

times, under the greatest provocations, to say and do just so much and no more, as reason, charity, and sound judgment would recommend, and to be calculated to promote our own education and the glory of God. Add to the command of the tongue—often an unready member when temper is in its proper tone. How exalted would it be to our own peace and happiness, even here, should we at all times fully exercise this one of the Christian graces.

How does the man of the world appear when stripped of forbearance? But how much more playing are the consequences, when the professing Christian is void of it. He is looked upon as the follower of the meek and lowly Jesus, one who is aiming to imitate his blessed example, as one, who in all his actions, has the glory of God as his first object. Oh, how much such an one appears in the sight of his meek, when he sees him at the will of his unconverted partner, or leading his brother with despisable and abusive epithets?

But it may be asked, how shall we know when or to what extent we ought to forbear? I answer, have on at all times "bowels of mercy, kindness, benevolence of mind, meekness, low suffering, forbearing one another, and forgiving one another," and we shall be enabled to judge without erring, or what is better, "leave off contention before it be meddled with." We ought, at all times, to set out our belief, that "a soft answer turneth away wrath," and that "by long forbearing is a prince persuaded." When a man has hung off the restraint of the gospel, let loose his untamed passions, thrown by the cloak of charity and quenched the fire of love, which was wont to actuate him to do good unto all as he hath opportunity, does he remember that whatsoever a man sows that shall he also reap? Have such the spirit of Christ, when the fruit of that spirit is low suffering, gentleness, meekness, temperance and love? Oh, if we live in the spirit, let us also walk in the spirit.

I simply wish, by this, to put myself and others on our guard for the future, that we may strive daily to act out the principles of our holy religion in our words and actions, and carry the influence of it among all classes and conditions of men; in short, that we may strive more earnestly to become the sincere and real imitators of our Lord and Saviour in those things which pertain to the conviction of sinners—the education of saints, and the everlasting happiness of both—ever careful to remember and feel, that if we have not the spirit of Christ we are none of his.

MORNING STAR.

In my Father's house are many mansions. John 14: 2.

In the first part of the chapter of which our text is a part, our Lord appears to be comforting his disciples on the event of his being removed from them, by the consideration of his going to prepare a place for them in the kingdom of glory. "I'll go," says he, "and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." Therefore, let not your heart be troubled, on account of being deprived of my personal company, ye believe in God, believe also in me. I go to prepare a place for you.

The place prepared for the followers of Christ is his Father's house, the residence of saints in the kingdom of immortality. Paul, a devoted disciple of Christ, considering the relation which he sustains with the other saints, says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

This heavenly abode which is prepared for the eternal rest of the children of God, seems to have been prefigured or represented by Solomon's temple, which also was called the Lord's house, the holy place.

By a recurrence to the history and description of the temple (1 Kings 6: 3. Ezra 8: 29. Jer. 35: 2, 4. 36: 10, and elsewhere) it will be perceived that in the precincts thereof were many, even a great number of chambers, or mansions. To these, it is very probable, our Lord had allusion when he said, "In my Father's house are many mansions." Therefore, the idea to be inferred from this sublime sentence is, though Christ had before told his disciples that where he was going they could not then come, yet they need not indulge the melancholy idea that they would be ever separated from their beloved Lord and Master. For the place to which he was going, inasmuch as there were many mansions, was sufficiently ample for the happy reception and eternal abode of all his followers, and that his going thither would also open the way for their reception into the same glory.

Further, the phrase, "many mansions," applying to a glorified state, leads us to indulge the idea that there will be various degrees of glory, suited to the various capacities and attainments of Christians.

The idea that Christians may possess different capacities and various degrees in glory, we think is warranted in the Scriptures. The apostle Paul, evincing the doctrine of the resurrection of the dead and an eternal state of happiness, observes, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another

glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15: 40, 41, 42. We are taught in our text that there is a place or mansion prepared in glory, and completely suited to the attainment of every Christian, in which station each will be consummately happy.

The idea that there are various degrees, and capacities, and different attainments in glory, does not suppose that the happiness of any will be less complete on that account. For every one who will be received to a mansion in the heavenly house, will be filled with the fulness of God. Therefore one will be as completely happy as another. A small measure if it be filled will be as full as a larger one.

For the Morning Star.

REVIVAL.

Mr. Editor.—It will, I trust, be a source of congratulation to many of your readers to learn that the Lord has again been pleased to visit Edgecomb in mercy, and revive his precious work among us.

This church was organized about the year 1801, under the instrumentality of Eld. Benjamin Randall. Since that period it has undergone various changes. The Lord, at times, has visited his people in this place, in a wonderful manner by the pouring out of his Holy Spirit, which raised their hearts to rejoice from time to time, and which led them to say, "It is the Lord's doing, and it is marvellous in our eyes." During the last year the church of Christ in this place was in a low state. A coldness prevailed among the members of this once engaged and flourishing branch, and a want of unanimity was apparent. Professing Christians had, to all appearance, become inactive to the things of religion, and sinners were heedless. In April last, many of the brethren began to be aroused from that state of lethargy and indifference into which they had fallen, and began to call on the Lord anew that he would remember them and not give his heritage to reproach. The Lord heard and answered prayer, and revived his work by pouring out of his Holy Spirit in a remarkable manner, which caused the hearts of his children to rejoice and raise a song of praise to him for his goodness and mercy which endureth for ever. Backsliders were reclaimed and returned to the house of God, and confessed their wanderings. Sinners cried as they did anciently, "What shall we do to be saved?"

During the work, which was glorious, there has been but little opposition; though we have passed through some severe trials on the account of some that come among us and said they were ambassadors of Christ, which caused a division among the brethren. Some said, they did in the days of the apostles, "I am of Paul," and another, "I am of Apollus."

It is my earnest desire that we, as a people, may lay aside all those things which have a tendency to disorder, and be zealous for that order in the house of God, which belongs to all ecclesiastical assemblies, and show to the world, around by our unanimity in mind and uniformity of walk, that we are determined, through the efficacy of the blood of Christ which cleanseth from all sin, to withstand all the insinuations of Satan, and so come off conquerors.

I would here mention that all division at present is dying away; so that the pulse of the church now beats with new life and activity. Concord and agreement are again in a great measure, restored. Since the work commenced 35 have followed their Lord in the ordinance of baptism, and have joined the Free-Will Baptist church in this place. The Congregational Society also have had a few, since the revival, added to their number; but of the number baptised, I need not say. Fairfield has baptized 51, and Eld. Timothy Cunningham two. The converts seem to stand fast in the liberty wherewith Christ has made them free, so that, by their walk and daily conversation, they plainly show they are seeking a country whose builder and maker is God.

The work of reformation has also taken place in the adjoining towns. Wiscasset, Westport, &c. have shared in the glorious work, and in consequence most all the churches there are vigorous and candid attention to religion. The prospect in these parts is encouraging to the friends of Zion.

When we contemplate on the goodness of this Lord, and on his works which are manifest in and around us, what abundant reason have we to thank him for his kindness to us in all things! Knowing then the mercy of the Lord to his people, let us lay aside all those things which are repugnant to the progress of the Redeemer's kingdom, and strive for that unity of the Spirit, which in the sight of the Lord is of great price.

A. CUNNINGHAM.

Edgecomb, Oct. 13, 1828.

For the Morning Star.

THE HOLLAND PURCHASE YEARLY MEETING. Convened agreeably to appointment in Middlesex, on Friday Aug. 29th, 1828, at 10 o'clock A. M. Appointed Eld. Nathaniel Brown, Moderator, and Eld. Asa Dodge, assistant Clerk. Among many others were the following resolves: That we accept the report of a Committee, who by the appointment of the last Y. M. ordained Br. Smith Rogers of Alexander.

That we advise that preachers in our Connection first receive commendation from the church to which they belong; then from Y. M. by whom they should be represented to Y. M. That Elders J. N. Hinkley, H. Jenkins, F. W. Straight, and David Marks, Jr. be a Committee to attend the Yearly Conference of the

Free Communion Baptists of Upper Canada, and if possible open a correspondence, and effect a union with them.

Resolved, in compliance with a request from Barrington church, that Elders Brown, Jenkins, Carey, Dean, Fowler, Borden, Kechem, and Marks be a council for the examination, and if they think proper the ordination of James Big-nall.

Resolved, that Elders Brown, Andrus, and Br. James Bignall visit in Ohio those brethren called "Wayne Q. M."

Resolved that Elders Thomas C. Carlton and David Marks be our messengers to the next annual Conference of this Connection.

The following reports were received from three Q. M.'s. Ontario Q. M. failed of representation.

BETHANY QUARTERLY MEETING.

Is in a flourishing state, several of the churches have experienced special revivals, and considerable additions during the year past. The following table exhibits their

Ordained Preachers.	Cy't's. No. of mem.
Rufus Cheney,	Attica, 112
Nathaniel Brown,	Bethany, 83
Herbert Jenkins,	Byron, 50
Smith Rogers,	Middlebury, 67
Jonathan N. Hinkley,	Sheldon, 35
Eli Hannibal,	Alexander, 28
Josiah Fowler,	Parma & Clarkston, 65
David Lyon,	Clarkson & Sweden 50
Jesse Brahman,	Groveland, 70
Frederick W. Straight,	Ontario, 105

Frangois Tanner,	Clarkson, (unknown).
Thomas Huckins,	Gaines, 30
	London, U. C. 42
	Dunwick, do 36
	Southwood, do 35

Licensed Preachers.—Sidney Riley, Attica. Abel Gleason, Middlebury. Jared Miner, Sheldon.

At Angelica a church of 18 members has lately been gathered by Elders Ware & Stead. Jacob Gracer of Cayston, as also Samuel Whitcomb of Shelby are preachers in fellowship and licensed by this Q. M.

Eld. Ellis of Sheldon, has gone to Long home. Eld. Blakely has removed from Greenland to Cato and is connected with a church, which he gathered, which has not yet united with any Q. M.

No. Churches, 15. No. of members, 791. Elders, 14. Unordained preachers, 3.

LAST QUARTERLY MEETING.

Though not strangers to those trials common to the church militant, it is a tolerably good state: several of the churches have experienced revivals and had additions during the year past. The following is a list of their

Ordained Preachers.	Cy't's. No. of mem.
Richard M. Carey,	Boston, 38
	Ashford, 52
	Portland, 43
	China, 34
	Little Valley, 31
	Concord, 20
	Concord, 20
	Mina, 60

Amos C. Andrus,	Pike, 20
Thomas Grinolds,	Eden, 50
Nathaniel Ketcham, &	Wales, 7
Wm. Gray, of Castile,	Belfast, 11
	Barnford, 12
	Wilton, 25
	Gary & Ellington, 15
	Hamburg, 16

Licensed Preachers.—Samuel L. Wiant, Eden. Lemon W. Lee, Wales.

No. Churches, 16. No. of members, 464. Elders, 5. Licensed preachers, 2.

BENTON QUARTERLY MEETING.

With the exception of two or three churches is in a tolerably prosperous state. The following is a list of their

Ordained Preachers.	Cy't's. No. of mem.
Zebulon Dean,	Benton & Branch, 45
James Dignall,	Barnston, 29
	Catlin, 40
	1 Middlesex, 45
	Jerusalem, 32
	2 Middlesex, 13
	Italy, 20
	Poultney, 39
	Camandigua, 15

John Pratt, a licentiate of Barrington church has been excluded.

A second and flourishing church was gathered the spring past in Poultney by Eld. Ware, of which he is a member. Probably they will unite with the Q. M. soon. The No. of said church is 28.

No. of Churches, 11. No. of members, 289. Elders, 6. Unordained Preachers, 3.

ONTARIO QUARTERLY MEETING.

I was present at the last session of this Q. M. held at Penfield. Messengers were appointed to attend the Y. M. Some of whom I have since learned, failed in consequence of sickness. This Q. M. ever since its formation, has waded through winters of adversity, and labored under trials as serious as some of those which effected the result of some of the trials during the year past, and which have been the cause of the dissolution of the church at Lyons, for receiving disorderly persons and holding such in fellowship after their exclusion from the church in Sodus; also, in the exclusion of Eld. Benjamin Ralph, of Williamson for sowing discord among brethren,

and making divisions contrary to the law of Christ, together with a part of the church in that place, who were carried away by the delusion. The churches at present feel the loss of a hand, a foot, and an eye; but think it better to be thus, than that the whole body perish. Manchester and Brutus churches no longer maintain their visibility as such. Fabius church has taken a dissolution as a part of the same. Israel Crown of Brutus has also taken dissolution to the same. Eld. Cullen is also taken dissolution. Eld. Aldrich has removed 100 miles to Norridge, where he has gathered a flourishing church of 30 members; and Eld. T. C. Carlton has gone to New-England for the benefit of his health. Two churches from Bethany Q. M. have been added. The following table will show the state of the Q. M.

Ordained Preachers.	Cy't's. No. of mem.
Heman Bruce,	Williamston, 9
Meuseh Dealings,	Galen, 12
F. S. Coliver,	Sodus, 24
	January, 10
	Scotia, 8
Adon Ailrich,	Ontario, 14
Thomas Carlton,	Penfield, 55
Number of churches, 7. Members, 146. Elders, 5.	

A branch has lately been set off from the church in Scriba and acknowledged a church; their No. is about 26. A church has also been organized by Eld. Crow and Darling in New-Haven; their number is about 14. In these two churches are two licensed preachers, who have been useful, viz: Daniel Knapp and Br. Irons. In Cato there is a church under the care of Eld. Bickley; their No. is about 50. There is a probability that there are three churches, in which there are one Elder, two licensed preachers, and one female laborer, sister Lydia Ward of Cato, and about 90 members, will yet unite with the Connection.

David Marks, Jr. Total number of churches, 49, belonging to this Yearly Meeting on Monday, Sept. 1st, A. D. 1828. Churches, 49. Members, 1650. Elders, 30.

Resolved that our next Y. M. be held within the limits of the Erie Q. M. at such place as they shall appoint and publish in the Star and Free-Will Baptist Magazine, within six months from this time; to commence on Friday before the last Saturday in Aug. 1829, at 10 o'clock A. M.

D. Marks, Jr. moved that we consider Masonry, unnecessary, antichristian, and wicked; and that for a Christian to be a mason is a crime worthy of admonition; upon which, being requested by the Moderator, he gave his reasons for the move, and after a lengthy discussion of the subject, the move was seconded, the vote called, when 17 voted for the affirmative, 2 for the negative, 4 remained neutral. However, being unwilling that a majority should carry a vote to the grief of the minority, the meeting unanimously referred to Elders' Conference on Monday; and during the interval it was a subject of much and fervent prayer, and many tears.

IN ELDERS' CONFERENCE.

Many Elders and brethren were present, and the great Head of the church seemed to preside in the meeting to the joy of all. Eld. Carey, who remained neutral before, now moved that we advise the Q. M.'s and churches in our Connection not to hold fellowship with active Free-masons; but that they admonish such of their brethren as belong to the fraternity to renounce, or withdraw their standing in the lodge, and in all places refrain from advocating the system. This being seconded the vote was called, when there was not a dissenting voice, neither one that remained waver in the meeting.

Resolved that we recommend to the several Q. M.'s of this Y. M. to appoint brethren to travel and be present to the two weeks in each church; and further, that as God leads, and that they that preach the gospel should live of the gospel, we advise that each Q. M. appoint certain brethren to form a Missionary Society in a central part of each Q. M. for the purpose of supporting those who devote their time to the preaching of the word in the Y. M. Further, we recommend for their adoption the constitution of the 1st Middlesex Free-Will Bapt. Miss. Society, lately established in the Benton Q. M.

Resolved by the request of Eld. A. Dodge that he be dismissed, and that David Marks, Jr. be his successor as assistant Clerk. Also, that Br. P. Elwood, principal Clerk, by his request be dismissed for this meeting; and that D. Marks, Jr. be appointed to communicate to the Editors of the Star for publication, the principal records of this meeting.

Resolved that we request the General Annual Conference to appoint certain able men to collect and publish a correct account of the rise, progress, doctrine and discipline of the united churches of Christ, called Free-Will Baptists.

NATHANIEL BROWN, Y. M. Moderator.

BENJ. M. CAREY, Elders' C. Moderator.

PETER P. ELWOOD, Y. M. & Elders' C. Clerk.

DAVID MARKS, Jr. Assistant Clerk.

A meeting of worship was held on Friday evening, Oct. Saturday at 10 o'clock A. M. worship commenced in a grove formerly occupied by a camp-meeting. Eld. Brown preached an instructing discourse from Heb. 3: 6. "What is man that thou art mindful of him?" After which Eld. Carey preached a feeling sermon upon Jas. 1: 4. "Comfort ye, comfort ye my people." After an hour's intermission, we heard an ordination sermon by Eld. Brown, on Mat. 28: 19. "Go ye therefore and teach all nations." At the close of which Br. James Bignall received ordination. Prayer at laying on of hands by Eld. Brown, charge by Eld. Carey,

POETRY.

From the *Annet*.

THE WAKENING.

By Mrs. HENRY.

"While Day awakes, that sweet hour of prime,"
How many thousands are wakening now!
Some to the songs from the forest bough,
To the rustling of leaves at the lattice-pane,
To the chiming fall of the early rain.

And some, far out on the deep mid-sea,
To the dash of the waves in their foaming place,
As they break into spray on the ship's tall side,
Till holds thro' the tumult her path of trade.

And some—ah! well may their hearts require,
To the gentle sound of a mother's voice;
Long shall they yearn for that kindly tone,
When from the board and the harp 'tis gone.

And some in the camp, to the bugle's breath,
And the tramp of the steed on the echoing plain,
And the sudden roar of the hostile gun,
Which tells that a field must ere night be won.

And some in the gloomy convict cell,
To the dull clasp of the waning bell,
As it heavily calls them forth to die,
While the bright sun mounts in the laughing sky.

And some to the peal of the hunter's horn,
And some to the sounds from the city belfry;
And some to the rolling of the ocean's tide,
Far 'midst old mountains, and sun-burnt woods.

So are we roused on this chequer'd earth,
Each unto light, each a daily birth,
Thro' the fearful or joyful and sweet,
Be the voices which first our upspringing meet.

But O'er must the sound be, and O'er the fall,
Which from the dust shall awake us all—
O'er, thro' to sever and distant doom,
How shall the sleepers arise from their tomb!

R. H. May.

From the *New-England Weekly Review*.

THE PALE HORSE AND HIS RIDER.

"Speed thee out of hell and vale!"

Swift as the lightning of Heaven's own—

Thou must tread in the gear of sin and son,

Thou must hear the dead widow's wail!

Thou must list to the weeping mother's moan,

And trample thro' the father's love and home,

Till the time of thy kingdom fall!

"Come forth, thou gliding specter!"

Thou weapon of vengeance and wrath, come forth!

From the east to the west, from north to south!

With victims the earth is strew'd!

Then heed not—the deaf are thy crying pray!

Like the merciless grave, that will not spare,

For thy mission is from the Lord!

"Blood crieth out for blood!"

Thou furiously rush o'er mountain and plain

Grim War, with thy horrible, dreadful train!

Like a mighty, overwhelming flood!

Go on, with Destruction's horrid brood!

Till vanish the nations before the Death!

Of an angry, avenging God!

SELF-EXAMINATION.

(Selected for the *Star* by S. C. W.)

Seek not of man, with light appearance, to pay,

The priceless garment of a well spent day!

Wait not for him to judge the generous deed,

But spread the scroll, and bid the conscience read.

Rest on thy couch, recluse within thy cell,

Then ask that silent one if all be well!

Then if the scale, in reason's balance moved,

Nor boast the motive, nor proclaim the deed—

Wait till the day of doom, the hour of fate,

Even as the expecting Jews for their Messiah wait.

MISCELLANY.

From the *N. H. Observer*.

A FRAGMENT.

There are seasons when the soul loves to
wrap itself up in its own reflection and converse
with past years, or else send the eager imagination
down the vale of a thousand ages. After
the mind becomes fatigued with the noise and
bustle of business, it finds a melancholy pleasure
in retiring within the sanctuary of its own
thoughts.

In one of these musing moments, I hurried
from the scene of my cares, reckless whether I
went, if I might escape from the perplexities of
business and the intrusion of the world. I had
walked some distance, and unexpectedly found
myself in the vicinity of a burying ground. The
time and the place were congenial to my soul,
and urged me to embrace the opportunity of
giving myself up to the current of my feelings.
It was a beautiful summer evening, and the moon
was shedding her silver beams on the silent ten-
ements of the dead. While standing in the
midst of this assembly, and unexpectedly find-
ing over the "narrow house," and endeavoring to
decipher the name, and age, and story of its
occupant, I felt myself in the presence of another
generation. The spirits of the dead seemed
speaking to me from the tomb, and their "lan-
guage was of other worlds."

Wealth, and beauty, and pride, were sleeping
with the bogle who had lain himself down to
expire alone and unremembered. Ambition had
given up her projects, and genius had abandoned
his researches. The trumpet of fame—the silver
tongue of flattery—the voice of slander and
malevolence, and even the sweet accents of love
and friendship awoke not the sleeper. The
warm recollections which bloomed the rose of
youth, or the odorous perfume of the star of
beauty, or the voice of affection, or the glow of
any was not heard among this multitude; and

had the drapery of death been withdrawn, no
smile, or tear would have been seen on the cheek
of one of this vast community. Oh, where, I
momentarily exclaimed, have fled those thirstings
for wealth, or honor, or fame, and those long-
ings for immortality, which once swelled the
bosoms of these departed men; and how have
the tender ties been broken which bound this
multitude together! Did the tenants of this
vale of death once feel as men now feel? Had
they the same hopes and fears and joys and sor-
rows which men now have?

My heart seemed as I looked back again on
life, and I almost wished to rest with the forgot-
ten multitude. Is this then the termination of
man's career? Do the fires of genius go out in
the grave, and is there no part of man which
will survive the wreck of nature, and live when
the sun and stars fade away? In this anxious
inquiring state, the declarations of the sacred
volume recurred to my mind, and satisfied my
inquiries. My soul followed the prophetic vision
of inspired men, till the silence which
reigned around me should be broken by the last
trumpet. I saw the dead starting into life and
coming forth on every side of me, and the Judge
descending "with power and great glory," to
decide the character and fix the abode of risen
multitudes. On the right, the gates of the blessed
city were open, and on the left the prison of
despair was ready to receive its victims. Among
this great company I seemed to stand myself,
waiting for a sentence which should be to me
the commencement of eternal joy or sorrow, and
I faintly conceived what it would be to catch the
spirit and learn the words of "Angels—our con-
verse with everlasting clouds."

Looking back from the spot where thought
had transported me, on the busy, anxious scene
I had left, oh how did the world appear! Had
it charms? Alas! they had passed away. The
siren song reached not the ear in which had
thundered the peals of the last trumpet—and
sorrow and death found no votary in the pres-
ence of the Judge.

I retired from this solemn place with my feel-
ings chastened, and my pride, and untimely ambi-
tion subdued. I felt that I should bow the world
less all my life. My soul clung to the Saviour
as my last—my only—my last refuge, and fix-
ing all my affections on him I thought I could
rejoice even amidst the wreck of worlds.

ALPHA.

Autumn—Passing rapidly along the current of time,
we are almost imperceptibly surrounded with the fading
beauties of the past summer, and, however, at once, the
transient return of Autumn, "the voice of nature,"
heard proclaiming to man, that he has again nearly ac-
complished the work of a bounteous Providence, in the
abundant harvest which fills the valleys, and, at the same
time, with those attendant labors which always make
the return of Autumn a season of peculiar gratitude as
well as serious meditation.

There is a striking analogy between the changing seasons
of the year, and the changing events of human life.
In no season of the year are we more forcibly reminded
of these, than in Autumn, when we behold living things
around us, and the faded lands of departed summer. Na-
ture seems to pause and mourn, while she views from
her lofty throne, the great and mighty change in her
human creature. How short the period of human life
we live in all its fullness and glory, and how soon it
comes with hope and expectation, and making our hearts
glad and joyful. But Spring has fled, and with it all its
promised beauties. The Summer, too, has passed, and
yet, although it came to us with all its tender and
serenousness of mien, and bade us "see our hopes and af-
fections on the exulting glories around us, and led us
to the land through those meadows where flowers were
to rise, and imagination, with her ever-ready
sweep, yet, the very moment our hopes were strung
on, our hearts were disappointed, and our imaginations
torn, and we were left to grope our way back again to
the sad reality of human life.

I had then, Autumn, as a sympathetic sister to the
disappointments and short-lived glories of fall, man
at its approach, pale and anxious at its approach, that
men leave to retire, exultant in the fields of the fall
multitude, to the shades of solitude, and within her sacred
portal, take a retrospective view over all the past.

From Zion's Herald.

ANCIENT BURYING GROUND.

Mr. Editor.—While at Pittsburg, Pa. in May, the Rev.
Mr. Gowan, an aged and respectable member of the Gen-
eral Conference, related to me some circumstances re-
specting ancient burying grounds, in the western part of
the country, in which he revealed, which appeared to me of
great interest. Having a desire to retain the facts
very kindly gave them to me in writing, with permis-
sion to make use of them in place. My informant
said that he had examined those graveyards himself, and
could assure to what he had written—the substance of
which I forward you for insertion in the Herald, if you
think it worthy a place.

J. SANBORN.

New Bedford, Mass. June 26, 1828.

"In White County, State of Tennessee, near the town
of Sparta, there have been discovered three burying
grounds, where a very small people are buried. One of
the graves is of the greatest length of the skeletons
is nineteen inches. Some of these people appear to have
lived to a great age, their teeth being worn smooth as
shells, while others are full and long. Many of the
bones have been opened, and the skeletons examined.
The graves are about two feet deep; the coffins are
made of stone, and lay at the bottom, one at each end,
and one in the middle. The bones of the dead are all
buried with their heads to the east, and their feet
to the west, and their hands on their breasts. In the
head of the left arm is found a cross or yoke, that
could hold nearly a pint, made of round stone, and
of a grey color, in which I found one, two or three
shells, supposed to be sea-shells. One of these skeletons
had about a neck nearly four feet long. There are
many of these graves. Next to the one which I exam-
ined is the appearance of an ancient tomb. The bones
found in the graves are strong and well set. The whole
travelling party had been for some time, and had been
from half an acre to an acre and a half in extent. The
same skeleton is a burying ground where the dead
are buried in the same manner as above described, and
where the skeletons are from seven to nine feet long."

THE WISDOM OF PROVIDENCE.

AN APOLOGUE.

(From the *German of Gellert*.)

During the violence of a storm, a traveller implor-
ed relief from Jupiter, and entreated him to save the tempest.
But Jupiter lent a deaf ear to his entreaty. Struggling

with the unabated fury of the whirlwind, tired, and far
from shelter, he grew peevish and discontented.

"It is true," he said, "the gods to whom our sacrifices
are so often offered, heed not our prayers, and answer
our supplications. At length, approaching the verge of the
forest, 'Here,' he cried, 'I shall find a succour and
protection which Heaven will surely send me! I will
ask the gods to help me!'" But, as he advanced, a robber
arose suddenly from a brake and our traveller, impelled
by instant terror, and prospect of great danger, looked
himself to flight, exposing himself to the fury of the tem-
pest which he had so lately complained. He was
inevitably, fitting an arrow to his bow, took exact
aim, but the bowstring, being relaxed with his effort,
he was unable to pull it forward, and the arrow fell
useless. He was then assailed by the storm, and the tem-
pest seemed to sweep him off his feet, and he was
awful voice issued from the clouds: Meditate on the Providence
as well as on the power of Heaven, both have the
means of your preservation. Had not the bowstring of
your enemy been relaxed unless by the rain, you had
fallen a prey to his violence.

Providence is the strongest bulwark in every situation of
distress and difficulty.

THE CANADIAN.—Taken together, embrace a territory
more extensive than that of the United States, and have
greater advantages for carrying on the grain, fur and im-
ported trade. Its numerous forests produce the choicest timber,
and also the finest furs and skins. It is the seat of
the most numerous manufacturing establishments, and
beautiful country, quite surrounded by lakes Ontario
and Erie, St. Clair, Seneca and Huron, that the
Canadians have to complain of the gravity from which
the Canadian population of Europe will be supplied.
The facilities for transportation will also be superior—
vessels may load (upon the Welland and Lake Huron, and
be completely at Port Huron, on Lake Huron, and at
thousand miles, and discharge at Quebec, passing only a
short distance on artificial navigation.

Prussia.—In the Prussian States, according to the
census of 1825, there were 12,272,325 inhabitants,
of whom 1,071,761 were children under 14 years of age.
Assuming that their education does not commence until
the seventh year, about three sevenths, that is, about
1,020,000 of the total population are under 14 years of
age. The number of public schools, of the children of
masters and mistresses employed, and of the children of
both sexes instructed. At the end of 1825, there were
107,469 common schools for both sexes, 494 central
schools for boys, 278 do. for girls, making a total of 111,
623 schools. In these schools are employed 32,261
masters, and 701 mistresses; besides 2,024 assistants,
of both sexes.

A fat birth.—The annual income of the Archbishop
of Canterbury who lately died in England, was no less
than £25,000 sterling, or \$121,000. This is equal to
the compensation that we allow to our President and
Vice President, the four Secretaries of the great Depart-
ment, the Post Master General, the Chief Justice, and the
six or seven members of the Supreme Court, and the
support of our Minister at London into the bargain.
The Bishop London succeeds to this golden mantle of
the Church."

LOCAL MEMOIR.—Magliaberti, the Florentine
Librarian, remembered every book, in every
collection of which he had once seen a cata-
logue; and when he had seen a library, he re-
membered the place of every book, in every
case. In regard to books he had read, his memory
was such, that in more than ten years he never
forgot a single word of any of the great Italian vol-
umes he could read, or of any subject, argument, or an-
alogy which he had read. He was so accurate in his
memory that he was to be found, so that at last he was
constantly referred to by learned men, as a kind
index to the stores of almost every library in
Europe.

BENE DVS CURTIS.

Although it was the study of his life to en-
lighten mankind, he could not escape the
flights of malice. "When any man is accused of
malice," said he, "I endeavor to elevate
my soul so high, that his malice cannot
reach me."

MADAM DE LONGUEVILLE.—Her friends advised madam de Longue-
ville, who was a very virtuous and diffident
lady, to go to court, in order to set the court-
iers a good example. "I cannot," said she,
"set a better example, than by not going to
court at all."

LORENZO DE MEDICIS being asked who
were the greatest fools in the world, answered,
"Surely those who put themselves in a
passion with fools."

EXTRACT.

The courage of those who have strength only to resist
what is commonly termed force, is a courage that scarce
deserves the name, as little worthy of it as the partial
courage of a soldier on his own element. For a different
courage, were to be found in the man who is
wrecked, or of a man, if he were in the manner to be
trampled at any of the common perils to which life can
be exposed on the land. The most strenuous combatant in
tumults of warfare, may be cowardly or more than cowardly
in the calm moral fight.

This is the only genuine strength of heart, which re-
sists, not the force of a few facts to which even in
the eyes of the world it is incongruous for man to yield
—but the force of every temptation to which it would be
unworthy of man to yield, even though the world in its
capricious allotments of honor and shame, may not have
chosen to regard with gratitude that peculiar species of
courage.

It is a courage which is not to be paid,
it is a courage which is not to be paid,
it is a courage which is not to be paid,
it is a courage which is not to be paid.

Reading.—There are very excellent things, and of great
utility, are reading, conversation, and reflection. In
reading, we treat with the dead; by conversation, with
the living; and by reflection with ourselves. Reading
enriches the memory, conversation polishes the mind,
and reflection forms the judgment. But of these noble
employments of the soul, were it easy to say which we think
the most important, we must confess that reading occupies
the ground-work of the other two, since without read-
ing contemplation is fruitless, and conversation dull and
unprofitable.

Temperance Department.

From the *N. H. Observer*.

Mr. TROTTER.—Parents; whose children are
dissipated, often give vent to their feelings in the
following manner:—"Why is it that our chil-
dren are thus left to be a source of grief instead
of a blessing to us. We have done, all we could
do for them; money and books they have never
wanted. They have had access to such society
as they chose, and now we know not what to do;
we would give all the world, if they would re-
form." O my son Absalom! my son, my son
Absalom! would to God I had died for thee! O
Absalom my son, my son!"

Excessive indulgence and too rigid restraint
scarcely have the desired effect; excessive indul-
gence generally terminates in indolence and dis-
ipation; too rigid restraint in alienated affec-
tions, disrespect to parents, and often in interpe-
nence and irregularities of every kind. But
moderate and judicious treatment, accom-
panied with good reasons and advice, exert a
happy and lasting influence upon every one. Is
not the indulgence of the father often our great
cause of the dissipation of the son? With a sup-
ply of money youth can obtain access to every
source of vice, where they are abused by the
abandoned, and commence a course of life
which will lead them to misery, poverty, and dis-
grace.

Intemperate men always know what young
men have money, and will induce them if pos-
sible to partake of ardent spirits, the essence
of death the murderer of the happiness and life of
man, that their company may be enlarged. They
regard not the misery, which they occasion
providing they can secure a sufficient number of
associates to share with themselves the expense
and disgrace. It is easier for a vicious man to
lead two youth's astray, than it is for a virtuous
man to persuade one to reform. The vicious
man is ever active. His exertions and his ex-
ample have all their baneful tendencies which
unless seasonably counteracted will ensure suc-
cess. Two sons may be reformed from the in-
termediate moral, but the rest of the family may
be reformed. This may be effected by caution, by
advice, by acquainting them with the tempta-
tion of the world and the necessary precautions
and above all things, by impressing their mind
with moral and religious instruction. If a
father neglects to do this he need not be surpris-
ed that his children are a source of grief to him.
Most of all young men, who have a stock of
money, do not appreciate its value, and thus
or act as though they thought money would pur-
chase for them character, friends and even a
place. But how sadly are they mistaken! and
my never purchased a good character nor a val-
uable friend. I once happened to be in com-
pany with a number of young men, who were
all of them, I thought, in the habit of visiting
their common place of resort, and were pursu-
ing their avocation with some pleasure, mingled
with curing and swearing, with bitterness and
wrath. Wine glasses were broken, money was
taken from the board. One young man when
was necessary for him to replace it, made the
very audible remark, "Esquire," "I have
been so much, never mind." Had the
father of this young man been present, he might
have seen the folly, yet the criminality and ef-
fects of excessive indulgence—of giving children
money without knowing for what purposes it is
expended.

Another case: B. H. was sent to school by
his father who wished him to prepare for Col-
lege. He found that his books and supplies
he was doing well. But at length he was in-
formed by the instructor, that B. regarded the
Retailer's shop more than the Academy, the so-
ciety of the vicious, more than the society of
the virtuous, and that he held his books in re-
solute estimation. B's father ascertained, that
the instructor's report was correct, and that B.
was not doing well. He then said, "I shall
seem to have no disposition to study, that he
must now take his axe, and work with the hired
men for the present—that, in the mean time he
might determine whether he would learn a black-
smith's or a shoemaker's trade; that he had
chosen bad company and that he must now live
with the hired men, and eat with them, and his
no means go into the society of his brothers and
sisters, and that as soon as he would determine
which of the above named trades he would learn,
he would find a suitable place for him. For the
first and second days, B. was obstinate and re-
fused to take his present employment very
much. But the third day the axe was very busy
and the wood was extremely hard. The fourth
day the axe was still busier, and the wood was
still harder. But the fifth day B. was very
penitent, came to his father, acknowledged
his fault, promised to do better for the future,
and intreated his father to let him return to his
school. His father could not trust him at first,
but after he found him really penitent, he told
him he might go to school, but if his conduct
was not good hereafter, he must expect to
work from him. Whereupon B. returned to
school, completed his academical education,
studied a profession, entered upon the duties
of it, and became a useful man.

ALFREDO.

Drunkness tendeth to poverty.—We were lately in-
formed by a merchant, who has been in extensive
business for the last 12 years, that in every case
of his, he has lost debts by the failure of his cus-
tomers, such failures was "Run."—Suber, temperate men
failed, in his debt. But in every one of these latter
cases, the debts were secured, and finally paid. The
failure of the intemperate man on the contrary generally
showed his whole affairs to be "rotten," in the origi-
nal words of our informant. Reader! as you would
shun poverty and retrenchance—Cap't be a drunkard!