

MORNING STAR.

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MORNING STAR.

For the Morning Star.

ON THE RIGHTS OF THE TIMES. A SENATOR, delivered at Hopkinton, N. H., on the 24th of April, 1893. By ARTHUR CANNON, of the Free-Press.

MATTHEW 18: 2.

"He answered and said unto them, when it is raining, ye say it will be fair to-morrow. For the sky is red. And in the morning, it will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but ye cannot discern the signs of the times." Every word and action in the life of our blessed Lord, as set forth by the sacred historians, speak volumes of instruction. For the aptitude of his intellect, as well as the peculiar fitness of his temper, people of all dispositions flocked to him to hear this new teacher, who discoursed to them in a manner peculiarly calculated to draw forth universal attention. His instructions were always to the point; suited to the capacities, desires or defects of his hearers, according to the measure which induced them to listen. Upon his ministry. Even those who at length opposed him, allowed that he was Master of the sciences, "for he taught as one having authority, and not as the scribes." He was also a discernor of the thoughts and intents of the heart; so that in no respects was he wanting qualifications, either to instruct the ignorant, or to disclose the very secrets of the hearts of those who visited him for hypocritical purposes. They found as the result of their interviews, "that all things were open to the view of Him whom they had to do."

Let us be the subtlety of their own hearts, the Pharisees and Sadducees, who were united in opposing our Saviour in his ministry, notwithstanding their aversion toward each other in other respects, came to him expressing a desire that he might show them a sign from heaven, so that they might have no further doubt respecting the reality of his Messiahship, or of the truth of the doctrine which he was successfully preaching. Knowing what were their motives, that they were plotting mischievous schemes to ruin him, and the religion that he was propagating; and knowing they were still-locked, not willing to receive any evidence whatever, unless it corresponded with their own mistaken views, he replied by referring to a maxim very commonly expressed on opposite sides of the Atlantic. "When it is raining, ye say it will be fair to-morrow. For the sky is red. And in the morning, it will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but ye cannot discern the signs of the times." A wicked and malicious generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And He left them and departed." Thus they purchased at a dear rate the violation of the rules of propriety; but nothing more. The answer was pointed upon them, that was needed to expose their hypocrisy.

I may be a little more explicit in the elucidation of this subject. The meaning of our Lord appears to be this: The Jews, particularly those of them who were denominated Pharisees and Sadducees, were very strenuous in mentioning their peculiarities, both of knowledge and religion. Externals were essential with them; and it was no object with them to explore sea and land, so that they might bring home one promise or prophecy of the Scriptures, the effects of their zeal, that our Lord hesitated not to pronounce their converts two-fold more children of the devil, than they were in their natural state. Of course, then, the advantages of a profession without the possession of the object, are no ways considerable; and yet great exertions have been made in every age of the church by false as well as by true professors, to encourage men to take upon them a religious profession. Indeed perseverance is a characteristic of both, although each is to be known by the consequences of success. "Ye shall know them by their fruit. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." The Pharisees and Sadducees notwithstanding their ardent zeal for a religious profession, and their fixed dependence on the signs of the weather, yet they would not yield their assent to the truth as it was in Jesus, although it was attested by the most unquestionable evidences. Such was the depravity of their hearts, that while they accepted what was less important an evidence of doubtful issue, they were deaf to all the testimonies of the prophets, and blind to every evidence which the miracles of Christ were daily

exhibiting—both of which must to every impartial observer, set the Divinity of the Son of God in question. They would not at any rate believe the signs of the times; that is to say, they would not receive it, that the voice of prophecy, the voice of miracles, and the voice of Christ were uniformly announcing that now is the day of visitation, the accepted time and day of offered salvation. Why not then, after so many means of grace were offered, but which they as effectually resisted, should they not stand self-accused of wilful ignorance, and downright infidelity? If not so in their own view, they were so in the eyes of the world, well knew that knowledge which they professed them in a manner which their obstinacy merited. "For this people's heart is hardened, and their ears are closed, and they have their eyes closed, lest at any time they should understand with their hearts, and should be converted, and I should heal them."

In considering the text, I propose the following method: Show that man is a contemplative being, from his observations upon the face of nature. And, II. That as a contemplative being, he should extend his observations upon the signs of the times. And conclude, by showing what improvement should be made upon the whole of what is laid down in the above propositions.

I. I am to show that man is a contemplative being, from his observations upon the face of nature.

In our intercourse with mankind we learn that we are associated with beings of mental, as well as bodily activity. This will appear, if we consider that those plans by which various and important transactions are brought about, must necessarily be the result of existence in the human mind. All other parts of the animal creation are governed by instinct only; and, therefore, cannot exercise that vast depth of thought that actuates the mind of man. Happiness is his object; and although different means may be pursued to obtain it, yet the object is the same. Whoever listens a moment to the teachings of his own heart, and observes in others with what precision every purpose is accomplished, may see the effects of that knowledge which appears not in any other part of the animated creation. See his fondness for wealth, his peculiarities of choice, and his preferences for excellence! How quick is he to resent imposition, to detect fraud, to avoid danger, and to guard against whatever opposes the popular views of his own mind.

The mind of man is a capacious reservoir, and the proper uses of his senses are so many, that of knowledge he learns from all that he sees, from all that he hears, and from the use of every faculty with which human existence is endowed. No matter what may be his place of birth, circumstances or fortune, he is a thinking soul, and stands amenable to his Maker for his conduct.

We are not to understand from the text, that our Lord was opposed to philosophical researches; or that those frequent appearances of the firmament, which are usually considered foreign to the changes in the weather, are altogether fictitious; although they are not to be considered as always absolutely certain. He even acknowledges that the Pharisees and Sadducees could discern the face of the sky; that is, could predict the change of the weather from certain appearances of the visible heavens; but their folly was lamentable if not unpardonable, that while they were scanning the works of the great Architect of the universe, they should be wholly ignorant of the day of their probation. Hence may infer from our Saviour's own words that man is a contemplative being, and is capable of exercising judgment; although it discovers the deepest hypocrisy in man that he should be a philosopher in head, but a demon at heart.

The sentiment of the poet on the changes, or signs of the changes in the weather, is similar to that expressed in the text:

"If fiery red his glowing globe descends, High winds and furious tempests he portends; But if his cheeks are swollen with livid blue, He bodes wet weather by his wat'ry hue; If dusky spots are varied on his brow, And streak'd with red a troubled cloud slow; That sullen mixture shall at once declare, Wind, rain, and storms, and elemental war."

Let us pass to a more sublime topic of our discourse. What a vast chain of thought will the planetary world afford to the mind of man! Every star is a vast globe, teeming with admirer the thought of Mr. Addison, "The planets are but a very little part of the grand machine of the universe. Every star, although in appearance no bigger than the diamond, that glitters upon a lady's ring, is really a vast globe, like the sun in size and in glory; no less populous, no less luminous than the radiant source of day. So that every star is not barely a world, but the centre of a magnificent system; has a retinue of worlds, irradiated by its beams and revolving around its attractive influence, all which are lost to our sight in innumerable wilds of ether. That the stars, appear like so many diminutive and scarcely distinguishable points, is owing to their immense and inconceivable distance. Immense and inconceivable indeed it is, since a

ball, shot from a cannon, and flying with unabated rapidity, must travel at the impetuous rate, almost seven hundred thousand years before it could reach the least of these twinkling luminous globes."

Now in the same way does this philosopher appear to be effected, as the psalmist himself says, by gazing upon the same objects. "When I consider the heavens," says he, "the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? No wonder as the result of this admiring contemplation he should break out and say, 'O Lord our God, how excellent is thy name above all the earth.' Did we expatiate more upon the works of nature, as did the psalmist, to the end of our capacities, with a devout and reverent awe, the influence might be exerted upon us; and we

"Through nature, be led up to Nature's God." So then, every part of Creation, whether the heavens with all its lights, or sea, or earth, stored with their respective inhabitants—all declare the glory of God, and all furnish positive evidence of his existence."

The apostle says, "For the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. I: 20.

(To be continued.)

DUTIES OF THE BROTHERHOOD.

The mutual religious conversation of believers, would not only prevent or remove animosities and divisions, and promote a lively and happy fellowship; it would bear much other fruit to the praise and honor of God, fix our feet upon the increase of virtue, and give us an additional spirit of united prayer, and the communication of new strength to the body for their work and warfare.

Increase of Knowledge. Here of course we mean spiritual knowledge, and that of the most practical kind. The public instructions of the gospel ministry would be doubly valuable and efficient, if they were followed by private meditation, and by free conference among the brethren. The Bible would become far more intelligible among our church members, if they talked over its contents and applied its principles in daily and familiar practice. Professors would become lights to each other, and knowledge would be greatly advanced. What is it that gives to many dearer men an intimate and ever-growing knowledge of mercantile affairs? It certainly is not acquired by study; it is not altogether the fruit of native genius, or of special talent for trade; it is not chiefly the effect of their own study. They owe it in a great measure to their colloquial habits. The affairs of trade are the topics of conversation in their daily intercourse; free, constant, engrossing conversation, by which the experience and wisdom of each soon becomes the property of all. This practice elicits the knowledge which may have been acquired, and promotes a spirit of improvement and inquiry almost beyond conception. Now what mutual communication does for merchants, it may in similar circumstances do for Christians. Let these be constrained by the love of Christ, as these by the love of money, and their knowledge of divine things will be abundantly increased. It will not be a visionary knowledge in matters of doubtful dispute; nor a merely speculative knowledge of the truth itself. But such Christians will increase in wisdom understanding that the will of the Lord is. They will grow in the knowledge of doctrine, of experience, of duty, of all that pertains unto life and godliness. They will acquire a knowledge of the duties and obligations of churches and their members in their bearing upon the promotion of the Redeemer's kingdom. They will find out what are their own and each other's talents, and how each may be most effectually employed for Christ. They will be ever awake to discern opportunities for usefulness, and practice wisdom in the steps in the art of fitting them with promptness and effect.

Professors who are not afraid to speak to each other, will have confidence to pray together, will know each other's wants, and will live together as heirs of the grace of life that their prayers be not hindered. Free mutual intercourse promotes a spirit of prayer and the practice of prayer; of united, fervent, persevering prayer. Their intercessions together and help in prayer for each other, and to unite in praying for the church and the world. Prayer sanctifies the intercourse and renders it spiritual, endearing, profitable and lasting. We can never know, therefore, the full value of free religious intercourse, till we can estimate and realize the value of prayer—its power to preserve and sanctify the church—its influence in bringing the world to Immanuel's feet.

Such a practice would have a great influence in increasing the strength of a church. It is proverbial that "union is strength." It is so with physical energies; and certainly not less so with moral. And is not the combined influence of minds, promoted by their mutual intercourse, by which they are brought together and become as the mind and the heart of one man? Besides, we need not say at this day, though it must be said more and more, that the moral strength of Christ's church can be profitably employed; that she has a call, and will long have an increasing call for all her energies in the service of her Lord. These are demanded for two highly important services: a direct benevolent enterprise, and a holy warfare with evil spirits.

These are demanded for two highly important services: a direct benevolent enterprise, and a holy warfare with evil spirits.

That church is prepared for any enterprise of benevolence which God lays before it, whose members are mutually acquainted and fervently united; that church too is prepared to resist the assaults of the enemy, or to carry the war into his camp with tremendous onset, as occasions demand. But when, in either case, the call is made on a church whose members are strangers to each other, it proves like a rope of sand; and all "confidence in it is in time of trouble, it is like a broken tooth or a foot out of joint." But Rec.

From J. B. BURN'S ESSAYS.

THE EXISTENCE AND STATE OF THE JEWS AS A PEOPLE.

When I consider the past history of the Jews, I observe a people different from all others, in looks, in manners, and in religion. I enquire into their origin, and I find they have been a separate people near four thousand years. During almost half that time, they lived in a country by themselves. But for above seventeen hundred years, they have been scattered abroad over the face of the earth, and sojournd as strangers under the dominion of others—King treatment, and a high national character may influence men to distinguish themselves from the rest of the world. But the Jews, on the contrary, have been every where a hissing and a reproach: their very name has carried with it contempt and ignominy. They have been treated worse than dogs, because they were Jews; and their religion has exposed them to the most sanguinary cruelties. The brutal; nay diabolical behavior of their enemies has not been the ebullition of the moment: it has continued for ages, with many varying ages. It has not been confined to one place: it has extended to almost every country. They have been hissed at and insulted: this was their every day's usage. They have been robbed, and plundered, and banished, and killed all the day long. In what country of Europe have not these scenes been acted? Had they concealed their origin, had they changed their religion, had they intermarried with the natives of the land, then indeed, they would have escaped these evils; and their posterity would have been entirely exempted from reproach. This they well knew: but they still told fast the name, the manners, the religion of Jews; and they intermarried only among themselves. Is there any other instance of this in the world? Where shall it be found? There is none upon the face of the earth. Take the matter in all its circumstances, and it is unique in the government of God, and in the history of man.

While I am meditating on the wonderful phenomenon, I recollect it was foretold by Jesus Christ, Luke xxi. 24, by his apostle Paul, Rom. xi. 25; and still more particularly by Moses a servant of God, who lived near fifteen hundred years before the coming of the Messiah, Lev. xvi. Deut. xxviii. Not only the mere event, but the particular circumstances, their captivity, their dispersion, the contentions and hatred of the world, the miseries accompanying their very name, and the cause of these, their rejection of the Messiah, by unbelief, all were foretold. Predictions how unlikely! Observation and experience gave no countenance to such things. Who can distinguish the Britons, the Romans, the Saxons, or the Normans in England? or the Gauls, the Romans, and the Franks in France? Time and intermarriages have so completely obliterated the distinctions, that it has been said, that the sufferings of the Jews, like fire, would have melted them down into the common mass of human nature, with the different nations among which they dwelt. But the prediction, unlikely as it was, has come to pass in all its parts; and whoever sees the face of a Jew, sees a living argument for the truth and divine authority of the Gospel of Jesus Christ. It is likewise worthy of remark, that in their dispersion they carry with them the books of Moses and the prophets, which, while they testify of Christ as the Messiah, contain predictions of their afflicted state, as a separate people, for rejecting him. His most inveterate enemies become the heralds of his glory.

The plans of God, when seen only in part, frequently appear unsightly and uncouth, when complete, they are covered with beauty, as so here. What is like the limbs, severed from the human body: and how mutilated and unlovely is the sight! But the wretched state of the Jews will have an end. It is predicted, that they shall be converted to the Christian faith; and afterwards live in great honor and felicity: "For shame," as one of their own prophets expresses it, "they shall have double; and for confusion they shall rejoice in their portion: in their land they shall possess themselves; and they shall say, 'I will be joyful.' Isa. lxi. 7. How strong a presumptive proof does their separate state furnish of their promised restoration! When they are converted, the argument in favor of the gospel, designed for the benefit and conviction of the whole world, will be seen in all its evidence, and felt in all its force; and its influence on those who till then continue in unbelief, will be unspeakably great. The evidence in its present state merits the deepest attention of every one who rejects the Christian religion."

Read and meditate deeply on the subject. Consider maturely its general nature and design.

and these particular predictions. I can confidently appeal to sound judgment and reason; and say, "Is prophecy a just theme of ridicule? Does it consist of some uncertain conjectures, which may be interpreted in any way? It must be allowed by the candid and impartial to have considerable weight. It is of those arguments which resemble a river: It acquires greater body and force in proportion to the length of its course; and if we consider the scope of man's predictions, and the actual state of a considerable portion of mankind, and the tendency of things in the moral world, do they not afford very weighty evidence of the inspiration of the prophets, and of the truth of the gospel?"

LINERICK:

WEDNESDAY, SEPTEMBER 24, 1826.

In presenting the Star to our brethren and friends in its present improved form, we think it would not be amiss to make a few remarks:

It may be that some have expected that instead of four columns on a page there would have been five. It was our intention to have put five columns on a page, when we first thought of enlarging; but on mature consideration, we concluded that four columns would make a better appearance in a river. It acquires greater body and force in proportion to the length of its course; and if we consider the scope of man's predictions, and the actual state of a considerable portion of mankind, and the tendency of things in the moral world, do they not afford very weighty evidence of the inspiration of the prophets, and of the truth of the gospel?"

It will be perceived that the Connections are transposed, though not altered. We intended in the first place to be understood that the price of the Star was \$1.75 per ann. if not paid till after the expiration of three months from the time of subscribing; but up to this time there has been a misunderstanding between us and our subscribers on this subject—that this may no longer be the case, we have put in such a light that we cannot be misunderstood.

In consequence of the enlargement of our paper, our expenses are considerably enhanced. Our paper bill alone is now about \$13 per week. To our brethren and friends we would say, we feel grateful for your past assistance, and we do not but will be able to do so in the future. But there are many very many of our subscribers who are in arrears. Some have received it for more than a year, others for two years, and some from the first number, who have not yet paid us one cent. Perhaps such have been thinking that what little they were indebted was not of much consequence, would not help us much. We hope they will remember that from these small sums we derive all our income; from these we have to make out large payments. If you do not pay us annually, we cannot pay our creditors when their demands become due; for we cannot obtain a longer credit than twelve months, in the extent, and must raise for no more than six. We hope these hints will suffice, for we dislike the subject on which we are writing, and should be glad if we were never obliged to mention it again.

Week before last we stated that we had engaged a young man to carry out the Star on a certain route (specified in that notice), but as he has since requested us to give up the engagement, we have done accordingly, and therefore, the papers will be forwarded as heretofore, at least, for the present.

BENEFITS OF A RELIGIOUS NEWSPAPER.

1st. A well conducted newspaper is essentially beneficial to society. It items with a variety of matter; and every returning week brings a new supply. Although the paper of the same name again and again meets the eye, yet the contents of each succeeding number is entirely different from the preceding. Through the medium of this weekly journal, members of one part of the religious community may receive intelligence of the operations and prosperity of their Society in every other part. However low in religion a solitary church may be, every week furnishes its members with interesting news of religious revivals and reformations in other sections of the brotherhood. This is cheering, even to the desponding; for as cold water to a thirsty soul, so is good news from a far country. By the same means brethren, who are strangers to each other, and who live at great distance, acquaint one another, and may converse together, which otherwise could not be the case. Thus the union of brethren is increased and extended, and the harmony and strength of Zion promoted. Experience and observation demonstrate, that, for the prosperity and support of a religious community, a suitably managed journal is indispensably necessary. A weekly newspaper may visit and carry the burden of its message into remote places and bye corners every week where the itinerant preacher does not travel.

2nd. To the individual christian a weekly religious journal is highly advantageous. In one department of their paper are found remarks explanatory of Scripture, which serve to inform the judgment, enlighten the mind, and expand the ideas, and which enable him to grow in grace and increase in the knowledge of his Lord and Saviour Jesus Christ. In another department he sees accounts of religious excitements and revivals, which are eminently calculated to awaken keen sensations in his mind, and kindle a heavenly ardor and a holy devotion in his soul. His heart is filled with gratitude to God for

every mercy; he is reminded that "the Lord is good, and his faithfulness fails not." He feels disposed to put his trust in the Lord, and to cast all his care upon Christ.

3rd. A family of the above description is beneficial to a work. It is very advantageous to children who are learning to read. To them indeed it conveys a two fold interest. 1st. There is some portion of every paper which peculiarly attracts the attention of children, which they read with delight and care. This not only serves to keep good, during the recess of the school in those places where they do not have a school all the time, the knowledge of reading which they have already acquired, but it actually serves to increase their knowledge in this science. 2d. It also serves to store the youthful mind with information, religious, historical, doctrinal, important and valuable. The wise man directs parents to "train up children in the way they should go," and adds, "when they are old they will not depart from it." These considerations alone, if indeed there were no others, should induce parents to patronize a religious paper, even if the expenses thereof were greater in a quadruple proportion than their education are. For a good scientific and religious education is worth more to the rising generation than land or silver or gold or precious stones.

4th. A journal of this kind is beneficial to people in general. It is the weekly aim of its conductors, faithfully and sufficiently to note the passing tidings of the times. There is also a department in our constant visitor that records the transpiring events of the day. Here we are told of wars and blood shed, when and where they happen. We are regularly and daily apprized of all the important changes and revolutions that are taking place in state as well as church, and remarkable occurrences are exhibited to us relative to life and death and the things that be.

5th. A religious newspaper will never become old. If presented as it should be, its matter may be read over and over again without appearing less valuable, and without suffering any decay in its lustre and beauty.

6th. If religious newspapers are regularly filed and bound in volumes, they will greatly assist in furnishing an excellent library, and the quality of matter with which they are furnished, is not the least valuable. Besides the vast variety of other matter which is interspersed through the work, a general epitome of ecclesiastical history is preserved and handed down to posterity.

[By vote of the New-Hampshire Yearly Meeting Conference, convened at Stratford, June 16th, Eld. Henry Holbs was requested to re-publish or cause to be re-published in the Morning Star, three weeks successively the proceedings of the General Conference at Vermont.]

—A. CAVENDO, Clerk.

This Conference commenced on the 11th day of Oct. 1826. Eld. Erich Place was appointed Moderator, and Dr. Hodge Quincy, Clerk.

This business of the greatest importance should be attended with all possible dispatch, and that the utmost harmony and unanimity might be observed through the progress of the same, it was unanimously agreed to appoint a committee of three to prepare and report rules for the due observance and regulation of the Conference while in session. Elders Kane, Woodman and Burrbank were appointed for that purpose.

Adjourned to 9 o'clock, P. M. Met agreeably to adjournment, and proceeded to business.

The committee appointed for that purpose, recommended that the following rules and regulations be observed, by the members of Conference, during the transaction of business, viz.

1. That every member wishing to speak in the Conference, shall first obtain leave from the moderator.
2. That no two persons shall be allowed to speak at the same time.
3. That no persons shall be allowed to be in the practice of whispering, during Conference; but shall strictly attend to the subject under consideration.
4. No debate shall be allowed, on any motion, until the same shall have been seconded.
5. Any member, at a convenient time, may introduce any subject that he may think proper, for the consideration of the Conference; but no time shall be spent in the discussion of subjects, relative to doctrinal points, which are not subjects of revelation; and should there be a difference of opinion in this respect, it shall immediately be referred to a committee of three, to determine whether it be a suitable subject for the consideration of Conference or not.
6. The subject under consideration shall be attended to with all possible dispatch; and no remarks shall be allowed foreign to the same; and if any one disregard the same, he shall be called to order by the moderator.
7. Any member of Conference, wishing to retire, shall first obtain leave of the moderator. Signed by the Committee.

Agreed unanimously to accept the above report. Agreed that the Conference recommend that the clerks of churches throughout the Connection, ascertain yearly the number of members belonging to the church whose records they keep, with the number added, during the preceding year, by baptism and otherwise, the number added, rejected, dismissed and removed, that thereby the relative increase or decrease of the church may be obtained, and that this condition of the church, together with its state, respecting engagements in religion, be represented by letter, over the signature of the clerk, to the Quarterly Meeting to which it belongs, at the session next preceding the Yearly Meeting to which such Q. M. belongs; and that the church report thereto at the other sessions of the Q. M. as heretofore has been customary. Agreed further to recommend, that the clerks of each Quarterly Meeting, at their session next preceding the Yearly Meeting, make out an aggregate statement in writing, over their signature of the Q. M. from the returns of the churches of the number of churches, and the whole number of members belonging to the Q. M. together with the addition by baptism and otherwise, number died, rejected, dismissed, the number of preachers ordained and licensed, together with a general account of the state of religion, that thereby the relative increase or decrease of the Q. M. and its condition otherwise may be known at each Y. M., and also that a sufficient number of messengers be appointed by the Q. M. and bear the epistle of the clerk to the same. Agreed further to recommend that the clerks of the respective quarterly meetings make an aggregate statement in writing over their signatures, from the returns of their several quarterly meetings, of the number of churches, the number of members in all the churches collectively, the whole number added, by baptism and otherwise, the number died, dismissed, and rejected, together with a general account of the state of religion, and transmit the same to the Annual Conference, that thereby the general aspect of the whole Connection may be known once in each year; and that the several quarterly meetings respectively, appoint messengers (the number was not specified) to be in the ministry and otherwise, to attend the Annual Conference, and bear the epistle of their clerk to the same.

The members present agreed to use their best endeavors to have the measures proposed in the above recommendation carried into effect.

Appointed a committee of five to consider the expediency of holding a second Annual Conference, who, after duly weighing the subject, reported that in their opinion, the cause of truth might be promoted by the appointment and attendance of another Conference. They therefore, recommended that the next Conference commence on Thursday following the first Saturday in October next in the following order, to commence at 9 of the clock A. M. and the same day, they had not yet concluded a meeting of public worship be commenced on the same Saturday morning of the clock, P. M. and be continued in the evening of that day and on the following Sabbath.

Took into consideration the subject relating to the assistance of an itinerant ministry, and other poor members of the church, and agreed to submit the same for further investigation to a committee of five.

Agreed that Dr. Charles Moore, Dr. Joseph Drew, Elders Nathaniel King, Jonathan Woodman and Taubert Moore be a committee for the above purpose.

After the committee had labored upon the subject, Dr. Moore stated, although they had given the subject an extensive investigation, they had not yet made up a report in writing; but had concluded to recommend in behalf of the committee in favor of those measures. He stated: "Your committee have thought proper to recommend that suitable Societies be formed in each Q. M. to be dedicated by each on a plan best calculated for themselves, for the purpose of receiving annual subscriptions and donations, the proceeds of which should be appropriated for the assistance of travelling preachers; to be under the control of the Q. M.—and also your committee further recommended that a conference of delegates be held in each Q. M. for the purpose of conveying our subjects relative to their duties to the church, respecting the poor, both preachers and private members."

Wrote to accept the above report, and to recommend measures accordingly.

Conversed on the subject of church order, relative to an uniform practice of receiving, and laboring with members, licensing and ordaining preachers, cases of removal from one part of the Connection to another—Agreed that Elders Samuel Burrbank, Jonathan Woodman, and Zalmon Tobey, be a committee to report on the subject.

After the committee for the above purposes was in session a short time, they submitted the following

REPORT.

Members of Churches.—As to be entitled to church membership, a person proposing to become a member, must give satisfactory evidence to the church of having experienced a change by the Spirit of God from nature to grace; and must be baptized by immersion in water. If a member of a church remove from one place to another where also is a church, if he or she be in good standing, a letter of commendation from the former to the latter church, should be given to the member wishing to remove, and that in this case it is the duty of the latter church to receive the said member under its watch and care. And in case a member of a church in good standing wishes to remove to a place in which there is no church of our order, they should receive a letter certifying that they have the fellowship of the church, then they can partake of and be benefited by the ordinances of the Lord's supper and other church privileges, in any place where an opportunity may be presented.

If a member in good standing wishes to become united to a church of another order they should receive a certificate of their standing in the church, and have liberty to enjoy their mind in this respect.

Licensing Preachers.—If a church 2da an evidence that a member therein is called to preach the gospel, it is the duty of the church to recommend the said young preacher to a quarterly meeting or to a quarterly meeting conference for their approbation and license. The same course should be pursued relative to the ordination of preachers, except in cases where preachers have travelled, and their labors have not been confined to any church in particular, it is not improper to ordain such a preacher at a Q. Meeting, although he may not be particularly recommended by a church.

In case that an Elder who is in good standing remove from one part of the Connection to another, he becomes a member of the Q. Meeting into which he removes, and should be subject to discipline in all cases, as though he had been ordained in that Q. Meeting.

In all cases where it is practicable all preachers whether ordained or unordained who may wish to unite with us

from other denominations, should first unite with some church of our order, and then they will belong to the Elders' Conference; but it is not improper when the local situation of the preacher renders it, for the present, impracticable to unite with a church as before mentioned, that he be received by the Elders' Conference into their fellowship; provided that the preacher be required to unite with a church the first suitable opportunity. All church labors with members should be so conducted, carried on and concluded in the church of his original origin, but fellowship should not be withdrawn from a minister of the gospel by profession, without a council of preachers who shall act in conjunction with the church.

Respectfully submitted,
SAMUEL BURBANK, }
JONAS WOODMAN, } Committee.
ZALMON TOBEY, }
Agreed to accept the above report.
Close Dr. Hodge Quincy a permanent clerk of the Conference.

Eld. Arthur Cavenno was chosen assistant clerk, in the commencement of the Conference.

As the members desired to insert the above list of the present state, because of extreme haste, which would have occupied the greater part of a page in our paper, in its original size. We have also left out such parts of the proceedings of the Conference as are now devoid of interest.

For the Morning Star.

MAINE EASTERN YEARLY MEETING.
This quarterly meeting was held at Wilton, Sept. 6th and 7th. Eld. J. Foster was appointed moderator, and Eld. S. Curtis, assistant clerk. After prayer and praise were offered to the great Head of the Church, proceeded to the business of the meeting. The following information was received from the several quarterly meetings, which compose this Y. M., viz.

ENGLAND Q. M.
This Q. M. is composed of 12 churches, and 8 ordained preachers. During the past year 81 members have been added to the churches, 1 is excluded, and 6 deceased; the present number is 841. The churches, in general, are in good union and well engaged, with some small exceptions. The towns of Woolwich, Edgcomb, Wiscasset, and some others have experienced glorious revivals since the last Y. M.

FARMINGTON Q. M.
It is in a flourishing situation. It consists of 46 churches, 25 ordained preachers, and 9 licentiates. The Lord has wonderfully blessed the Q. M. with reformations. Zion appears to be enlarging her borders and strengthening her stakes, in this section of the country. While our fathers in the gospel vineyard are coming down to the grave with gray hairs and worn-out limbs, the Lord of the harvest is raising up the present time of the year the gospel trumpet. Within one year 10 churches have been added, and 259 members; 4 preachers have been ordained and 1 licensed; present number of members, 1536.

At the August Session this Q. M. was divided and a Committee chosen to apply to the Y. M. for their approbation—it was voted to receive them by the name of "the Anson Quarterly Meeting."

MONTVILLE Q. M.
There are 23 churches belonging to this Q. M. consisting of 1275 members. During the past year 100 have been added, 29 dismissed, 11 excluded, and 6 deceased. The report says, "We have had some refreshing seasons from the presence of the Lord, the past year, though mixed with sorrow and grief, and much exists among the churches, notwithstanding error is prevalent."

[P. S. For want of more particular information I cannot give the number of preachers belonging to this Q. M.]

BOWDOIN Q. M.
It composed of 19 churches which have 787 members, 15 ordained preachers, and 1 licentiate. Report says "Our heavenly Father has not been unkindful of us during the past year, but has visited us in mercy. We have witnessed several glorious reformations since our last Y. M., especially in Phippsburg, Harpswell and Richmond, where the Lord has wrought wonders among the people—All glory to his name. We still implore and pray that we may see more of the power of the Spirit of his kingdom displayed among the sons of men."

[P. S. For a more particular account of this Q. M. the reader is referred to the minutes of its last session, published in the Star.]

EXETER Q. M.
No written communication was received from this Q. M. As near as we could learn by the messengers, it consists of 15 churches and 3 ordained preachers. After a season of darkness the Lord has visited them, and showers of divine grace are descending upon them. Within a year upwards of 200 souls have been hopefully converted, and the work is still spreading. This present number of members, we believe, is not far from 400. Thus the whole number of members belonging to this Y. M. is, according to our information, about 4,500.

[It is hoped that the clerks of the several Q. M.'s, in future, be more particular in sending correct information to the Y. M.]

After hearing the above reports, the meeting was adjourned for an hour. In the afternoon the meeting of business was attended according to adjournment, in a School-house, where a meeting of worship was held at the same time in the meeting-house. Elders Samuel Hutchings, Ebenezer Seales, Abiezer Briggs, John Foster, Daniel Young, George Lamb and Leonard Hatt were present. After a season of darkness the Lord has visited them, and showers of divine grace are descending upon them. Within a year upwards of 200 souls have been hopefully converted, and the work is still spreading. This present number of members, we believe, is not far from 400. Thus the whole number of members belonging to this Y. M. is, according to our information, about 4,500.

Sunday morn. Sept. 7, the day being pleasant, a numerous crowd of people gathered to

POETRY.

LINES

WAITER WHILE WATCHING THE DYING DEER OF
A YOUNG LADY.

Ye laden hours which once on sleep,
Why do I wish you speedy flight,
And sit and watch you mountain's brow
For some faint dawn of morning light?
An hour! who can its value tell?
An hour for penitence and prayer,
When all in heaven, and earth, and hell,
Are saying to the soul prepare—
Prepare before this hour shall fly—
Before the morning light arise,
Prepare for an eternity
Of endless joy, or boundless pain.
The hour of death may now be near,
The parting struggle may be soon,
That gown which strikes my startled ear
Soon to announce, 'tis come, 'tis done—
Solemn and silent, dark and drear,
Seems the lone bed of death to be.
But if the Lord of life be near,
His presence drives despair away.
His angels hover round the place,
To bear the raptured soul above,
A monument of sovereign grace,
A trophy of eternal love.

THE MIDNIGHT THUNDER STORM.

The thunder rolls, the world is hushed in sleep,
Only the heavenly hosts their vigils keep;
Save where the guilty wretch, upon his bed,
Of ease and anguish, lies his restless head;
And trembling shivers, lest yonder cloud of gloom
Should burst upon his head, and read his fatal doom!
Hark!—heard you not that solemn, solemn cry?
Then die away alone, O distant sky!
The cease that rent the air from pole to pole
Now only murmurs like a heavy sigh.
Oh! what a solemn sound!—what guilty heart,
Shudd'ring back, can hold itself that comfort fast?
The bosom scarce can hold its bearing guest,
And all is silent horror in the mind!
How awful is the scene! the darkness's glare
Gives to the sea and clouds a dreary glare;
A moment all is still—the murky air
Is like the class of the dreary tomb!
The flash of lightning is the death-knell;
Returns with rage, as it would make the dead—
None now can sleep—'tis Innocence must feel,
At such an awful hour, a trembling deal;
The wretch, who never bent the knee before
To him who stretches his avenging rod,
In silent wonder must his power adore,
And in his troubled breast, feels, owns there is a God.

THE PARTING OF SUMMER.

By Mrs. Hemans.

Thou'rt hearing hence thy voice,
Glad Summer! fare thee well,
Thou'rt singing thy last melodies
In every wood and dell.
But in the golden age,
Of thy latest, loveliest day,
Oh! tell me, O'er this checkered earth,
How hast thou passed away?
Brightly, sweet Summer brightly
Thine hours have flown by,
To the green buds and the woodland haunts,
The tangles of the sky.
And brightly in the forests,
To the wild deer wandering free;
And brightly, 'midst the garden-flowers,
To the happy murmuring bee.
But how to human bosoms,
With all their hopes and fears,
And thoughts that make them eagle-wings,
To pierce the unborn years?
Sweet Summer! in the captive
Thou hast down in burning dreams
Of the woods, with their spring leaves,
And the blue, rejoicing streams—
To the waded and the weary
On the bed of sickness laid,
In sweet, delicious fantasies,
That changed with every shade—
To the sailor on the billows,
In longings, with the sea,
For the gushing fountains and breezy hills,
And the tones of earth again!
And unto me, glad Summer!
How hast thou flown to me?
My chameleon foot and hand have kept
For thy haunts of song and gloe.
Thou hast down in upward visions,
In memories of the dead—
In shadows, from a troubled heart,
Or thy sunny pathway shed?
Thou'rt brief and transient—
To find a weight and gloe,
And midst those thy melodies have ceased,
And all thy roses died.
But oh! thou gentle Summer!
If I greet thy flower once more,
Bring me again the buoyant state
Wherein thy soul would soar!
Give me to hail thy sunshine,
With a song and spirit free
Or in a power art than this
May that next meeting be!

RELIGIOUS.

MISTAKE OF YOUNG CHRISTIANS.

It is not to be anticipated, as the result of a saving conversion, that one unvarying state of enjoyment shall mark the Christian course.
This, however, until experience has corrected the mistake, is almost ever the expectation. But commonly the first manifestations of divine things, and the first exercises of piety are followed by darkness. The morning without clouds, which the happy soul thought would surely shine more, that one unvarying state of enjoyment, and all his new-born hopes blasted.—The Christian's life is, however only the alternation of conflict and victory, of hope and fear, of light and darkness.—The great principle of holiness gains strength, on the whole, through every vicissitude; but nothing is more changeable than a Christian's frame. From the state of his health, of the atmosphere, of worldly cares, as well as from bodily failings his affections are liable to frequent variations

as they are also, from the relative degrees of his fidelity in keeping his heart to which must be added the unavoidable limitation of high emotions to short seasons, from the utter incapacity of the nervous system to endure protracted excitement, without intervals of exhausted sensibility. And yet many Christians keep themselves, through fear of death, all their life subject to loudness, because they cannot be always on the mount. "Oh could we but feel constantly as we feel at times, we could not doubt. But alas! how transient are these delightful frames; and by what seasons of darkness and stupidity are they followed?" Yes, and until we are blest with spiritual bodies, high pleasurable emotions cannot but exhaust feeling, and induce insensibility—miserable stupidity. Let young Christians remember then, that changing frames are the condition of our terrestrial existence, of our alliance with bodies, and while they dread that stupidity which is the result of our inattention, forbear to tax themselves with an amount and constancy of feeling, which the very laws of our being forbid, and as they do not tremble every time the sun hides his face behind a cloud, let them not be filled with amazement and fear at every fluctuation of religious affection. Let them remember that justification is by faith, and not by works; and that salvation is of grace, through the merit of Christ, and not through the merit of comfortable frames; and that our strength and safety are in the immutability of Christ, and not in our own ever varying feelings.—Sp. Pilgrims.

CONVERSION OF AN INFIDEL LADY.

A young female, whom the Rev. George Clayton had the honor to number among his flock, a young lady of education, accomplishments, and large expectations, had devoted herself in a very eminent degree to the distribution of Tracts: she leaves one, and then in about a fortnight calls in to inquire after it. While engaged in her accustomed pursuits, she hides her face at a house in which the mistress of the family was a professed and avowed infidel. She had met with some inconsistency in a religious professor of high note, which so astonished her, that she fancied all religion was a dream, and the Bible itself a cheat. She was at length, after some difficulty, prevailed upon to peruse the Tract. She read it, she pondered on it, she was convinced, she was brought under the means of religious instruction. She believed, she brought forth fruit meet for repentance. She was received into the fold of Christ, and she has walked consistently and steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer; and he trusted that her immortal spirit would shine in the crown of that devoted young female, who thus saved a soul from death, and covered a multitude of sins.
Thus we might leave the ninety and nine, who comparatively need no repentance, and go after the single sheep which was lost; and if we found it, we might call on our neighbors and friends saying, "Rejoice with me for I have found the sheep which was lost." O, if Bethlehem, who sheep was numbered among the early efforts of this Institution, had received these glad tidings in the mansion of bliss, where there is joy in the presence of the angels of God over one sinner that repenteth, his golden harp had been struck afresh to that immortal song, "Thou hast redeemed us from all kindred, and tongues, and people."—London Tract Magazine.

FROM THE KINGDOM (U.C.) ABBEY.

AN INFIDEL WITNESS.

Not many years since, I was present at a court of quarter sessions held in Adolphus-town. A witness being called on a case then in question after having been sworn, was about to proceed with his testimony, when he was interrogated by an attorney of the opposite party in the following manner—

Attorney. Witness, do you think the bible is better than any other book?

Witness. It contains some things that are well enough.

Att. Do you not consider it as a mass of priestcraft?

Wit. It looks something like it.

Att. Do you think that Christ was an impostor, and not the son of God?

Wit. I don't know much about him.

Att. Recollect yourself; you have suggested the like to the people in your room.

Wit. Well, I always had my doubts about it.

Att. Do you believe there is such a place as Hell?

Wit. There is no certainty of it.

Att. Well, said the lawyer, "I must tell you, Sir, that you are in the most lamentable darkness, of any poor wretch that bears the name of man. If you were a Mahometan or a Pagan, we should admit your oath. But your awfully dangerous principles not only exclude you from the confidence of your fellow creatures, but also deny you the privileges which would not be denied a Hottentot."

The Judge observed that he could not admit the testimony of one who disbelieved in future punishment, and therefore has nothing to restrain him but his own corrupt principles and the laws of men.

The unbeliever retired from the court room, covered with confusion and disgrace; and for my own part, I felt myself honored in bearing the name of a Christian.

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TIME.—I saw a temple, reared by the hands of man, standing with its high pinnacle in the distant plain. The streams beat upon it, the God of nature hurled his thunderbolts against it, and yet it stood as firm as adamant. Revelry was in its halls; the gay, the happy, young and beautiful were there.—I returned—and lo! the temple was no more! Its high walls lay in scattered ruins; moss and wild grass grew rankly there; and at the midnight hour the owl's long cry added to the deep solitude. The young and gay who revelled there had passed away.

I saw a child rejoicing in its youth—the idol of his mother, and the pride of his father—I returned, and that child had become old. Trembling with the weight of years, he stood the last of his generation, a stranger amidst the desolations around him.

I saw the oak standing in all its pride upon the mountain—the birds were carolling in its boughs—I returned, and that oak stood leafless and sapless; the winds were playing at its pastimes through its branches.

"Who is this destroyer?" said I to my guardian angel.

"It is Time," said he. "When the morning stars sang together with joy over the new made world, he commenced his course; and when he shall have destroyed all that is beautiful of earth—plucked the sun from his sphere—veiled the moon in blood—yea, when he shall have reeled the heavens and earth away as a scroll, he shall an angel from the throne of God come forth, and with one foot on sea, and one on land, lift up his hand toward heaven and swear by Heaven's Eternal—Time is, Time was, but time shall be no longer."

"Is there no way," said I, "to render Time a blessing instead of a curse?"

"Yes," said the angel, "by laying hold of him as he passes, by he will walk joyfully to a blessed immortality; but by neglecting him, and suffering him to pass unheeded, he will bear you swiftly through waves of trouble to a deep clay of woe. He rolls on most rapidly, and will soon land you beyond his influence, where He who made him will reward you for your conduct toward him. If you would be happy, you must seize him, infinitely more value than gold or silver. Grasp each moment as it flies, and spend it in doing good. Minutes are worth dollars; and sixty years, the number allotted to man in this world, if well spent, are worth to him who spent them, even after they are numbered and finished, thousands of worlds, yea, eternity! but the same number of years spent in sin, will prove to him to whom they belong, a curse deep as hell. Be wise, O man, before it shall be too late!"

MISCELLANY.

THE MECHANIC.

If the dignity of things may be measured by their importance to mankind, there is nothing perhaps, which can rank above the mechanic arts. In fact they may be called the lever, the fulcrum, and the power, which move the world. They do not want the "whereon to stand" of Archimedes; they have a sufficient foundation in themselves.

What gives to civil nations their superiority over the savage? It is chiefly mechanic arts. By them the beautiful and convenient mansion is substituted for the rude and uncomfortable hut; and "scarlet and fine twined linen" supply the wardrobe, in place of the skins of wild animals. They are the foundation of nearly all the improvement and comfort of life, and further, they may say, of the glory, and the grandeur of the world. By them the farmer ploughs the land, and by them the mariner ploughs the ocean; by them the monarch is adorned with his crown, and by them the peasant is clad in comfortable garments; by them the triumphal arch is raised to the hero, and by them the temple is erected to the Deity; by them a wealthy roll in chariot and on coach; by them the table is spread, the bed is decked, and the parlor is furnished. To them the poet owes the perpetuation of his fame. Homer sings and Caesar triumphs in all ages. Through them we are instructed by the wisdom of Plato, and charmed by the eloquence of Cicero; through them we admire the justice of Aristides, and the heroism of Leonidas.

But in speaking of the dignity of the mechanic arts, we could not confine them to the mere hand that executes, without thinking of the head that plans; for without the latter but little more credit would be due to the person who exercises these arts than to the automaton Turk, who mechanically astonishes the world at the game of chess. To produce the great effects we have mentioned above, to do to mankind enlighten, to beautify and improve the world, to labor for the glory and happiness of others, and yet be ignorant of the springs by which the important movements are carried on, would ill comport with the dignity of the mechanic. He would be, ("If we may compare small things with great") a worm, and a creature of mankind, without of self being conscious thereof.

There is a philanthropy in the mechanic arts. The mechanic who brings to his occupation an inventive, enlightened, and inquiring mind, who is master of his craft, in theory, as well as in practice, has more of real philosophy in him than twenty of those minute philosophers who spend their lives in puzzling the world with empty metaphysical speculations, and of whom Cicero speaks with so much deserved contempt. The mechanic who perfectly understands his trade, as well in the principles as the practice of it, gets himself a degree of no considerable rank and honor, and that without the intervention of a college, or formal vote of a learned corporation. To become an ingenious and enlightened mechanic, it is necessary that the youth who is destined for a trade, should bring to his employment a mind inquisitive, studious, busy, and inclined to mechanic pursuits. Such a mind, with ordinary attention to its cultivation, can scarcely fail of becoming in a very considerable degree enlightened. But to the common sources of information, a good many mechanics add a very laudable attention to books, to the periodical

publications of the day, and to the associations for mutual improvement. Mechanics' and apprentices' libraries are established, and mechanics' societies are formed, which, by inducing studious habits, interchange of ideas, and collision of sentiments, must tend to improve the minds of the members in a high degree. There is no secret in the mechanic arts, every man's share of information and solid scientific knowledge among the mechanics of this country.

The life of the mechanic, it is true, is a life of labor; and while he wipes the sweat from his brow, he may perhaps murmur at his fate, and envy what he considers the easy lot of other professions. But where is the business which exempts a man from a life of labor?—The life of a judge, and of the first officer under government, is a life of labor. But can these "honorable men" build a ship, or raise a spire to heaven, or exercise all or any of the arts which add so much to the comfort and grandeur of the world? These the mechanic can; and if he daily reflect on the importance of his labors, he can scarcely repine at his lot.

PRESENT STATE OF THE WORLD.

Take an artificial globe, and revolve it in which direction you please, and you shall not find a spot represented as habitable, where mankind, at this moment, are not at loggerheads. If you begin at home, the people of the United States are involved in a series of political alterations, producing ever and anon, among individuals, a broken crown or a shattered character. Reaching a little above, you find the Canadian in a state of dissension bordering on revolution—proceeding south, and crossing the Mexican gulf, you perceive the seeds of anarchy springing up in every quarter, and threatening to overturn the whole southern continent. Spanning the waters between you and South America, whose tribes are perpetually warring against each other; then Hindostan, where British avarice is daily crawling into new possessions through streams of blood; or China, whose government is now engaged in crushing powerful signs of rebellion. Or, pressing upwards again, towards the northern extremities of Asia and of Europe, you see the frigid and arctic regions, where the seeds of immortality verily up on the effeminate and equally indolent Muscovites. Shifting farther to the left, the countries of Europe present a scene not more honorable to the character of our race; Italy sunk in guilty superstition—Spain in misery and peril—Portugal on the brink of destruction—France, a nation of cannibals, and with political errors, and a host of other evils, yet British Britain, supporting herself like a gigantic pirate upon plundered treasures and oppressive tributes. What admirable commentary does this picture afford, upon the boasted doctrine of human perfectibility—and what magnificent evidence does it exhibit, of the civil and moral amelioration of the human race? The subject is particularly interesting to the civilized world at the present juncture, is the situation of affairs in those parts of Europe and Asia now under the dominion of Russia and Turkey. In all probability the present war will result in the subjugation or grievous limitation of the Ottoman empire. Countless numbers of human lives will first be sacrificed to sanguinary wars, and will be entailed upon surviving families and communities.—Ed. Bull. L.

Temperance Department.

HAD EXAMPLE.

What a powerful engine of Satan, is a bad example. Let us view its pernicious tendency in some particular cases, and at particular times. See the unguarded youth emboldened by the example of the tippler, to raise the poisonous cup to his lips, and thus to form a habit, which in time may no longer be able to resist, and which will surely ruin him. Who can answer for all the consequences of setting such an example. Professors of religion, stand off! O my soul, come thou not into such an assembly. Let not Christians presume too much upon what public opinion is doing at present as it regards temperance; but let them zealously perform their duty, while it may be done with ease, and guard against a dreadful relapse. When a professor of religion becomes formal in his devotions, light and vain in his conversation, it is a test to one but of his brethren catch the deadly disease; and where it will end, God only knows. O how careful should we be of setting such an example—Example is a person becomes attached to fine dress, and costly equipages, he sets an example which, for aught he knows, may run thousands. See persons of almost all ages, straining every nerve, to imitate, what they esteem, a fashion. They withhold bread from the hungry, clothe from the poor and destitute, support from the gospel, and even information from their own minds, in order to deck out their bodies with feery. The cause of Christ presents its claims in vain, they have nothing to give; and the heathen may perish for any thing that they can do. Tell them of the latter day glory, and they are not at all anxious to appearance, to hasten it. What can such persons do that their property was given them for?—Would you know, dress yourself in your gayer attire, and you shall see the world of your soul Judge, as recorded in the 25th of Matthew, and say what will you think of your clothing and costly attire at that tremendous day? Would you not much rather be found among those, who have fed the hungry, and clothed the naked, and imparted of their substance to the sick and distressed; than to be found among those who spend all their savings in adorning their bodies? Surely, that Christian knows not what he does, who yields to vanity, and desires to appear better and gayer than his neighbor. Let him consider of it, such an example of the Gen. If Christians wish to show them faithfully do their duty a little longer, let them let the world as Christ has taught them, and soon they shall see the sun for ever and ever, in regions of glory at God's right hand.—S. Christian Mirror.