. The Christian who has attentively and successfully studied nature, or rather Jehovah's creation, possesses a key fitted to open many parts of the cabinet of Revelation—and new, or concealed beauties are thereby discovered, and new reasons are perceived by enlightened minds, for admiring the infinitely inventive mind of Jehovah.

Isaiah xlii. 5.

"Thou shalt bring down the noise of strangers, as the heat by a dry place; even the heat with the shadow of a cloud."

Should a stranger to the workings of God on the mighty deep, witness the immense height to which the sea rises, or the magnitude of its waves off Cape Hope or Cape Horn, he would suppose the sea could not become smooth for a month after the storm was over, yet this is sometimes produced in four and twenty hours. Just so on land, to feel the intensity of the sun's heat when he is surrounded with sandy hills, and finding he can hardly touch the heated ground, he would conceive that spot must continue heated like an oven for a week; but, lo! a thick cloud intervenes between the sun and earth, and the power of its heat becomes almost instantaneously arrested, and the traveller seems as if translated into a new world.

How beautiful does this sudden occurrence in nature, the sudden overthrow of men that have made the earth to tremble. We have lived to see a most notable instance of this in our own time. The storm then ended, the water was over and gone, and the time of the singing of birds came, though it lasted only for a season.

Isaiah xxiii. 2.

Christ is predicted under the metaphor of "The shadow of a great rock in a weary land."

A weary land no doubt refers to a desert, wilderness country, where there is great heat and little water. Such a country must weary, or fatigue the body and spirits of every traveller, and he must be weary, or impatient, to get out of it. Such countries abound more in Africa than in any other quarter of the world. While travelling in them under a vertical sun, to find shelter under the cooling shade of an overhanging rock, will be such a treat to the traveller, that he will not soon

forget it. No events which happen on my journey recur so frequently to my remembrance as the circumstances of this kind. Besides protection from the penetrating rays of the sun, the rock emits a coolness peculiarly gratifying. The traveller leaves it with regret, and frequently, as he proceeds, looks back to it with a wistful eye.

What a striking representation is this of an awakened sinner taking refuge under the inexpressibly precious righteousness and sacrifice of the Son of God.

JOHN CAMPBELL.

From Zion's Herald.

MAN.

"O thou most awful being! and most vain; thy will how frail! how glorious is thy power! Though death eternity has sown her seeds Of bliss and woe, in thy despot breast; Though heaven, and hell, depend upon thy choice; A butterfly comes cross, and both are fled."

Man is represented as being created in the image of his Maker, possessed of noble faculties, endowed with powers which are capable of raising him to a station far above the rest of the creation of God. Though his nature is of glory which have been implanted into his mind ought to inspire him with elevated thoughts of God, and induce him to advance in that scale of being for which he is so highly qualified.

When we look around, and behold the busy multitude, propelled by motives as discordant to human happiness as they are destructive of themselves, we may emphatically say—Man! where is thy dignity? Art thou not fallen! fallen!—The image of thy Maker is defaced—the crown is fallen from thy head—thy glory is departed. Light shines—the light of life is imparted—its healing beams purround thee, and invite thee to bask in them, and partake of the glories they shed. But to these dark souls no beauties appear—no music, though of ecstatic kind, can rouse their souls to holy breathings after God and heaven. What a sad fall is here! how changed!—Look a little farther, we see a troop—it is the band of Gilead! On them the glory has descended—the effulgence is conspicuous—the blessing drops—joy is imparted—the Sun of Righteousness, with healing in his beams, has chased away the gloom which had so long kept them from beholding the beauties that now unfold themselves to their enraptured mind.

But we cannot stop here. Another object presents itself to our view. After these joys are experienced, "a butterfly" makes its appearance, and those who have had visions of glory and ecstasies of delight, are so far diverted by this gaudy phantom as to lose all relish for the sublime joys they have just relinquished. A toy is preferred to a kingdom.

O man! where art thou? Shall a "butterfly" divert thee from thy grand pursuit, and phib immortal joys beyond thy reach? Let reason take the helm; she will guide thee in safety to the port of immortal glory.

INFLUENCE OF YOUNG MEN.

When Cataline attempted to overthrow the liberties of Rome, he began by corrupting the young men of the city, and forming them to deeds of daring and crime. In this he acted with keen discernment of what constitutes the strength and safety of a community—the virtue and intelligence of its youth—especially of its young men. This class of persons, has, with much propriety, been denominated the flower of a country—the rising hope of the church and society—Whilst they are preserved uncorrupted, and come forward with enlightened minds and good conduct, to act their respective parts on the stage of life, the foundations of social order and happiness are secure, and no weapon formed against the safety of the community can prosper.

This, indeed, is a truth so obvious, that all wise and benevolent men, whether statesmen, philanthropists, or ministers of religion, have always felt a deep and peculiar interest in this class of society; and in all attempts to produce reformation and advance human happiness, the young, and particularly young men, have engaged their first and chief regards.

How earnestly they are desirous to mark it of inspiration, it is needless to remark. Hardly any one trait of the Bible is more prominent than its benevolent concern for the youthful generations of men. On them its instructions drop as the rain and distil as the dew; around their path it pours its purest light and sweetest promises; and by every motive of kindness and entreaty, of invitation and warning, aims to form them for duty and happiness, for holiness and God.—*Hales.*

PUBLIC SPIRIT.

Every young man should come forward in life with a determination to do all the good he can, and to leave the world the better for his having lived in it. He should consider that he was not made for himself alone; but for society, for mankind, and for God. He should feel that he is a constituent, responsible member of the great family of man; and while he should give particular attention to the wants and welfare of those with whom he is immediately connected, he should accustom himself to send his thoughts abroad, over the

wide field of practical benevolence and early learn to feel and act for the good of his species—early, because if you do not begin in the morning of life, to cherish a public spirit—a spirit of active, enterprising benevolence, you will probably never possess much of it. This is a virtue that rarely springs up in life. If it grow and flourish at all, it must be planted in youth, and be nourished by the warm sunshine and rain of the spring season of life. He who cares only for himself in youth, will be a very niggard in manhood, and a wretched miser in old age.

And consider what a poor, miserable kind of existence it is, to live only to one's self. It is indeed but half-living. "Selfishness has been well termed, a starving vice." It is its own curse. He who does not good, gets none. He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and no body will miss him, or be sorry that he is gone.

16.

Man in a state of separation from God, is altogether evil. The corruptions of his heart, and the errors of his understanding, become deeply rooted in his soul, and usurp absolute sway over every action of his life. The principles of good, flowing into a receptacle so corrupt, soon become converted into evil. But when information is desired, truth commences a purifying operation, that terminates only with the total expulsion of all evil. In the early dawn of this state, man is apt to attribute wrath, anger and vengeance to the Deity, when, in fact, they exist only in himself.—Whatever, therefore, may be the limited views and partial sympathies of man, "The Lord is good to all, and his tender mercies are over all his works."

Honour. When honor is a support to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cherished; but when the dictates of honor are contrary to those of religion and equity, they are the greatest deprivations of human nature, by giving wrong ambition, and false ideas of what is good and laudable, and should therefore be exploded by all governments, and driven out as the bane and plague of society.

Valuable Sentence.—If your enemy is forced to have recourse to a lie to blacken you, consider what a comfort it is to think of your having supported such a character, as to render it impossible for malice to hurt you without the aid of falsehood. And trust to the genuine fairness of your character, to clear itself in the end.

Temperance Department.

A Society for the promotion of Temperance, and another to promote the observance of the Sabbath, have lately been formed at McDonough, N. Y.

The numerous associations formed and measures adopted in various parts of the country for the promotion of temperance, indicate a great and decided change in public sentiment in regard to the use of ardent spirits. These associations are also exerting a reciprocal influence on public sentiment, and but fair to prove a formidable barrier to the mighty evil which has so long desolated the land, and cast reproach on our national character. The principle of total abstinence, except for medicinal purposes, as the only sure remedy for intemperance, is fast gaining ground, and the idea of staying the ravages of this destructive vice, and affecting any important reformation by any process short of this, is exploded as false and fallacious. It is gratifying to trace the progress of public opinion on this subject, and to notice the great change which has taken place within a few years. To a great extent, among the respectable part of the community, ardent spirits are now banished from the social circle, and it is considered as a mark of indecency and rudeness, rather than politeness, to place a decanter before a friend. The stage and steam boat passenger now scarcely ventures to call for a glass of spirits without assigning some special cause, or offering some apology for the use of it. Farms are cultivated, manufactures prosecuted, buildings erected, public meetings held, national events celebrated, without resort to intoxicating liquors. In every profession and department of life the subject is exciting unusual interest. The note of alarm has long been sounded from the pulpit—the medical faculty are awake to the danger, and exerting their combined influence to expose the fatal effects of ardent spirits on the health and constitution of their patients—mechanic associations are adopting energetic measures to discourage the use of the fatal poison among their respective trades—merchants are excluding it from their stores, and even the lawyers are uniting in the good cause. In view of strong determination so to prevail among all classes of men, that they will destroy the human happiness from their ranks, and the time, we believe, is not far distant, when even the moderate use of ardent spirits will be considered not only dangerous, but disreputable.

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