

MORNING STAR.

PUBLISHED AT LIMERICK, MAINE; BY HOBBS, WOODMAN AND COMPANY.—EDITED BY J. BUZZELL, AND S. BURBANK.

VOL. III.

LIMERICK; WEDNESDAY, SEPTEMBER 3, 1828.

NO. 18.

W. BURR, PRINTER.

Conditions.

One Dollar and Fifty Cents per year, if paid within three months after publishing; otherwise, One Dollar and Seventy Five Cents. Postage paid by subscribers. Those who procure Ten responsible Subscribers and set at Agents in collecting and transmitting arrearages yearly, will receive a paper gratis, or ten per cent. 625 No papers discontinued until all arrearages are paid, unless at the discretion of the publisher. 627 Communications may be directed to JOHN BUZZELL, P. M. North-Portland, York Co. Me.; or to SAMUEL BURBANK, Limerick, Me.; and those intended for publication merely, must be post paid.

MORNING STAR.

MAHOMETANISM. NO. 2.

Mahomet recommended frequent washings and bathings to his followers. They are so very strict in observing them, that, when they travel in countries where water cannot be obtained, they use sand as a substitute rather than to omit them. They also fast often. This duty is strictly enjoined on every Mahometan, during one month in each year, when no support is allowed for the body from morning to night. These seasons are considered as very sacred, and all virtues that are performed in them are considered more meritorious than at other times. The disciples of Mahomet, like those of Moses, were forbidden to eat blood, flesh of swine, things strangled, that which died of itself, and various kinds of animals which were considered unclean. They also were prohibited from the use of wine and the practice of gaming, but those laws have since been so construed and modified by their doctors as to lay but very little restraint on any event the scrupulous and serious. Circumcision is invariably practiced by the disciples of Mahomet; yet it is not enjoined in the Koran. It is thought to be more probable that they adopted the rite from their progenitor, Ishmael, whom Abraham circumcised at thirteen years of age.

The Mahometans place great merit in the giving of alms. It was the saving of one of their early precepts, that "prayer serves us half way to God, fasting brings us to the door of his palace, and alms procure us admission." A tenth part of every individual's property is required to be expended in acts of benevolence. This obligation, however, is evaded in various ways, although one of the Mahometans have manifested splendid instances of this liberality. On two occasions one of the grandsons of the prophet gave half of his property to the needy; and a number of their monarchs have given the surplus of their revenue to the distressed.

Pilgrimage is ranked very high in the scale of good works by the devotees of this false prophet. Their principal object is the mosque at Mecca, which had been a noted temple long before the birth of Mahomet. It is finally believed by Mahometans to have been built by the patriarch Abraham, and to contain a stone which fell from paradise in the lifetime of Adam. "This stone," say they, "was taken back to paradise at the deluge, and went down again by Abraham, to place in this building. Its original color was white, but, either from the kisses of the numerous pilgrims, or from the touch of an impure woman, or on the account of the sins of mankind, it has long since become black." The Koran enjoins Mahometans, when they go on pilgrimage, to visit this temple, and kiss this singularly disgusting stone, and condition has preserved a declaration of Mahomet, that "if any of his disciples who do not perform this journey, once at least during his life, he might as well be a Christian or a Jew."—Another report of the pilgrims, is the taking of the prophet at Medina, which is also esteemed very meritorious, though not altogether so important as the visit at Mecca.

An intermediate state, the resurrection, the last judgment, the destruction of the world, and an eternal future state of rewards and punishments are doctrines which appear to have been borrowed by Mahomet from Christianity, though discolored by many disgusting additions. Two angels, according to his instruction, enter the tomb of a deceased person, and request an account of his faith. If he answers, "God is my Lord, Mahometanism my religion, and Mahomet my prophet," it is deemed sufficient to a state of felicity till the resurrection. If his answer is not orthodox, he is sentenced to punishment till the same time. They do not, however, consider the happiness or misery complete as will be after the final judgment.

Antichrist, say they, will, before the conclusion of time, appear in Syria, and will lay waste all places, except Mecca and Medina; and after a long conflict he will be destroyed himself by Jesus. After this period, Arabia will be governed by a descendant of Mahomet who will fill the earth with righteousness. His reign will be succeeded by a deep declension; but Christ will again descend to restore the natural and moral world, and establish perfect harmony in the earth. Forty years after this, the whole creation will fall back into its original chaos; then the great trumpet of the resurrec-

tion will be sounded, and a complete restoration of angels, men, and even beasts, will ensue. How wisely soever the bodies of men may be scattered they will receive a new formation, and will be united to their souls. At this momentous period the last judgment will happen, when all who did not embrace Mahometanism in their life time, will be doomed, without examination, to everlasting flames. Christians, however, will enjoy a less miserable place of abode, than Jews; and the heathens will be plunged in so still more dreadful, while the keenest punishment will be reserved for hypocrites of every religion.

Believers of every name being in this manner confined to torment which will never end, the Mahometans will next be judged. The examination will effect their actions only, not their opinions. Gabriel will hold a balance, one scale of which will be suspended over paradise and the other over hell. This scale is supposed to be sufficiently large to hold both heaven and earth. The actions of all men will be weighed in this mighty balance. The fate of each will entirely depend upon the proportion of virtue or vice in his behaviour in the world. They seem to have planned a curious way of offsetting and balancing accounts. If any individual has sinned another during his lifetime, a suitable portion of his good works will be transferred to the account of the party injured, or, if the aggressor's stock of merit is not sufficient, a part of the crimes of the person whom he has wronged, will be imputed to him. The whole company of believers will be escorted to a bridge that stretches across the abyss of misery, which is finer than a hair and sharper than a sword. All must pass over this bridge, guided by Mahomet, and walking in his footsteps, the virtuous will pass in safety, with the velocity of lightning, and reach the blissful groves of paradise, while the vicious will fall into the flames that roll below. As no infidel will ever be released from the gulph of destruction, so no Mahometan will ever be consigned to everlasting perdition. Those, therefore, to whom the passage of the bridge proved impracticable, will remain in torment for different periods. "All their crimes shall have been burnt and purged away." They will then be permitted to join their brethren in paradise. The Arabian prophet freely indulged his natural propensities in the description of the garden of bliss. "Pearls and diamonds, robes of silk, palaces of marble, dainties of gold, rich waters, artificial dainties, groves, fountains, rivers, numerous attendants, and the whole train of pomp, feasts and luxuries, but especially the constant society of never-fading beauties, seventy two of whom will be created for the gratification of the meanest believer."—are the delights with which the unallowable imagination of Mahomet has furnished his realms of endless felicity.

Mahomet, contrary to the prejudices of the east, has declared women to be both immortal and responsible. He admits that they have their portion in the resurrection, and although a large majority of them will finally be lost, yet a few will be admitted to perpetual bliss. But as their actions can never be either so important or so meritorious as those of men, their happiness will be far inferior.

Thus we have given our readers a brief, but, we believe, a correct outline of the religion founded by this artificial, base impostor. It is a mongrel system, apparently composed of detached portions of Judaism, Christianity and Paganism, well adapted to the customs, dispositions and understandings of those for whom it was designed, and studiously and ingeniously fitted to the deplorable state of corruption and decay in which the Christian world was then involved. Supported by the military and political skill of its witty founder and his successors, it spread with astonishing rapidity; but we must defer a sketch of its extraordinary progress until a future number.

From the Wesleyan-Methodist Magazine.
THE EVANGELISTS AND JOSEPHUS.

The writings of Josephus, when taken together, and as a whole, directly tend to convince us of the truth of the gospel history. No man, I think, could rise from a perusal of the latter books with the greatest tranquility in these latter with the greatest accuracy with the strictest attention to all the circumstances of the place and the times. We close the pages of Josephus with the feeling, that we have been reading of a country which, for many years before its final fall, had been the scene of miserable anarchy and confusion. Every where we meet with open acts of petty violence, or the secret workings of plots, conspiracies, and frauds;—the laws ineffectual, or very partially observed, and very wickedly administered;—oppression on the part of the rulers; amongst the people fraud, discontent, sedition, tumults, robbers infesting the very streets,

and most public places of resort, wandering about in arms, thirsting for blood no less than spoil, assembling in troops, to the dismay of the more peaceable citizens, and with difficulty put down by military force; society, in fact, out of joint. Such would be our view of the condition of Judea, as collected from Josephus. Now, let us turn to the New Testament, which, without professing to treat about Judea at all, nevertheless, by glimpses, by notices scattered, uncombined, never intended for such a purpose, actually conveys to us a very counterpart of the picture of Josephus. For instance: Let us observe the character of the parables; stories, evidently in many cases, and probably in most cases, taken from passing events, and adapted to the occasions on which they were delivered. Let us turn to the first of these scenes of disorder, of rapine, of craft, of injustice: as if such scenes were but too familiar to the experience of those to whom they were addressed! We hear of "a man going down from Jerusalem to Jericho, and falling among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." (Luke x. 30.) Of another, who planted a vineyard, and sent his servants to receive the fruits; but the husbandmen took these servants, and beat one, and killed another, and stoned another." (Matt. xxi. 33.) Of a "judge which feared not God nor regarded man," and who avenged the widow only "lest by her continual coming she should weary him" (Luke xiii. 2.) Of a steward "who was accused unto the rich man of having wasted his goods," and who, by taking further liberties with his master's property, secured himself a retreat into the houses of his lord's debtors, "when he should be put out of the stewardship." (Luke xvi. 1.) Of the coming of the Son of Man, "like that of a thief in the night," whose approach was to be watched, if the master would "not suffer his house to be broken up." (Matt. xxiv. 43.) Of a "kingdom divided against itself being brought to desolation." Of a "city or house divided against itself not being able to stand." (Matt. xii. 25.) Of the necessity of "binding the strong man" before "entering into his house and spoiling his goods." (Matt. xii. 29.) Of the folly of "laying up for ourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." (Matt. vi. 19.) Of the enemy who had maliciously sown tares amongst his neighbor's wheat, "and went his way." (Matt. xiii. 25.) Of the man who found a treasure in another's field, and cunningly sold all that he had, and "thought that field." (Matt. xiii. 44.) These instances may suffice.

Neither is it to the parables only, that we must look for our proofs. Many historical incidents in the Gospels and Acts speak the same language. Thus, when Christ would "have entered into a village of the Samaritans," they would not receive him; upon which his disciples James and John, who, no doubt, partook in the temper of the times, proposed that "fire should be commanded to come down from heaven and consume them." (Luke ix. 52.) Again, when Christ had offended the people of Nazareth by his preaching, they made no scruple of "rising up and thrusting him out of the city, and leading him unto the brow of the hill whereon the city was built, that they might cast him down headlong." (Luke iv. 19.) And on another occasion, after he had been speaking in the temple at Jerusalem, "the Jews took up stones to stone him, but he escaped out of their hands" (John x. 31.) Again, we are told, of certain "Galileans whose blood Pilate had mingled with their sacrifices." (Luke xiii. 1.) And when our Lord was at last seized, it was by "a great multitude with swords and staves." (Matt. xxvi. 47.) as in a country where nothing but brute force could avail to carry a warrant into execution. So again, Barabbas, whom the Jews would have released instead of Jesus, was one "who lay bound with them that had made insurrection with him, who had committed murder in the insurrection." (Mark xv. 7.) And when he was at length crucified, it was between two thieves. Let us now turn to some somewhat further, and we shall discover no amendment, but rather the contrary; as we learn from Josephus was the case on the nearer approach to the breaking out of the war. Thus Stephen is tumultuously stoned to death. (Acts vii. 58.) And "Saul made havoc of the church, entering into every house, and taking men and women, committed them to prison." (Acts viii. 3.) But when Saul's own time came, that he should be persecuted, what a continued scene of violence, and outrage is presented to us! Turn we to the twenty-first, twenty-second, and twenty-third chapters of the Acts of the Apostles. It

might be Josephus that is speaking in them. Paul, on his coming to Jerusalem, is obliged to have recourse to a stratagem to conciliate the people, because "the multitude would needs come together, for they would hear that he was come." Still it was in vain. A hue and cry is raised against him by a few persons who had known him in Asia; and forthwith "all the city is moved, and the people run together, and take Paul, and draw him out of the temple." The Roman garrison gets under arms, and hastens to rescue Paul; but still it is useful that he be "borne of the soldiers for the violence of the people." He makes his defence. "They, however," cry out, and cast off their clothes, and throw dust in the air." He is brought before the council, and the High Priest commands them that stand by him to strike him on the mouth." He now, with much dexterity, divides his enemies, by declaring himself a Pharisee, and a believer in the resurrection. This was enough to set them again by the ears; for then there arose a dissension between the Pharisees and Sadducees; and such was his fury, that "the Captain, fearing lest Paul should be pulled in pieces by them, commanded his soldiers to go down and take him by force from among them." No sooner is he rescued from the multitude, than forty persons or more, "bind themselves by a curse to kill him," when he should be next brought before the council. Intelligence of this plot, however, is conveyed to the captain of the guard, who determines to send him to Casarea, to Felix the Governor. The escort necessary to attend this single prisoner to his place of destination, is no less than four hundred and seventy men, horse and foot; and as a further measure of safety and precaution, they are ordered to set out at the third hour of the night. All these things are in strict agreement with the state of Judea as it is represented by Josephus. And it might be added, that, independently of such consideration, an argument for the truth of the Gospels and Acts results from the harmony which prevails throughout them all.

But further, a perusal of the writings of Josephus leaves another impression upon our minds;—that there was very considerable intercourse between Judea and Rome. To Rome we find causes and litigations very constantly referred. Thither are the Jews perpetually resorting in search of titles and offices. There it is that they make known their grievances, explain their errors, supplicate pardons, set forth their claims to favor, and return their thanks to the Emperor for his waiting passages in the New Testament, which would lead us to the same conclusion; rather however, casually, by allusion, by an expression incidentally presenting itself, than by any direct communication on the subject. Hence we may discover, for instance, the propriety of that phrase so often occurring in the parables, and elsewhere, of men going for various purposes, "into a far country."

Thus we read, that "the Son of man is as a man taking a journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch." (Mark xiii. 34.) And again, that "a certain nobleman went into a far country to receive for himself a kingdom and to return." (Luke xiv. 12.) And again, that the prodigal son "gathered all together, and there was his journey into a far country, and there wasted his substance in riotous living." (Luke xv. 13.) And again, that "a certain householder planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country." (Matt. xxi. 33.) Moreover, it is probable that this political relationship of Judea to Rome, the seat of government, from whence all the honors and painful posts were distributed, suggested the use of those metaphors, which abound in the New Testament, of "the kingdom of heaven," of "seeking the kingdom of heaven," of "giving the kingdom of heaven," and the like. It is thus to affirm to us, that such allusions, and such figures of speech, would very naturally present themselves to a teacher situated as the Gospel represents Christ to have been; and therefore to prove that such representation is the truth.—Blam'd's *Veracity of the Gospels and Acts of the Apostles*.

BENEVOLENCE OF GOD.

In turning over the sacred books, we find them full of various information concerning the interest which God hath taken in man from the very first, and the schemes he has contrived, not to meliorate our state, the desire he hath to contribute to our present happiness, and the views he hath of our future. He presents

himself as our father, who first breathed into our nostrils the breath of life, and ever since has nourished and brought us up like children. He declares himself to have prepared the earth for our habitation; and for our sakes to have made its womb teem with various food, with beauty and with life. For our sakes he garnished no less the heavens, and created the whole host of them with the breath of his mouth, bringing the sun forth from his chamber every morning with the joy of a bridegroom, and a giant's strength, to shed his peaceful light over the face of creation, and draw blooming life from the bosom of the earth. From him also was derived the wonderful workmanship of our frames—the eye, in whose orb of beauty is perilled the whole orb of heaven and of earth, for the mind to pursue, and know, and possess, and rejoice over, even as if the whole universe were but a chamber in whose vocal chambers are entertained harmonious numbers, the melody of rejoicing nature, the welcomes and salutations of friends, the whisperings of love, the voices of parents and children, with all the sweetness and the power that dwell upon the tongue of man. His also is the gift of a bleeding heart, flooding all the hidden recesses of the human frame with the tide of life—the cunning of the hand, whose workmanship turns rude and raw materials to such pleasant forms, and whose voice—his own whole vital frame of man, which is a world of wonders within itself, a world of bounty and if rightly used, a world of the finest enjoyments. His also are the mysteries of the soul within—the judgment, which weighs in a balance all our contending thoughts, extracting wisdom out of folly, and extracting order from confusion; the memory, recorder of the soul, in whose books are recorded the accidents of the changing world, the fluctuating moods of the mind itself, favor, the eye of the soul, which scans the heavens and circles round the verge and circuits of all possible existence; hope, the purveyor of happiness, which pines the hidden future with brighter forms and happier incidents than ever possessed the present offering to the soul, the foretaste of every joy; affection, the nurse of joy, whose full bosom can cherish a thousand objects without being impoverished, but rather replenished; a store house inexhaustible towards the brotherhood, and a storehouse of his earth, as the storehouse of God is inexhaustible to the universal world; and conscience, the arbitrator of the soul, and touchstone of the evil and of the good, whose voice within our breast is the echo of the voice of God. These, all these, whose varied action and movement constitute the mass of thought, the mystery of life, the continuous chain of being—God hath given to know that we hold of his hand, and during his pleasure, and out of the fulness of his care.

He that believeth hath the witness in himself.—To have the witness in ourselves is to have the truths that are declared in the Scriptures revealed in our hearts. This brings an experimental conviction which may be safely demonstrated, "that we have received the grace of God in truth." A man born blind may believe that the sun is bright upon the testimony of another, but if he should obtain his sight, he would have the witness in himself. Believing springs from a sense and knowledge of the truth of the gospel, and whosoever hath this spiritual perception is a believer. He has the witness in himself. He has received the Spirit; his understanding is enlightened, whereby he sees things to be as they are described in the word of God, respecting his own state by sin, and the utter impossibility of his obtaining relief by any other means than those proposed in the gospel. These things are hidden from us by nature. He has received the blood. The knowledge of sin and its demerits, if alone would drive us to despair, but by the same light of the Spirit, Jesus is apprehended as a suitable and all-sufficient Saviour. All that is declared concerning his person, offices, love, sufferings, and obedience, is understood and approved. Here the wounded and weary souls find healing and rest. Then the apostles' language is adopted, "Yes, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He has likewise received the water, the consideration of the fact of election. To a believer all that the Scripture teaches concerning the nature, beauty, and necessity of holiness, as a living principle in the heart, carries conviction and evidence. A deliverance from the power as well as from the guilt of sin, appears to be an important and essential part of salvation. He sees his original and his proper happiness, that nothing less than communion with God and conformity to him is worth his pursuit. And therefore he can say, "I will not thrust thee forth, I delight in the face of God; after the inward man." In a word, his judgment and his choice are formed upon a new spiritual taste, derived from the written word, and correspondent with it, as the musical ear is adapted to relish harmony, so that what God has forbidden appears hateful; what he has commanded necessary; what he has promised desirable; what he has revealed glorious. Whoever

has these perceptions, has the witness in himself that he has been taught of God, and believes in his Son.—*Newton.*

Dr. Payson's message to young men preparing for the ministry.—"What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your own thoughts and feelings, what care, what caution would you exercise in the selection? Now this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe every day and every hour by your instructions, by your spirit, or by your example, something which will remain and be exhibited for or against you at the judgment day."

LIMERICK: WEDNESDAY, SEPTEMBER 3.

"For I could wish myself accused from Christ for my brethren, my kinsmen according to the flesh. Rom. ix. 3.

From the above expression of the apostle, the conclusion is drawn by many that he conveyed the idea that he would willingly be damned eternally could that be the means of effecting the everlasting salvation of his brethren, his kinsmen according to the flesh. The idea is also inferred that a sinner previous to being saved must be willing to be damned, else he cannot obtain mercy and pardon from the hand of an offended God. However sincere and honest those may be we cannot conform our present views to their ideas. Because 1st. We trust that by the light of Divine truth we have been convinced that we were sinners, justly exposed to the wrath of God, and that had we been cast off, God would have been just, and his throne would have been a white throne, and that the scepter of his Kingdom would have been a right scepter; but we cannot be sensible that we ever felt willing to be doomed to everlasting pain; yet nevertheless we entertain a lively hope that God, for Christ's sake, not for works of righteousness which we have done, has pardoned our sins, and shed abroad his love in our hearts. 2d. The scriptures, which are able to make us wise unto salvation, no where affirm, that such a preparation of mind, as to become willing to be damned, is required of the truly penitent soul, who is seeking the Lord. Although the way to life is straight and narrow, we cannot conceive it leads in this direction. 3. The inspired writings instruct the inquiring mind that a pardon of sin, deliverance from death, that peace which is peculiar to believers, and finally the everlasting kingdom of immortality are to be sought by humiliation, repentance, confession, prayer, vigilance and perseverance. (The publican cried loud because he felt he was a sinner. The leper came kneeling to Jesus, saying, Lord if thou wilt thou canst make me clean. The thief on the cross prayed, Lord remember me when thou comest into thy kingdom. A sinner Paul, said, Lord, what wilt thou have me to do? If a sinner is brought to see that in consequence of his crimes he deserves everlasting punishment, and is willing to receive his rewards, he is damned, his anxiety and desire for mercy and salvation will be entirely removed as a matter of course. In this case there would be no more occasion of praying, which, we think, does not coincide with the experience and feelings of a broken heart and a contrite spirit. 4. To suppose that the sinner is sentimentally and amorously willing to be damned, is to suppose that he is submitting to more than God himself requires. The Lord Jesus does not require such a submission; for he has sworn that he does not take pleasure in the death of the wicked, but that he would turn and live. It is too much to suppose that a sinner under the influence of the Divine spirit should take pleasure in his eternal death, (which would be the case if he was willing to be damned, for a person may take pleasure in having their will satisfied,) when the very being which causes that spirit to move upon him, does not himself delight in his death.

With respect to the idea which the apostle conveys in the above passages, approved commentators differ, though not very essentially. They agree, however, that in the expression "I could wish that myself were accused from Christ," he had not the least allusion to a future state, but that whatever he might be willing to suffer for his brethren, his kinsmen according to the flesh," was spoken in relation to this life.

By his brethren, his kinsmen according to the flesh, Paul meant the Jewish nation, who at that time was an anathema, cursed. As a nation they were devoted to destruction. It seems that this zealous apostle entered into a very feeling state of their condition as a people. To express his affection for them, and his wish for their prosperity and happiness, he appears to convey the idea that, he could wish, if he could thereby be the means of saving them from it, to become an anathema, enter into the same sufferings they were experiencing, or be devoted to destruction himself, in their stead. (Our readers will keep in view that there may be a deprivation of privileges and personal enjoyments, and even the destruction of the body, as a just judgment and righteous affliction, while the soul may be saved.) Or to express a similar idea in the words of another: "that the apostle could be reconciled that Christ should give him up to such calamities as those to which the Jewish people were doomed for rejecting him, so that they could be

centered in one person, he would be willing they should unite in him, could he thereby be a means of saving his countrymen." We will give a quotation from Dr. Doddridge, which does not contradict our own views on the subject, nor the idea just quoted: "I could even wish that Christ subjected himself to the cross, that he might deliver us from it, so myself, likewise, were made an anathema after his example; like him exposed to all the execrations of an enraged people, and to the infamous and accursed death of crucifixion itself, for the sake of my brethren, &c. that they might thereby be delivered from the guilt they have brought upon their own heads, and become entitled to the forfeited and rejected blessings of the Messiah's kingdom."

We have been favored with a letter from Rev. John G. Pike of England, dated at Derby, July 8, 1828. This letter is mostly of a business nature, but it concludes by giving us good news relative to the Redeemer's kingdom on the other side of the Atlantic.

He informs us that many churches in the General Baptist Connection are flourishing. In Derby, the place where he resides, 80 have been baptized within a period of two years. At Loughborough 62 during the year ending June last—and several of the neighboring churches have had an addition each of from 30 to 50 in the same period.

Their Foreign Mission is very promising, and every year is becoming more interesting and useful. He expresses a great desire, that we as a people should feel interested in the cause of Foreign Missions. "Think," says he, "of the Heathen. Bad as the state of our countrymen is, yet light is with in their reach, but the Heathen by millions grope in darkness, and if they wish for instruction have none to teach them. With us a few years ago a mission was esteemed a well impracticable scheme; yet God has shown it was not so." He closes by expressing his regard for his American brethren.

Christian Advocate and Journal and Zion's Herald—Arrangements have been made by the trustees of the Wesleyan Academy, managers of Zion's Herald, and the Agents of the general book concern of the Methodist Episcopal Church, publishers of the Christian Advocate and Journal, to unite their papers. Zion's Herald, with all its interest and subscribers, is therefore transferred to the establishment of the Advocate and Journal, and this paper will hereafter appear under the title at the head of this article. We believe that all the papers heretofore published in the Methodist Connection in the United States are now concentrated in one. The patronage must, of course, be extensive.

DEDICATION

We are directed by Eld. Park of Prospect to give notice that the Free meeting-house, now being held in the South Free Will Baptist church in that town, will be dedicated by appropriate religious exercises to the service of the great Head of the church, on Saturday the 20th day of the present month. Services to commence at ten of the clock in the forenoon, at which time and place the Mountville Q. M. will also convene. The business of the Q. M. to be attended to after the Dedication, in the afternoon of the same day. Elders' Conference to be in session Friday next preceding, at 10 o'clock in the forenoon.

We are informed in a letter from Br. Wm. L. Carlton, dated August 18, that a work of Divine power has recently commenced in Sebec. The church, which was in a dilapidated state with respect to religion, has experienced a revival, and some instances of the conversion of sinners have been witnessed.

Caleb Hodson Esq. of Gorham is Agent for the State.

PARSONSFIELD QUARTERLY MEETING.

The August term of this Q. M. was held at Wells, 20th and 21st ult. The meeting was numerously attended, and it was opened by prayer and prayer by At-A-God. Eld. S. Burbank was appointed to preside. After which the reports of the several churches were intended to.

Church in Brownfield reports that it is a good season in general with them. Gospel order and discipline kept up. No. of members 53. Church in Hiram no report. Parsonsfeld and Cornish church reports that love and union continue among them. No. 84. 1st and 2nd churches in Ellingsburg no report. 1st and 2nd churches in Ossipee no report. Church in Wakefield, though few in number, are well engaged in their minds, and are in love and union. No. 8. 1st Church in Shapleigh in good standing, steadfast in the faith; some lately returned home again to their father's house. A good prospect of reformation; many inquiring to know what they must do to be saved, 1 added. Church in Newfield, generally steadfast in the faith; the brethren are becoming more engaged; two lately converted, and some appearing for a revival. Parsonsfeld churches report that they are not enough engaged. Some prospects of a revival; 7 have been added since the last Q. M. and a few others have been hopefully converted. Ch. in Limerick reports that the brethren are steadfast, and a time of refreshing from the presence of the Lord, and has been for twelve months past. Church in Linington,

well engaged, love and union prevail, and it is a time of reformation, a goodly number converted, twenty-two added since the last Q. M. whole number 213. Church in Waterborough reports that it is a time of prosperity, the reformation has been gradually increasing for 9 months; 30 have been added, whole No. 144. 1st Church in Hollis rather low, but striving for life, general union, No. 38. 2nd Church in Hollis, some trials, but in general a good union, and a general steadfastness. No. of members, 64. Church in Biddeford, good union, and well engaged in the cause of Christ, 3 added since the last Q. M. No. 14. Church in Sebago, report by Eld. Stevens, that they were in love and union. 2nd Church in Shapleigh, this church was organized since the last Q. M. and consists of 10 members, but the Lord has prospered them, twenty have been added. Whole No. is 50. Church in Wells, report that it is rather a low time. Public meetings well attended, but Conference meetings too much neglected, but hope for better times. Eld. James Sawyer reported that there has been a revival in the town of Porter, and 50 or upwards converted, and that he has baptized 21, and the work was spreading into other towns. A church of 21 members, and they made application to be received into the Q. M. Voted to receive them. The meeting of business was then adjourned till 9 o'clock to morrow morning.

In the afternoon Eld. Jeremiah Bullock delivered a sermon from the 84th Psalm, 11th verse, which was followed by exhortations, all of which were calculated, we trust, to do good. Meetings were held in various places in the evening.

At the 21st, met agreeably to adjournment to finish the business, which was to supply destitute churches with preaching before the next Q. M.

Parsonsfeld and Cornish, Eld. James Emery.

Eld. James Sawyer and J. Stevens were appointed to visit and preach to the church in Hiram and Sebago.

Eld. James Sawyer was appointed to visit and preach to the church in Brownfield.

Elders Jeremiah Bullock, H. Goodwin and J. Gray were appointed to visit and preach to the church in Newfield.

Appointed Elders Henry Holbs, Samuel Burbank and Jeremiah Bullock messengers to the yearly meeting next to be held in Parsonsfeld, 3d Saturday in September next. Henry Holbs, Clerk.

Revival in Cincinnati, Ohio.—The Festival which is conducted by two of the pastors of Presbyterian churches in Cincinnati, confirms the accounts which we have taken from other papers respecting the revival there. It adds the following:—

"During two weeks, ending the 16th July, not less than five hundred persons have been added to the Methodist, Baptist and Presbyterian churches in this city, on a profession of their faith in the Lord Jesus Christ. Among these are to be found the rich, the poor, the learned, the ignorant, the young, the devout moralist, and the vituperator, the man who never spoke against the Bible, and the reviling infidel.

They have all come with one confession—'We are unworthy miserable sinners.' All with one profession—'We believe that the Lord Jesus Christ is the only Saviour.' All with one declaration; 'I will forsake all and pursue and please you, and by the grace of God, will go with his people in doing good.'

Manchester, Mass.—An early fruit of the revival in this place, was an old man of 73 years—a sailor, whose life, to use his own language, had been thrown away. He had very rarely attended public worship, but had never been present at a religious conference in his life; during his confinement and at the time of his conversion, he was confined to his room with the psalm, he had no intercourse whatever with persons under the operations of the Spirit, he did not even know that there was a revival of religion in the place. But this man, when brought to a knowledge of the truth, then the eyes of his understanding were enlightened, and the love of God shed abroad in his heart, exhibited an entire uniformity in all his feelings, views and conduct, and with others who were brought to mingle in the work. He loved the society and conversation of Christians, he longed for the house of God, and talked much of the comfort which those enjoyed who could attend the meetings for prayer and religious instruction. In short, like all others who are really born into the kingdom, he became as a little child. To account for all this, in any other way, than from the special and extraordinary teachings of the Holy Spirit, requires, I confess, a knowledge of the human mind to which we are all so much strangers.

The revival in Manchester commenced in July, 1827. In January following, 75 persons, principally the fruits of the work, were admitted to the communion of the church. Boston Recorder.

There was a very destructive hail storm in West moreland county, Va. on the afternoon of the 4th inst. Much injury was done to the crops and cotton, and much grass broken.

POETRY.

PEACE OF MIND.

Come, heavenly peace of mind,
Descend into my breast;
For thee I long have pined,
Oh! give my spirit rest.
For thou canst chase the fiend, Dispel,
And smother the madd'ning boom of rage.

Say, where's thy dwelling place?
In the retreat I'd fain retire;
O! I would to my embrace,
And be a guest with me;
Dispel the cares that now oppress,
And make my bosom thus abate.

I've sought thee long, in vain,
And panted for thy smile;
For thou canst ease my pain,
And all my woes beguile;
And wilt thou, headless, pass me by,
And leave me in despair to die?

The greatest circles round
Are dull, and blank to me;
I feel a grief profound,
Amidst their revelry;
And though I bear in them a part,
The anguish still is at my heart.

And of, chastened, I turn
To solitude and seclusion;
I still am doomed to mourn—
My grief is unassuaged;
Ah! 'twere prolong the plaintive strain,
Where echo only mocks my pain!

I've dreams that gently flow
The peaceful vale among,
And grieve that only know
The melody of song;
The sweet storm can never control,
Nor breathe their influence o'er my soul!

'T was thus my spirit sighed,
And poured its plaintive wail;
When lo! a voice replied,
"Oh! live in every tone;
"The loon you seek, no more to grieve,
Then, mortimer, look to me and live!"

It was the voice who hung
Upon the accused tree,
Whose spirit then was winged
With keenest glee;
The anxious woe, no more to fear them yet—
Mortimer! I never can forget!

I looked, and felt relief
And life in every gaze;
Then joy succeeded grief,
And calm and happy days;
I smile like clouds in my plum away,
And turned my midnight into day.

His heavenly peace of mind
Thy dwelling place secure
No mortal e'er can find,
In all this earthly scene;
I sought in vain the gift to find,
Till Faith in Jesus made me true.

REV. THOMAS RUTLEDGE.

From the *Evangelical Magazine*.

MORNING HYMN.

O blessed be thy God, for the light of the morning,
What I have seen, and nature awakes;
More blessed for those beams which the spirit
transforming,
Shall guide to the dawn of a superior day.
And blessed be the goodness that added my sleep-
ing;

Nay more—that bestowed his helms of repose;
That shielded my heart from occasion of weeping,
And waked recollection of him who'll come;
What though he delay, his expected appearing;
Believing we joyfully enter his rest.
For morning in morning we're slowly nearing,
The object of hope, and the joy of the blessed.

1837.

MISCELLANY.

SUMMER EXHIBITS EMULES OF DEATH.

When we walked a few weeks ago in our gardens, we were surrounded by beautiful and pleasing objects, and every thing inspired serene delight. But at present the prospect becomes less agreeable daily, or at least more uniform. The greater part of the flowers which adorned the gardens have disappeared, and we see only their weak remains, which just serve to recall to our mind the charming scene which we enjoyed a few months ago. These revolutions in nature are very instructive. There is a time of life in which we have all the charms of spring; we are then admired and loved; and the most excellent fruit is expected from us. But how often is this expectation disappointed! The blossoms fall off before they had been well expanded; sickness robs us of our charms; and a premature death blights all our expectations.

We observe the spring flowers, which last summer were there then in a few hours. A striking emblem of death! Scarcely a day passes, in which we do not hear of persons snatched away by sudden death when they least expected it—but God has an infinity of means to put an end to our lives. It is true, that habit renders us almost indifferent about the deaths of so many of our fellow citizens who are suddenly cut down; and it is not less true, that the days of man are as the grass; he flourisheth as a flower of the field; but the dew is laid upon him and he is gone, and the place that knew him, knows him no more.

We have now reached that season in which we endeavor to screen ourselves from the scorching heat of the sun, and seek the cool shade of the grove. But are not these retreats well calculated to make us reflect on the silence and darkness of the tomb? There we shall find rest, after having borne all the fatigue and heat of the day of life.

The morrow prepares to cut down his corn. The scythe brings down the stalks on the right hand and left, and leaves the

fields empty and desert behind it. This should remind us of our own fate. All flesh is as grass; and the glory and duration of human life as the flower of the field. Man flourisheth awhile, and is then cut down, when the Lord of the harvest has given his command.

Even the bees teach this truth. When we reflect on the activity and industry with which they collect and prepare their honey, we should learn to lay up treasures of wisdom and goodness betimes, which may be a comfort to us in our old age, and at the hour of our death. In a little time the husbandman will unite to collect the fruits of the earth; and deposit them in their granaries. These days of harvest are the most solemn, and the most important of all the days in the year. But, O my God! how solemn will that great day be, when the Creator himself shall collect the harvest! When all the dead shall rise out of their graves; when the Supreme Judge shall say to the angels, "gather the tares into bundles to be burnt, but gather the wheat into my garner." On that day joy may be the delicious meditate on this day of harvest! Here, he goeth forth weeping, bearing precious seed, but he shall doubtless come again with rejoicing bringing his sheaves with him.

These are not the only emblems of death which nature furnishes; but they are the most striking. Every person who considers them, should look upon them as pictures of the shortness and frailty of human life; and we need not be afraid of having that comfort which is so natural to us in summer, assumed by such reflections as these. Meditations on death are the best means of farther embellishing this happy season; and of rendering it still more agreeable. When we contemplate death in its true light, far from considering it as the enemy of our pleasure, we shall acknowledge that the idea of death ennobles and increases our happiness. Would we run into imprudent excesses in those summer days, if the thought of death were present to our minds? Would we abuse the gifts which God grants, if we remembered that the hour must come in which we shall give an account of our stewardship? Would the blessing of this life corrupt or enslave our hearts, if we often considered that the fashion of this world passeth away? Would the burden which we have to carry during the heat of the day, and the sufferings to which we are exposed, excite murmurs, if we considered that the evening would come and bring us refreshment and rest? Would we imagine that our chief good consisted in the enjoyment of this world and its pleasures, if we accustomed ourselves to think that a better world and more dignified pleasures, might one day be our happy lot?

EFFECTS OF CHRISTIAN KINDNESS IN A PRISON.

An old and hardened offender, who had suffered severely at New Gate, and came to Weathersfield mad against the whole human race, and whose proud spirit the most severe punishment could not tame, was humbled and rendered obedient and docile by kindness. He had caused much trouble to the overseers by his frequent and daring attempts to escape, in one of which he very severely wounded his hand. The wound was dressed by the surgeon, and he locked up in his cell. At 12 o'clock, the warden, like the good Samaritan, bearing wine and oil, entered his cell. The wretched man, racked with pain, and his eyes swollen with rage, was kindly addressed, the state of his hand inquired into, and relief offered. The features of his face relaxed, and he started from his prison; and he inquired what his treatment meant, when he expected nothing but cold iron and the lash. Mr. Pillsbury replied, "Because you are a fallen fellow-creature like myself, accountable to the same God, and going with me to the same judgment," and other words of like import. All the terrors of New Gate had not conquered him. This did. And he has since been ranked among the most orderly and industrious in the prison. Mr. P. was once asked how he could govern so many men who were started from him by his rendering them so obedient, cheerful and comparatively happy. He replied, holding up a Bible, "I govern them with this." Here is the secret of the excellence of our new prison, and its fruit is apparent. A minister belonging to Weathersfield, assured us a few days since, that in the judgment of charity, not less than twenty or twenty-five of these heretofore desperate characters have been not only won over to duty by the kindness they receive, but subdued in the tempers of their hearts by the spirit of the gospel.

Litchfield Post.

A course of virtue, innocence and piety, is superior to all the luxury and grandeur, by which the greatest libertines ever proposed to gratify their desires; for then the soul is still enlarged, by grasping at the enjoyments of eternal bliss. The mind, retiring calmly into itself, finds its capacities formed for infinite objects and desires, that stretch themselves beyond the limits of this creation, in search of the great original of life and pleasure.

Death can never be indifferent till man is assured, which none was ever yet, that, with his breath, his being passed into nothing. Whether his hopes and fears stirred by the chart and compass of a formal creed, or drift along the shoreless sea of faithless conjecture, a possible eternity of bliss or bale can never be indifferent. The idea of extinction is not terrible, simply because man cannot form such an idea at all. Let him try as long as he will—let him negative every conceivable and conceivable form of natural existence—he is as far from having exhausted the infinitude of possibility. Imagination will continually produce the line of consciousness through limitless darkness. Many are the devices of fancy to relieve the soul from the dead weight of unaided nothing. Some crave a senseless duration in dry bone, or sepulchral ashes, or ghastly mummies, or rather than not to be, would dwell in the cold construction of the grave, or the damp, hollow solitude of the charnel house. Some conceive a life in others' breath, an everlasting flame, and listen delighted to the imaginary voice of unborn ages. Some secure a permanence in their works, their country, their posterity; and yet, neither the protracted dissolution of the carcass, nor the ceaseless tradition of renown, nor a line of progeny stretched to the rack of doom, can add an instant to the brief existence of the conscious being. Our fathers held a more palpable phantom—a dream of grosser substance—that the soul, the self, the personal identity, only shifted its tenement, and subsisted by perpetual change.

THE WHITE BEAR OF THE UNITED STATES.

The white bear is the only wild beast of these regions that is dangerous. He almost always attacks the traveller, and when hungry never fails to do so. One of these animals, last year, rushed into the canoe of two *Houbrutes*, while they were resting near the bank, and seizing one of them, dragged him into the forest, while the other, whose musket had become wet, was totally disabled from following after him. Fortunately, however, a party of Indians were hunting near the spot, who ran to his assistance, and killed the bear while grasping his prey. The unfortunate man was merely wounded, and gave the recital of the circumstance himself, and likewise sold me the animal's skin. The black bear, on the contrary, is extremely timid, and always on the approach of man betakes itself to flight. Next to the buffalo is the most valuable of all animals to the Indians. Its skin, its flesh, its fat, its tendons, even its nails and its claws are all convertible to purposes of utility.

Nature has distinguished this animal by peculiar characters. He feeds entirely on fruits during summer and autumn, and it is at those seasons that the Indians go in search of him in places where fruits are abundant, and destroy him. When the cold weather commences he proceeds to hide himself in the hollow of some tree, or in a hole which he digs for himself in the earth. Here he remains completely motionless, apparently under the influence of a sound sleep, for the whole of the winter. He sustains himself by sucking his paws, from which the fat with which his body is covered seems to pass for his nourishment. The Indians discover his abode sometimes by means of dogs which scent him, sometimes by the place which his breathing marks in the snow, and they destroy him without his making the least resistance or even motion, so that a single pike or lance is sufficient for the purpose. In the spring, the season when he quits his den, he in the most expert manner to regain possession of his life. He is of those porters which have remained suspended or paralyzed during the winter. He cleanses himself by purgative diuretic simples, which nature points out to him with more clearness than they are indicated by our physicians and botanists. As, however, so long an abstinence, and this succeeding purgation, must necessarily have weakened his stomach, and it consequently necessary for him to follow a light regimen, he commences with fish. The manner of his catching his prey is truly extraordinary. Sitting in his hind paws on the bank of a river or a lake, he continues so perfectly motionless that he might be mistaken for a burnt trunk of some tree, which frequently deceives even the keen and practised eye of an Indian himself. With his right paw he seizes with incredible celerity and skill the fish which unsuspectingly pass under his eyes, and throws them on the bank. When he has obtained a plentiful supply for his table, he regales himself on a portion of it, and conceals the remainder so that he may have recourse to it, as appetite serves, during the day; he appears perfectly to know that morning and evening are the only times for fishing. He afterwards proceeds to a more substantial fare, to the flesh of beasts which he hunts or finds dead, and at length he returns to his diet of fruits. Thus, at successive periods of the year, he is a *pacivorous*, *carnivorous*, and *frugivorous* animal.—*Herrin's Pilgrimage*.

Society in Guatemala.—The prospect becomes dark to the eye of the philanthropist

and the christian, when viewed in connection with the state of public morals. With a lazzaroni in rags and filth, a colored population drunken and revengeful, her females licentious and her males shameless, Guatemala ranks as a true child of that accursed city which still remains as a living monument of the fulfillment of prophecy and of the forbearance of God, "the hold of every foul spirit, the cage of every unclean and hateful bird."

To this census there are many exceptions, but they are not sufficiently numerous to render such a description as a whole unjust. The pure and simple sweets of domestic life are here exchanged for the feverish joys of a dissipated hour; and the peaceful home of love is converted into a theatre of mutual accusations and recriminations.

Among the lower orders, this loose and vicious life leads to excesses, which, unrestrained by a vigilant police, produce the most melancholy consequences. The men generally carry a large knife stuck in their belt against the back, and the women a similar one fastened in the garter of the stocking. These on every trifling occasion, they draw, and the result is often fatal. Not a day passes in which some one or other does not stain his hands in the blood of his fellow-creature. On feast days and on Sundays, the average number killed is from four to five. From the number admitted into the hospital of St. Juan de Dios, it appears that in the year 1827, near 1500 were stabbed in drunken quarrels, of whom from 9 to 400 died.—*Dani's Travels in Central America*.

Temperance Department.

From the *Berkshire American*.

"THESE MEN ARE FULL OF NEW WINE."

In discoursing on this subject, we shall take the liberty of substituting the words *ardent spirits*, in the place of 'new wine'; and ardent spirits we shall consider as including all those strong waters that have a tendency to banish reason, destroy health, ruin property, and make a swill-bowl of human flesh.

Do you see that man with his gait unsteady, his hand trembling, his face glowing like a sheet of flame, his breath hot as a furnace, his tongue boggling at small words, and as it were covered with a mitten, his head full of confusion and his eyes full of rheum, his strength impaired and his thirst perpetual—that man is full of ardent spirits.

Do you see that man of law, often at the tavern and seldom at his office, who prefers brandy to Blackstone, and punch to pleading, whose practice is principally at the bar of 'mine host,' and whose course prove ruinous to his own efforts and those of his clients—that man is full of ardent spirits.

Do you see that man of physic, his saddle-girths filled with jugs instead of drugs, his horse standing all night at the tavern and feeding on post-meat instead of oats, who deals out opium for a cathartic and jalep for an anodyne, whose very appearance is a perpetual emetic, and whose breath is stronger than his medicines—that man is full of ardent spirits.

Do you see that man of divinity, whose face blushes with brandy and not for the sins of the people, whose conversation in the world breathes of rum more than of heaven, whose ways, though he directs others in the straight path, are more devils than a Virginia fence, who, though he cautions others not to fall, often stumbles himself—that man, although a divine, gives strong suspicions of being full of ardent spirits.

Do you see that mechanic, who is every where but in the shop, who supplies his customers with promises instead of work, whose tools are out of order and whose stock has run down his throat, whose eyes are red with drink and not with working o' nights, who prefers a seat at a tavern to a bench in his shop, who mars his customers' work instead of making it—that man's principal desire is to be full of ardent spirits.

Do you see that laborer, looking for work, and praying devoutly that he may not find it, his coat hanging in strings and his breeches unbuttoned and ragged, who would sooner labor for whiskey at the rate of fourpence a day than work for cash at good wages, who carries home a bottle of blue ruin for the ruin of his family, who beats his wife and starves his children—that worthless being is full of ardent spirits.

Finally, do you see that pot-volant fellow, who being constantly but with liquor takes fire on the slightest occasion, who always in a brawl is ready to draw his fist at a moment's warning, who has generally on his hand a case or two of assault and battery, with a black eye and bloody nose as principal witnesses—that fellow gives unquestionable evidence that he is full of ardent spirits.