

MORNING STAR.

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MORNING STAR.

From the Baptist Magazine.

THE CHRISTIAN'S SOLACE IN THE TIME OF TRIAL.

Whatever God does is best. He could endure a new-born babe with the knowledge of the profoundest philosopher, and with an eternity for the experience of the venerable grandeur, but neither safe to communicate knowledge to him, he does light, by a gradation from the faintest dawn to the effulgence of noon-day. So it is also with the communication of divine grace. God could, in one instant, purify the soul from the very residue of apostate nature, and make it as spotless as the holy angels, and fit it for an immediate transition from earth to heaven. But he has been pleased to employ a series of years, and, in his wisdom, requires his people to sojourn for a limited period as pilgrims in a wilderness, in order to put them to the proof. Such a proof, indeed, is not necessary for God's own information, but evinces to men and angels what is unspeakably important, and what will ultimately issue in the most happy and grateful feelings of the believer through the countless ages of eternity.

So great, however, is the darkness in which the Christian's mind is sometimes enveloped, that the very things that will cause his loudest songs in another world, bring him the nearest to despair in this. Surely Jacob will never forget that state of despondency in which he said, "All these things are against me," though, at the same time, those very things were pre-eminently working together for his good.

In this treacherous province of God's dominions, trouble succeeds trouble as sparks kindle sparks from a blazing fire. Yes, as Eliphaz once said, "Man is born to trouble as the sparks fly upward," and to the ungodly, all these sparks are so many indications of the consolidated fiery element in which they must burn for ever and ever. But with regard to the righteous, trials are blessings in disguise. The troubles of the wicked are like a living fire, whose progress is the harbinger of destruction; but the troubles of the righteous are like a dead fire, with honey in its taste.

Of one of the wicked, indeed, it may be said, "They are not in trouble as other men," (Ps. lxxv.) But the Psalmist, with all his chastisement, saw no reason for envying them when he was required to the sanctuary of God. For such an awful exemption, therefore, no Christian in the right service will desire. In short, this world is like a new-ploughed field, on which fallen man has frozen. The path of safety is not the smooth path, untouched by the plough; but the man who holds on his way is he who is pursuing his course over the furrows. The straight path, therefore, is that which our Lord has devised for his disciples. He assured that though his church was built on a rock, it was nevertheless destined to be rudely assailed by storms and tempests. "In the world," said he to his disciples, "ye shall have tribulation." Nor is there any reason to expect a freedom from trials, even in the Millennium. For if the Christians of that happy period are to be as holy as other Christians, there will be the same reason for our heavenly Father's adopting the place of our earthly parents. "For as the apostle, 'they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his glory.' (Heb. xii. 10.) To all ages of the world, therefore, 'whom the Lord loveth he chasteneth.'"

In every trial the Christian has to sustain, there is a specific end it is to answer; and thus end the nature of the trial depends. Sometimes a trial is sent as an antidote to some existing sin. Thus in David's numbering the people for military service there was a great sin. For as a king's armies were the criterion of his glory, so the estimation of contemporary nations, a vain glorious display of numbers was the great temptation that prompted so many to be tempted. Nor was David's sin, in this case, to be greater by private trials. His procedure had been public from Dan to Beersheba; and God's chastisement was to be as public as the offence. Nor can pride and vain-glory be cured, but by the mortification of pride and vain-glory. For the antidote was a trial, therefore, the appropriate work in the eyes of neighbors would abase him as had unrighteously endeavored to exalt himself. As to those who feel vain to the wasting pleasure, God's procedure was as strictly just as in all other pestilences; and if any of the godly were assailed by it, it was to them a positive blessing. For, from the volume of inspiration we learn, that all things work together for good to them that love God, to whom are

the called according to his purpose." Rom. viii. 28.

In David's trial, and in its beneficial results, we see a verification of his own words: "Before I was afflicted I went astray; but now have I kept thy way." Ps. cxli. 67. We must not, however, infer from David's case, that he who is afflicted the most has sinned the most. For one of the men whose trials have been the most signal was Job, of whom God himself said, "There is none like him on the earth, a perfect and an upright man, one that feareth God, and avoideth evil." Job i. 8. In short, taking both worlds into the account, it is nearer the truth to say, that he who is tried the most is the man whom God designs to honor the most. Thus Job's signal trials were sent to prepare him for a great home. For in this world, and especially a hundred and forty years of affliction, he was a father of children that caused him many anxious fears, prepared him to appreciate a new and joyous family, in which he was to have son for son, and daughter for daughter, according to the number he had lost.

The loss of his property, too, prepared him for increased and extended prosperity; a prosperity in which the interposition of Providence was so signally evident in legible characters, as to be known and read by all men. For the exact degree of his losses, and the exactness of his gains, were so many of his sheep, of his camels, of his oxen, of his asses, was like the exactness of a heavenly host, proclaiming from the very elements of the world, that the man whom God designs to honor, he will bless abundantly.

Now can we conceive of a more perfect life being less useful than a life of trial and tribulation? though he has long been tried, and will hereafter speak to the millions yet unborn. The present trial of believers, too, will soon have the honor of seeing, that even Job is ineffably blessed, among the spirits of just men made perfect. When the Redeemer, of whom we speak so much at the latter day within the precincts of the new world, will say to Job, but the world is troubled, will say that it was good for him that he was afflicted. For, in 2 Cor. xii. 10, the Apostle Paul, speaking of himself and other believers, uses these memorable words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we are not weary of it, because we know that if we are persecuted, it is for the sake of Christ. For a season," says he, "if need be, we are in heaviness through manifold temptations, that the trial of our faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise, honor, and glory, at the appearing of Jesus Christ." 1 Pet. i. 6, 7.

In another point of comparison, it may be said that he who is the most tried is he whom God designs to make the most useful. In some cases, trials are the necessary companions of gifts, in order to secure the usefulness of their possessor. For so tenacious is pride of its old habitation, that even the usefulness of Paul was in danger from "visions and revelations of the Lord." Thus the Apostle himself says, "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, lest I should be exalted above measure." 2 Cor. xii. 7.

But perhaps some one may say, "None of these cases apply to me. I am conscious of integrity in the sight of God; but there is a generation whose teeth are as words, and their just law as knives; and from unmerited reproach my usefulness is ruined." If, however, the Christian is really suffering severely, let him not despond. His case is in good hands; and the main point he has to attend to, is to preserve his integrity, and to commit his cause to him that judgeth righteously. "But why," says he, "are these attacks so simultaneous without concert, and why is there so conspicuous an effect without a visible cause? Ah! could the disconsolate heart have his eyes opened, like the young man who accompanied Elshah, he would see wonders. He might possibly deprecate the darkness, and hear their leader crying, 'To arms! to arms! I will pursue! I will overtake! My hand shall destroy!' But though the great persecutor would thus destroy all usefulness if he could, every good man may boldly say, 'The Lord is my portion,' and knowing that he relies on a Divine Savior, whom the angels obey, he may exclaim, with a joyful expectation of deliverance, 'There are more for us than there are against us.' In such a man's case, therefore, the history of Joseph speaks volumes. His right enemy ever stood fiercer than his in the sight of God; and yet how peculiarly trying was the unjust reproach that seemed to have irretrievably ruined it! Thus the best young man in Egypt was imprisoned and calumniated as one of the worst, and as far as the justification of his character was concerned, Providence seemed as silent as death. But to all the Christian's trials there are prescribed limits. "A faithful man will not be tempted (or tried) above that he is able to bear; but will with the temptation (or trial) make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. When Joseph's trial, therefore, had reached the line of demarcation, it was impossible for all the host of rebel angels to perpetrate the reproach. For, lo! when all the

inhabitants of the earth would have been united to the task of vindicting Joseph, a Friend appeared, before whom the millions of mankind bowed as at grasshoppers. Before such a vindicator, suffering innocents was at once redeemed; and all intelligent beings who had heard the reproach, were for ever convinced of its fallacy and injustice.

An abundant compensation, too, awaits the suffering Christian.—Thus as Joseph had suffered for character, that was the point in which God was afterwards pleased remarkably to favor him; and thus he was "most glad according to the days wherein he had been afflicted, all the years wherein he had seen evil." Then, according to his prophetic dream, he saw "eleven stars doing obeisance to him" (Gen. xxvii. 12), and the Egyptians themselves exclaimed to him, before him, "Bow the knee, bow the knee." "Yea, foreign nations came from afar, and did honor to him who was so well prepared to receive it, by regarding it, not as the mere breath of mortals, but as a peculiar gift of God.

Such then being the aspect of the Christian's trials, he may rejoice in tribulation. Thus when there is said to Paul, "thy grace is sufficient for thee," it was enough. "Thy grace is sufficient for thee," said the apostle, "in all thy trials, in all thy persecutions, in all thy necessities, in all thy sufferings, in all thy sorrows, for Christ's sake; for when I am weak, then am I strong." 2 Cor. xii. 10. Thus also other Apostles of Christ "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts x. 41. Nor are there any reasons why Christians of the present day should not have the same confidence in God as ancient Christians had. Under the solace afforded by the Gospel, the Christian may say with holy boldness, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the field shall yield no more, the flocks shall be cut off from the fold, and there shall be no herd in the stable, yet will I rejoice in the Lord, I will joy in the God of my salvation. Hab. iii. 17, 18.

Let the believer, then, imitate the importunity of Jacob in supplications, and the firmness of Daniel in the worship of his God. In these days of light and liberty, we are not called to martyrdom as Daniel was, but if days of martyrdom were to return, they would make no confusion among us, if we do not even now cultivate a martyr's spirit. "He that will be my disciple," says the Saviour, "must take up his cross and follow me." In this way, Christians of every denomination may, with holy confidence, expect in minor trials the presence of him who cheered martyrs, and amid scourging flames and the scorch of the wild oars. Our

In all cases, then, the faithful followers of the Lamb may boldly say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. xlii. 1, 2.

Ed. Mag.

From the Gospel Banner.

MESSES. EDITORS. I was lately looking over Dr. Doddridge's Lectures on preaching and the ministerial office, and was much pleased by the sketches of the character of several practical preachers of the British nation, which he divides into four classes; the Puritans, the Nonconformists of the last age, those of the present, and the authors of the established church.

He says, "I recommend you to form some acquaintance with the Puritans, though they are often despised. There was good sense and learning in those days as well as ours. Our British nation, which he divides into four classes; the Puritans, the Nonconformists of the last age, those of the present, and the authors of the established church.

He says, "I recommend you to form some acquaintance with the Puritans, though they are often despised. There was good sense and learning in those days as well as ours. Our grandmothers had real beauty, though the change of fashions has made their dress ridiculous to us."—You will probably do a service to the public, by publishing some of their characters, as their works may lay neglected in many families and old libraries from which they may yet be called into circulation, and the reading of them may tend to the improvement of private Christians and preachers. He first names

Baxter.—He had been a great and notable sinner, and was reclaiming by great tears. He is therefore excellent both for conviction and consolation. His style is rather inclined to bombast, yet there are many expressions truly great and magnificent. His house of magnificence is more visible in his Four last things. But his most useful treatise, Directions for comfortable walking with God, and for comforting distressed consciences. There we see the traces of a soul intimately acquainted with God.

Bishop Hall.—The most elegant and polite writer of his age. He abounds too much with antitheses and witty turns. In some of his writings he seems to have imitated the style of the Puritans. His sermons are much the worse for a compliance with the taste of the age in which he lived. His contemplations are incomparably valuable, for language, criticism, and devotion. Next to them his Meditations, his Letters, and Balm of Gilead, are worthy of attention.

Remond.—A most elaborate writer. He has many surprising stories. His style is remarkably lucid. A world of things are generally touched upon, which show his extensive acquaintance with human nature, as well as great labor. His works contain a judicious collection of scripture, both in the text and in the margin.

Sims.—His language is nervous and decent. His dedications are very handsome. His style pathetic and tender, especially so in his Buried Reel, and Soul's Conflict.

Watts.—Worthy to be read through. His language is generally poor, elegant and nervous. His thoughts are well digested, and happily illustrated. He has many remarkable views to be found in his boldest figures of speech are to be found in him beyond any English writer; especially Apostrophes, Prosopopoeias, Dialogues and Allegories. There is indeed a mixture of fancy in his writings; but pardonable, considering his youth, and that he almost never was not prepared by himself for the press, but copied from his mouth while preaching. He died before he was twenty-eight years old. Had he lived, he probably would have been the Phoenix of British divines.

Harris.—Generally called the ever memorable. He is remarkably clear; his manner very uncommon thoughts, and vast learning. There are many curious passages in his works for a common-place book, but little judgment. He has no good order and connection; very little of true union appears in him; the mere scholar is also apparent. He writes like one who knows as much of human life, with an affection of driving to the uttermost, which, by overdoing he weakens the cause he intends to support. His Golden Remains, and Additional Tracts should be read. None show the man more than his Christian Omnipotence.

The second class are the Nonconformists of the last age, that is, those who wrote before 1700.

Orney and Goodwin.—Both highly evangelical, and both very obscure, especially the latter. Owen's *Worship of Sin*, Paul's *Letter*. There is a great zeal, and much knowledge of human life discovered in all his works, especially in his book on Apostasy. Dr. Wright seems to have taken many things from hence in his "Dissatisfaction with Sin." That on the Hebrews is his great work.—The Means of understanding the Mind of God in the Holy Scriptures is one of the best. Those on Communion with God, and on the person of Christ are most celebrated. His exposition of the 130th Psalm, is most excellent. His Discourses on Indolence, Sin, Spiritual Mindedness, and Mortification of Sin in Believers show great improvement in practical piety. Goodwin's pieces published in his lifetime are the most valuable. In them there are many accurate and valuable remarks on scripture. His Child of Light Walking in Darkness is useful for afflicted consciences.—Many uncommon thoughts.

Baxter.—He is inaccurate, because he had no regular education, and always wrote in haste as in regular education, generally his judgment, nervous, spiritual and evangelical, though often charged with the contrary. He discovers a many eloquence, and the most evident proofs of an amazing genius; with respect to which he may not improperly be called the English Demosthenes.—His works are very proper for conviction. See his Saint's Rest, all his treatises on conversion, his 119th Psalm, and his converted Divine Life, Counsel to young men. Few were ever instrumental of awakening more souls.

Manton.—Plain, easy and unaffected. His thoughts are generally well digested, but there is seldom any thing extraordinary. He has many judicious remarks on scripture. His chief work is the *Practical Reasoner*, many of his posthumous works are of little value.

Bates.—Charming and elegant, yet his style not formed. His sentences are too short, his words however are very polite; admirable similes, only too many of them; proper to be quoted by those whose genius does not lead this way. Read his Harmony of the Divine Attributes, Spiritual Warfare, and Four Last Things. He was well acquainted with poetry and belles lettres, an admirer as well as imitator of Cowley.

How.—He seems to have understood the gospel as well as any uninspired writer; and to have imbibed as much of its spirit. The true sublime is to be found in his writings; and some of the strongest pathos, yet he is often obscure, and generic harsh. He has uncommonly imitated the worst part of Bowle's style. He has vast variety of uncommon thoughts, and on the whole, is one of the most valuable writers in our language, and I believe, in the world. His best pieces are, The Bleedings of the Righteous, Enmity and Reconciliation, Redeemer's Tears and the Redeemer's Dominion, with some funeral sermons.

Flavel.—Not deep nor remarkably judicious, but plain, popular, tender, properly edifying, edified cases, and melt the soul into love. His Taken for Murders is inimitable. His Fountain of Life very useful, and most of the subjects proper to be preached over on sacrament days. Allusions to Trojan Stories, both in him and Bates are entertaining and useful.

Carnock.—Celebrated by some as a polite writer, but chiefly by those who are not true judges of politeness. He has some few words, but no solid sense, and his style is not good. His divinations are too numerous; his thoughts are often obscure and in disorder; no clear and distinct ideas in many of the differences he makes. Yet he has some very valuable things. On the Attributes he is deep and sublime. His book on Repentance is most applauded, though

much inferior to Baxter, Ainslie and Whitney. Taulon, (Nathaniel).—The dissenting Sinner. There is vast wit, and great strength of expression in all he wrote, yet apt to aggravate matters a little too much. His language is remarkably proper and useful. His best pieces are his discourses on Faith, Deism, and the Covenant. He wrote but little more than these. All deserve reading.

OBITUARY.

For the Morning Star.

Died in Hawke, N. H. on the 30th day of August last, of the inflammation on the stomach, JONATHAN FRENCH, Esq. in the 71st year of his age. He was a good man and full of the Holy Ghost and of faith; and as such is entitled to the encomiums of obituary respect.

Brother French at the age of thirty-two, made choice of religion, notwithstanding the darkness of the times in regard to evangelical piety, and the numerous and perplexing cares that devolved upon that age of life, particularly upon those placed in his affluent circumstances. It was an uncommon thing in the vicinity where he lived as well as in most other places, for a person to manifest interest in a religion, and to be delivered from the bondage of sin, and to find the spiritual welfare of his soul. This led many of his friends and acquaintance to visit him, to whom he could address himself upon the subject of religion without reluctance or hesitation. The love of God was so precious to him, that the force of man had no effect upon him either to dampen his joy or turn him aside from the path of consecrated duty. There were professors around him, but none that could or would reciprocate with him in the heart-felt change which he had witnessed. They stood aloof from his joys. But at length he was visited by that noted preacher of the Baptist persuasion, Joshua Smith, who could impart the power of a new life, and a glorious hope. Referring to the balm together, the Elder prayed. His prayer was so fervent and spiritual that Mr. F. says my informant discovered a great difference between this man of God and other professors. "This was the first time," said he, "I felt the heavenly man." Afterward he joined the Baptist church in Bradford, a town adjoining under the care of the Shepherd. There he continued church membership for many years.

During his connection there he was impressed to improve his gift in public, sometimes by reading portions of scripture and remarking upon them, which was his practice occasionally till his death, although he never was distinguished particularly as a preacher. For this he did not aim, and sometimes was mortified lest people should understand him in that capacity. His gift was the gift of "helps," and as such was very useful in the Redeemer's cause. He travelled a broad as much as his circumstances would permit, and saw much of the glory of God displayed in the circuit of his travels. In the towns of Northwood and Brentwood he witnessed much and add probably his faithfulness as not inconsiderable as the means of the revivals. Eld. John Harriman was his "true yoke-fellow," for many years, and now must feel his loss of so faithful a partner.

About ten years since a church was formed in Hawke under the improvements of a Free-Will Baptist preacher, when brother French became acquainted with the Connection, and being always (at least from his conversion) of free sentiments, he withdrew his connection from the Baptist church at Brentwood and united with the Free Will Baptist church formed in his own vicinity. Here he remained beloved and respected till his connection was dissolved by death and he united in the church at Hawke.

Previous to his confinement he seemed conscious of his approaching dissolution, and often told the brethren in meetings that his time was at hand. Last fall and winter he witnessed a revival in his own vicinity, which gave him such consolation that he would frequently express himself in the language of Simeon, "Let not my servant depart in peace."

At length the time on that he must be gathered to his fathers. A few evenings previous to his death, (says my informant, who was present on the occasion,) "he was desirous to see some of his Christian friends; a number came in, and as it was setting by, I asked him how he felt in his mind, to which he replied, 'I am happy; and the sorrow I do to faithful men.' When the company withdrew, he was a season of the glory and power of God we never witnessed in this place. While we were praying, our brother, notwithstanding his body was weakened with age, poured forth aloud for joy. He continued till about 12 o'clock on Saturday, when he, without a struggle or a groan, and with a smile on his countenance, breathed out his soul into the arms of the blessed Jesus. This is the way the Christian dies. Come read and learn for yourself.

At his funeral a discourse was delivered by Eld. John Harriman, of Plainville, from 1 Chron. 29: 15: "For we are strangers before thee, and sojourners, as were all our fathers, our days on the earth are as a shadow, and there is nothing abiding." This was selected by B. F. French, and read.

The foregoing I extracted from a letter received from a brother who resides in that vicinity, and upon whom I humbly pray the mantle of our departed brother may fall. As he left it with me to draw the moral portrait of our once esteemed brother, being particularly acquainted with him for several years at home and abroad, I have endeavored to do so. I sincerely trust that some one more capable than myself had undertaken it. Suffice it to say, however, that brother French lived as he died, a man of honor and a man of religion. These qualities united in him were visible to all who

knew him. He had I think represented his town in the hall of legislation, had rendered other important services to his townsmen and neighbors, and by industry and economy had accumulated much of this world, yet by none of these things was he moved in his feelings above the humblest cottager. He possessed the tender conscience of the truest convert, and his love for spiritual things was no less ardent. His moral life was exemplary, and his conversation ever agreeable. Unlike eulogizing those whose merits never could be recognized by the portraiture drawn for them, I feel conscious of safety when I say of this departed personage, "Mark the perfect man and behold the upright, for the end of that man is peace."

Hopkinton, N. H. Nov. 5th, 1838.

For the Morning Star.

Died in Barnstead, N. H. on the 13th of Sept. last, Mr. Noah Pittman, aged 23, eldest son of Mr. Josiah Pittman.

The deceased was familiarly acquainted with the abovementioned young man. He possessed a good share of natural intellect. In person and manners he was well calculated to engage the attention, and secure the affection of all that knew him. His aged parents relied in their industrious, affectionate and ever diligent support of their declining years. They saw themselves helpless and dependent, and fondly anticipated that his arm would be their support till death should appear for their deliverance. They even looked forward to that period when they should lie on the couch of death; in their imaginations, they saw him watching by their pillows, until the vital sparks had become extinct—they fancied that his benighted soul should close their eyes in death, and they leave him a blessing to the living. But alas! how often is the fondest expectations of mortals disappointed. His health began to decline, nothing serious was at first apprehended; but a hacking cough remaining, he soon began to raise blood from the stomach. His friends, being alarmed, a physician was called, and every exertion made, but all in vain. The doctor was two months to yield to the power of medicine—his physician began to despair, and his friends to look upon him as one on the threshold of eternity. He became alarmed at the near approach of death. Although he had possessed every other grace, he had (like too many others) neglected the one thing needful; and for this cause he was miserable. He confessed his former conviction—he prayed for mercy—Christians prayed for him—and at length obtained a hope in the Redeemer. He now began to rejoice in the Lord, and to magnify that almighty mercy, which had spared him in his rebellion, and saved him in the last distressing moment—he exhorted his youthful friends to seek the Lord while in health, and not to put off until a sick bed, so important a concern. I visited him—he received me with every mark of the highest satisfaction. But how shall I describe the sensations of my mind, while beholding this once active and promising young man. He laid panting for breath—his once active limbs were now immured; on his countenance the glow of health was once deeply impressed, the flaming fire was now extinguished and exploding. His jet black eye, that once bespoke the ardor of his youthful soul, was now sunken and languid—his voice was weak, hollow, and trembling—his whole system was disordered, and death marked on each feature. While I stood beholding the scene, the words of the prophet came with force to my mind, "Even the child shall grow old, and the young man shall utterly fail." Never did I feel so earnestly that so forcibly before. One circumstance which transpired while I was present, I will relate, and then I have done. He called his parents to his bed-side to bid them a long farewell. After conversing for some minutes in the most solemn manner, he addressed them thus: "My dear parents, can you give me up to go and be with Jesus? He exhorted them in great earnestness to resign him to the arms of his dear Redeemer. On leaving this we all knelt around his bed, and in solemn prayer gave him up to his God. It was the most affecting scene I ever witnessed. To see his aged father, deprived of natural sight, and his fond mother, bending under the weight of years, now kneeling by the bed of a dying son, bearing him in the bosom of prayer to the throne of grace, and there resigning him to that God who gave, and who hath a right to take away when he pleases, was more than I could witness without tears. I left the house deeply impressed with the solemnity of the scene, and with a resolution to be more diligent in persuading my fellow mortals to prepare, in a moment of health, for a scene like the one described.

A. T. Foss.

* His father had been blind for a number of years.

LIMERICK:

WEDNESDAY, NOVEMBER 19, 1838.

ON SELECTING INSTRUCTORS OF SCHOOLS.

As the period has arrived to engage instructors of schools permit us to suggest a few thoughts on this important subject. 1st. Teachers should be men of learning in the various branches usually taught, and required to be taught by law in our schools. They should not only possess a thorough knowledge thereof themselves, but they should also have ability to communicate to others. The school law of this state has made ample provision to guard against unqualified and incompetent teachers. The candidate is required to give an examination in critical language. Instances, however, may happen in critical language pass them all, yet be unqualified for a teacher. The greatest care should, therefore, be exercised in the examination of those who propose to teach schools. The law recognizes the Superintending School Committee as offi-

cers who fill a very important and responsible station. Next, then, depends upon them in having poor schools furnished with such teachers as are able to do honor to themselves and be beneficial to the rising generation. These officers should be divested of all prejudices and all partialities, either in favor of or against any particular person, who offer himself for examination. No person, however, who expects to obtain the necessary credentials for an unassuming candidate. They should be guarded also by a respect for the public weal, the education of those who are here after to occupy prominent places in church and state.

2. Those who have the charge of schools should be men of judgment, experience and skill. Not every one, who is prepared to undertake what is usually termed a "good examination," is fitted for a teacher. Many a boy who has not yet passed the age of fifteen or sixteen, having had the privilege to obtain a good education, is prepared to answer the interrogations generally put by the examining committee; yet they are so destitute of experience and judgment as to be altogether unfit for a teacher. We have a knowledge of some cases where boys not even in their second year of age have undertaken the management of schools, when in a few weeks they have been compelled to leave the school clothed with shame, without having produced any benefit to their employers.

3. Teachers of youth should be discreet, devotional and religious; at least they should be strictly moral. Those who are authorized to employ instructors, should have a particular respect to their character. It is very important that our children are taught in the useful branches of learning; but it is of far greater consequence that they are instructed in the principles of morality, and in the way of holiness. Perhaps it may be the opinion of some, that children should be taught a knowledge of the sciences at the school-room, and educated in the precepts of Christianity at the sanctuary. At the latter place, truly, we expect our children to be taught divine instruction; but the pious and devoted schoolmaster may be a powerful auxiliary to instruct the children of his charge in the ways of piety and virtue, and to train them for the "glorious inheritance," in the least degree, upon their privileges to obtain that education for which the school is more especially designed. Observation and experience demonstrate that those schools which are conducted by religious instructors, who by their precepts and examples teach their pupils the necessity of true holiness, witness as great a progress, in the literary attainments of scholars, as those where instructors are irreligious. Indeed, we are of the opinion, from the observations that we have made and the experience that we have had on the subject, that the greatest improvement will generally be found in those schools which are religiously conducted. It is, therefore, believed that in all cases where it is practicable, religious instructors should be employed. But no person, for the sake of having a pious teacher, should be engaged who in all other respects is not completely qualified. It is more than probable that in all cases religious teachers cannot be procured. In such circumstances men whose characters are strictly moral should be sought and obtained. The natural propensity to evil is measurably known to every discerning mind. This propensity is observable in children. If a teacher succeeds in gaining the affections of his scholars, for which it is his duty to labor, his words and actions, as well as his instructions, will have a powerful influence upon their minds. In this way will place the greatest confidence. Those suppose themselves to be at liberty to say as they see, and do as he does. A teacher, of consequence, should be an example to his scholars in word and in deed.

We close these remarks by relating a circumstance that happened, a few years since, within our knowledge. A young school-master, bearing that a teacher was wanted in a large and respectable district in the town of Barnstead, N. H. made application to the Agent for the school, to whom he introduced himself as a teacher, and exhibited his credentials which were satisfactory. The Agent did not give the applicant a direct answer, but invited him to stop and dine; stating that dinner would be in readiness in about an hour. The teacher accepted the invitation, and became sociable with the young people of the family. He visited the barn and out houses in company with a young man with whom he was conversant on various subjects. He was not long in becoming acquainted with the family. At length dinner was prepared, and the family summoned to the table. After dinner the school-master called on the Agent for an answer. He was readily informed that he would not answer for a teacher in that class. Surprised at the observation, the teacher asked, "Why?—I learned, and the Agent," that you have an unbridled tongue. I have noticed in your conversation with my son, that you have frequently and in a very improper manner, made use of the word "faith," and such phrases as "don't let it," "I trust," "by God," &c. which language we do not wish to be taught our children." The young man looked ashamed, and attempted to make some apology, but he was interrupted by the Agent, who told him that his education was not doubted but he lacked one qualification that was indispensably necessary to give satisfaction to the people of his district—his tongue was not kept with a bridle.

By a letter from Eld. Shubael Boston, dated at St. Johnsbury, Vt. Oct. 15, 1838, we are informed that he has recently travelled and labored in several places in that state, and also in the province of Lower Canada, and enjoyed much of the divine presence. He states that faithful laborers in that country, especially in the province, at the present time, are greatly needed. The cry from all sections is, "Come over and help us." He informs that there is a very encouraging prospect of a religious revival in St. Johnsbury.

Bro. John Perkins desires us to inform his brethren and friends that he has moved from Foxboro to Gray. At the latter place he expects to continue and preach two thirds of the time, at least, for the present.

For the Morning Star.
WEAVER, Q. M. NEW HAMPSHIRE.
The October term of this Q. M. was held at Bradford meeting-house on the 29th and 30th of said month, and after usual introductory exercises, was organized by choosing Eld. David Harriman, Moderator, and Eld. Arthur Caveno Clerk pro tem. Proceeded to business in the following manner.

1. Heard and accepted the minutes of the last term of this Q. M.

2. Called for the reports and heard from all the churches except three.

3. Voted to grant the request of several churches wishing to be set off a separate Q. M. viz. Church at Dover, Vt. consisting of 75 members—Church at Hinsdale, N. H. consisting of 51 members—Church at Dunsmuir, Vt. consisting of 36 members—Church at Florida, Me. consisting of 22 members—and Church at Chesterfield, Me. consisting of 11 members.

This Q. M. is to be known by the name of the Dover Vt. Q. M. There are belonging to it 4 ordained preachers and 2 licentiates and 7 deacons. Preachers' names are the following—Elders James Mann and Daniel Leonard, Dover, Vt.—Samuel Montague, Pittsfield, Me.—Sylvanus Clarke, Florida, Me.—Licentiates, Albert Leonard, Hinsdale, N. H. and Hans Barrett, Brattleborough, Vt. Owing to the great distance these churches are situated from the main body of Weaver Q. M. to which they belonged they thought it advisable to take this expedient. The plan was unanimously approved. We were informed, I think, that many in that section of the country were waiting this opportunity to unite with the connection.

At our Q. M. a very agreeable season was realized. Most of the churches gave favorable reports, and some very refreshing ones; particularly the church at Bradford where we were convened. About 80 souls in that place have given evidence of a change of heart since the revival broke out in that place. The work has been general through the town, both in the Free Will Baptist and Congregational societies. What renders it the more interesting is the union that exists among them. May it forever continue. The church at Hinsdale realizes a late but powerful revival. Springfield has recently been favored with tokens of the divine glory in the conversion of souls. Finally we think we can see the increase and we bless the Lord for the good prospects. In the preaching on the occasion, Elders Samuel Montague, Timothy Moore, David Harriman & Arthur Caveno took an active part.

3. Before the dismission of the abovementioned churches, our Q. M. consisted of 16 ordained preachers, 6 licentiates, and 19 churches with 1000 members. The annual conference on the last Wednesday of last August and October and the Thursdays following. The next term is appointed at Weaver south meeting-house. (Winter term is omitted.)

I would further add that in the Conference it was voted that the destitute churches should have preaching; accordingly they were appointed to supply them.

Eld. Ebenezer Chase was dismissed by his request from the Q. M. he wishing to be considered no longer a member of our connection, but to join the Orange Association of Congregational ministers. A CAVENO, Clerk.

For the Morning Star.

NEW-DURHAM QUARTERLY MEETING.
The following Table will show the names and residence of the preachers, the churches, the deacons and the number of members belonging to them, in the Q. M.

Names of Ministers.	Churches.	No. of members
Thomas Flinders.	Andover, 98.	
Nathaniel Wilson.	Barnstead, 60.	
	Dover, 20.	
	Barnstead, 20.	
	Brockfield, 5.	

Deacons.	No. of members
Monce Bean.	Andover, 142.
Jonathan Kenney.	Canterbury, 125.
Winthrop Young.	Canterbury, 14.
William Swan.	Dover, 15.
Charles H. Dyer.	Dover, 15.
Matthew Berry.	Canterbury, (unknown).
John H. Dyer.	Canterbury, 100.
Peter Clark.	1st Gilmanton, 100.
H. D. Buzzell.	2d Gilmanton, 40.
J. D. Knowles.	1st ch. in N. parish in no. 58.
David Wood.	2d do. 18.
S. B. Dyer.	London, 26.
	Hawke, 52.

Deacons.	No. of members
David Dandell.	Lebanon, No. 150.
Edward Blaisdell.	Madison, 100.
William Blaisdell.	3d Stratham, 80.
William Blaisdell.	New Durham, 52.
	Nottingham, 12.
	Northfield, 12.
	Pembroke, 12.
	Pittsfield, 60.
	Raymond, 78.

Enoch Place.	No. of members
Enoch Place. <td>1st Stratham, 80.</td>	1st Stratham, 80.
John Scudder. <td>2d Stratham, 85.</td>	2d Stratham, 85.
John Scudder. <td>3d Stratham, 120.</td>	3d Stratham, 120.
John Scudder. <td>4th Stratham, 45.</td>	4th Stratham, 45.

Licentiate Preachers—Alexander Tuttle, Nottingham. Luther Perry, Do.

The total number of members according to the above table is 1850. Many of the churches I have rated rather low than high as great an increase in the August session of the Q. M. From August 1837, to August 1838, there were 178 members added to this Q. M.

The last term of the above Q. M. was held at Gilmanton, Oct. 15 and 16. Eld. S. B. Dyer acted as moderator, and Eld. Enoch Place as clerk. I had only time to say that it was a great and glorious meeting. Elders Wm. Swan, S. B. Dyer, & Samuel Robbins, preached with ability and power, and I have no doubt but to good and lasting effect. The saints and young people were rejoiced to see the presence of the petri-ceptible in hundreds of eyes; while the place was to hundreds as the house of God and the gate of Heaven.

* 1938

POETRY.

From the *Winter's Wreath*.
THE HOUSE OF PRAYER.

"Howest God dwelleth not in temples made with hands."
Not in buildings made with hands
Hath Jehovah placed His name;
In hearts contrite His temple stands,
Where, through the Spirit's holy flame,
True worshippers adore their Lord,
Instructed by His living word,
But whose the heart that we may dare
Denominate a "house of prayer?"
Not his, who but profession makes,
In whom the world still holds its sway,
Who here his consolation takes,
Unbending to his more narrow way;
That path of light and life he shuns,
And blindly to destruction runs.
Then whose the heart that we may dare
Denominate a "house of prayer?"
Not his, who rich and full has made
His heart with all that's good and true,
His darling treasure room will fade,
And prove at best a gilded tomb,
Whom heart's luxuries have grown,
The seat of worldly man's own throne—
Then whose the heart that we may dare
Denominate a "house of prayer?"
Not his, who nightly prunes
More forms of worship and of prayer,
Who stumbles like the outward Jew;
At the true throne of David's heir,
Whose holy kingdom is within,
Perfecting peace by conquering sin—
Then whose the heart that we may dare
Denominate a "house of prayer?"
'Tis he—*that poor and contrite one*—
Who feels his wants and humbly craves
The bread which comes from Heaven alone,
Sustained by which the world he braves,
Obedient to His Master's voice,
He makes the daily cross his choice—
Behold the man whose heart we dare
Denominate a "house of prayer!"
Infirm eye may oft oppress,
But still the Spirit's aid is nigh,
And can a holy prayer express,
In the hush language of a sigh;
So great the price our Lord hath placed
Upon a heart with meekness girded,
That such a heart we boldly dare
Denominate a "house of prayer!" Rel. Mag.

From the same.

"There are those to whom a sense of religion has come
in storm and tempest; there are those whom it has
assumed mild forms of serenity and calmness; there
are those too who have attained it still more and
still more and placed contentment. But perhaps the
knowledge which causeth most to *rest* is most frequently
gained upon the mind during seasons of *active*
and *earnest* are the *offered* *showers* which come
down from Heaven to *spring* and take root in the human
heart."—*The Monastery*.
To some hath God his words addressed
Mid symbols of his grace;
And made his presence manifest
In whirlwind, storm and tide.
Tattooed with burning lines of flame
On trembling hearts His holy name
By some the awful tones are heard
In bowers where roses bloom;
And where the heart's sweet thoughts are stirred
With music's magic flow,
Young bosoms there in joy's full hour
Have trembled to God, and own'd His power.
To some the solemn voice has spoken
In life's scarce retreat;
Where on the still heart sounds have broken
As from the Myster's Seat,
Scattering in the soft harmonies
Which float on evening's tranquil breeze.
But chiefest when the heart is crush'd
By sin or sorrow's power,
And each sweet word of comfort hush'd
Which soothed in happier hours,
Oh! chiefest, to the sufferer's ear
That small still voice is ever near.
For human tears, like spring's soft shower
To wounded hearts are given,
To quicken with their healing power
The deadened souls of Heaven.
And flowers of bright immortal bloom
Burst from the darkness of the tomb. H. R.

RELIGIOUS.

THE OBSERVER.

"O manne, o manne, thy life is byle,
"A candle in a candlestick."

There are certain persons who estimate an author's merit very much by his Introduction, and confidently judge of an essay by its Motto. So if the writer shall be a dab at a preface, or possess talent in bunting up seductive and opposite mottoes, he is declared to be exceeding clever, and straitway receives his modicum of glorification. My present design, therefore, in choosing a motto, is not only to propitiate the above class of readers, but also to arrest the attention of some who reject any piece not beginning with a quaintness.

If there is any one subject upon which we may positively reflect than upon others, it is the uncertain tenure by which we hold our possessions and enjoyments, and even life itself. If

there is any thing eminently calculated to eradicate emotions of pride and malevolence, and prompt to the kindlier offices of life, it is the strong, abiding feeling that our present hour of sunshine and splendor may be changed for a morrow of gloom and misery—our hopes of distinction and wealth suddenly end in neglect and penury. It has been justly remarked by an eminent living divine, that "if the minds of men could be duly impressed with a single thought that they must die, vice in its thousand forms, would be in a great degree banished from the earth." This is undoubtedly true. For who, when the strong man dashed with health and pride is hurried into eternity without a moment's warning—reflects that he, too, may be called to his final account in the same way? Who that closes the eyes of youth and beauty, or looks into the narrow resting place of a dearest friend, feels the solemn truth that the next summons may be for him? Who, when the rank thistle has long nodded over the grave of a much loved parent, recalls and ponders her last warnings and entreaties? Surely not the openly vicious and profligate, nor the contemner or neglecter of religion.—No one denies but that this neighbor or friend is constantly liable to sickness and death, yet very few appear to consider that they are equally liable, and that the brittle thread of their lives may be the first to separate.

Alcibiades, when boasting of the extent of his possessions, was desired by his instructor to show upon a map of Greece, the almost imperceptible point that would bound his estates. This rebuke may be very justly applied to many persons in our day. Not only is the amount of wealth possessed by most men, insignificant in itself, but the uncertain grasp with which it is held, renders it much more so. What ideas, then, do those entertain of wealth,—which a breath has wafted them, and of which a breath may deprive them,—to toil for it as their greatest god, while it is used only to look upon? How does he regard the acquisition of gold who deceives or overreaches a neighbor, while the hand of death may fall upon him ere he shall be able to enjoy his ill gotten gains? How does he prepare for the awful change, which for aught he can know, may overtake him in the watches of the coming night, who refuses to mete out that charity and kindness which he expects and would demand from all? How does he expect to account for his stewardship, who while in the enjoyment of an abundance, has refused to exert his power in support of the Church—or who has disregarded the tear of the orphan and the wants of the unfortunate?

Reader! wherever thou art, answer these questions as thou shalt do at the day of final account!

FOUR ROBERT.

THE RESURRECTION.

There cannot be a more striking instance, how emphatically every doctrine of the gospel has a reference to practical goodness, than is exhibited by St. Paul in that magnificent picture of the resurrection, in his Epistle to the Corinthians, which our church has happily selected; for the consolation of survivors at the last closing scene of mortality. After an interference as triumphant, as it is logical, that because "Christ has risen, we shall rise also," after the most philosophical illustration of the raising of the body from the dust by the process of grain sown in the earth, and springing up into a new mode of existence, after describing the subjugation of all things to the Redeemer, and his laying down the mediatorial kingdom; after sketching with seraphic pencil, the relative glories of the celestial and terrestrial bodies; after exhausting the grandest images of nature, and the dissolution of nature itself; after such a display of the solemnities of the great day; as makes this world and all its concerns shrink into nothing; in such a moment, when, if ever, the wrapt spirit might be supposed too highly wrought for *delect* and admiration, the apostle, wound up as he was by the energies of inspiration, to the immediate view of the glorified state, the last trumpet sounding—the change from mortal to immortality effected in the twinkling of an eye—the sting of death drawn out victory snatched from the grave—then, by a turn as surprising as it is beautiful, he draws a conclusion as unexpectedly practical as his premises are grand and awful. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."—Then at once by another quick transition, resorting from the duty to the reward and winding up the whole with an argument as powerful as his rhetoric had been sublime, he adds—"Forasmuch as ye know that your labor is not in vain in the Lord."

Escape for thy life—This solemn admonition was given to Lot by two angels, on the morning of the destruction of Sodom. We cannot read

this awful judgment of God without having our minds impressed with divine vengeance against sinners; and the careless, thoughtless, unawakened sinner, ought to have his attention roused to a sense of his alarming condition. Apply the admonition to him as the voice of God sounding in his ears—"escape for thy life!"

O reader, what is the body compared with the soul? The body will perish and decay, but the soul is immortal and the whole world, compared with it is of no value. Do you inquire, "How am I to escape?" Turn to the Lord with all your heart, for "God commandeth all men everywhere to repent."—This is God's commandment, that we should believe in the name of the Lord Jesus Christ, and be saved from eternal death. Seek for strength to break off from your sin, for "the wages of sin is death." Forsake sin, escape from the condemnation of sin. But you cannot escape in your strength; it must be in the name of Christ, looking by prayer for the almighty aid of the Holy Spirit, because he alone can "work in you to will and to do." Set about escaping immediately; not a moment should be lost; in this important matter delay may be fatal.

You know not the event of the coming hour—you may die before the light of another morning, and then all may be lost, without hope, or obtaining that peace with God which prepares for endless rest and happiness. Despair not, this affectionate admonition to "escape for your life!" destroy not your own soul; bring not down upon yourself "indignation and wrath, tribulation and anguish, for ever and ever."—"Acquaint now thyself with God, and be at peace, and it shall be well with thee," in life, in death, and to all eternity. "How shall you escape, if you neglect this great salvation?"

From the *Anti-Universalist*.

Mr. Editor,—Not far from where I am now writing, is the large and flourishing village of U—. In that village there is a large society of Universalists, composed of every thing which you can imagine. Not long since, one of their number was thrown upon a sick bed, and he became exceedingly distressed about his present destination, as he felt that he was a most horrid blasphemer, and opposer to all that was good. In his distress he was very anxious to have some Christian to visit, and pray with him. His associates discovering his anxiety and inclination publicly to renounce his former faith, closed his doors and watched them, refusing to let any one enter his room, which were not of their sentiment, and thus he was obliged to die as he lived, without a Christian to converse and pray with him, and without hope to all appearance.

A circumstance very much like this happened in the village of M—, where I am acquainted, of which I was informed by a Physician, who attended the dying man in his sickness. He observed that he was a family and relatives, being Universalists, refused admission to all persons, but those of their sentiment; when the miserable individual was very anxious to unburden his soul, by renouncing his destructive delusion, and solicited to hear the prayer of a Christian. But finding all his entreaties vain, he poured forth his complaint to the Physician, telling him that at the same time that he felt in this manner, at the time, that there was an eternal hell for the wicked. I believe such instances are not rare. Dero.

Whitfield.—On a recent pastoral visit to a family in Sterling, I was introduced to a room in which he lodged a night, during his peregrination on Long Island, in the year 1765.—Thomas Fanning, a rich man, of whom it could be said as it was of another rich man in the gospel, "One thing thou lackest," then occupied the house. Before Mr. Whitfield left the room in the morning, he inscribed with a diamond, on a pane of glass in the window, in a plain, legible hand, the emphatic words of our Lord to Martha,—"*Thou art so careful of the things that are many, but thou art not careful of the thing that is one.*"—The pane of the glass has been broken out, and some of it, perhaps, many times, that remains entire, after more than sixty years; and thus that good man, "being dead, yet speaketh," to all who visit the room. The account given by some aged people in that vicinity, of this inscription, on whose authority I have attributed it to Mr. Whitfield, is amply corroborated by comparing it with the facsimile of his hand-writing, in Dr. Clarke's Wesley Family, to which it bears the most exact resemblance.—*Chr. Adv. & Journal*.

MISCELLANY.

MENTAL DISCIPLINE.—In the entrance on a course of mental discipline, the effort to fix the attention on any length of time the object of study is found to be difficult, if not impossible. Ideas which would divert the mind into a different train of thought are suggested, either by external circumstances, or by the subject under consideration, and as many as these may be more interesting, as well as more familiar to the mind, they are not repressed without difficulty, and they stand ready after reiterated efforts of exclusion.—This state of mind induces much more painful fatigue than the most vigorous efforts of attention, especially as it is associated with the feelings of dissatisfaction and regret. In this case, to use the words of Mr. Stewart, "It is not an exclusive and steady attention that we give to the object, but we are losing sight of it, and recurring to it every instant; and the painful efforts of which we are conscious, more and more, (as we are apt to suppose them to be) efforts of uncommon attention, but unsuccessful attempts to keep the mind steady to its object, and to exclude the extraneous ideas which are from time to time soliciting its notice."

In proportion to the facility of propelling the intrusion of these extraneous ideas, and of di-

recting a fixed attention to the object of study, the mind is prepared for success in the operations of intellect. There is even reason to attribute mental superiority in no small degree to the possession of an habitual power of control over the train of thought which occupies the mind; and to this power of attention, we are informed, Sir Isaac Newton himself ascribed his loftiest attainments in science.

IMPORTANCE OF PUNCTUALITY.

Method is the very hinge of business, and there is no method without a punctuality. Punctuality is important, because it subverts the peace and good temper of a family. The want of it not only interferes with necessary duty, but sometimes excludes this duty. The calamities of mind which it produces is another advantage of punctuality. A disorderly man is always in a hurry; he has no time to speak to you, because he is going elsewhere; and when he gets there he is too late for his business, or he must hurry away to another before he can finish his work. Punctuality gives weight to character. "Such a man has a great appointment—then I know he will keep it." And this generates punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual where their leaders are so. Appointments, indeed, become debts. I owe you punctuality if I have made an appointment with you; and have no right to throw away your time if I do my own.

PRINTING IN TURKEY.—A printing establishment and paper manufactory were formed at Constantinople by a renegade, in 1727, but the press was prohibited him from publishing the Koran, and books containing the doctrines of Mahomet. The reason they assigned was, that it would be an impiety if the word of God should be questioned and pressed together, but the true reason was, that great numbers of them earned a considerable income by writing out these books, which would be destroyed if they were suffered to be printed. As the Turks in general read and wrote but few letters, the renegade was not permitted to print, the printing office was soon discontinued. Selim, the predecessor of the present Sultan, revived the printing and paper-making establishment, and they were again opened, but the Sultan's order was not continued. Selim, the predecessor of the present Sultan, revived the printing and paper-making establishment, and they were again opened, but the Sultan's order was not continued. Selim, the predecessor of the present Sultan, revived the printing and paper-making establishment, and they were again opened, but the Sultan's order was not continued.

ANCIENT TUNNEL.—Babylon was divided in the middle by the river Euphrates, and had on each side an extraordinary structure. On one side stood the Royal Palace, or Seraglio; and on the other the Temple of Jupiter Bel. Between these edifices there was a communication, and both stupendous works. The first was a bridge of five stadia, (512 feet) in length, supported by four great pillars. The second was an arched tunnel under the river, of bricks, 15 feet wide, and 12 high. It bore the breadth of the Euphrates at only one stadium (625 feet) but as it was made by the hand of man, it was not so strong as for its overbearing and the looseness of its banks, the case of the tunnel as the bridge, it may be concluded that they were both of nearly the same length. The tunnel in progress under the Taurus, and the bridge completed, he 1,300 feet in length, or 1,325 feet shorter than that of Babylon; but the latter was the more easily constructed, as the Euphrates was a river, and the water in the Euphrates was diverted from its bed, previously to the bridge and tunnel being constructed.

Whitfield, from Johnson's Letters.

Begin life with the least sin, and the least expense possible; you may as pleasure increase with you, but you can not easily diminish them. Do not think your estate your own, while any man can call upon you for money; you cannot pay to preserve it, and with numerous paragonies, let it be your that care not to be in any man's debt.

—Resolve not to pore; whatever you read, spend less. Poverty is a great enemy to human happiness; it costs more to maintain it, and it makes some virtues impracticable, and others extremely difficult.

Eutruccance Department.

COMMENT.

The following extraordinary cases of spontaneous combustion of the human body in persons who had been but lately temperate, were collected by the Editors of the New-York Journal of Commerce.

The Journal de Medicine relates a case which occurred at Caen, in France, in the month of February, 1720. that of Mary Jaffrot, a woman who was exceedingly corpulent, and addicted to drinking. Mr. Jaffrot was commissioned to enquire into the circumstances of her dissolution, and he reports that he found only a mass of ashes, and a few bones calcined in such a manner, that on the least pressure these were reduced to dust. The bones of the cranium, one hand and a foot had in part escaped the action of the fire, the rest of the body having been entirely consumed in the course of a few hours, without the appearance of fire in the chimney or the apartment.

Another instance, related in the same Journal, happened at Caen, in June 1782. Madeleine Marie Thiers was exceedingly corpulent, and about thirty years of age, and much addicted to spirituous liquors, and to the use of the tobacco pipe. She was found dead, and her body was found decomposed and dissolution of her body. The remains were found with the crown of the head resting against one of the handrails, at a distance of eighteen inches from the fire; the remainder of the body was placed obliquely before the chimney, the whole being nothing but a mass of ashes. Even the most solid bones had lost their form and consistence. None of them could be distinguished except some small portions, and these were so calcined as to become dust on the least pressure. None of the furniture of the apartment was damaged, and nothing around the body was burnt but the clothes.

The town of Caen affords several other instances of the same kind. One, a woman of the lower class, who was known to be much addicted to spiritous liquors. She was found in her house burnt to ashes. The extension of her body only were spared, but the furniture was very little damaged. Another similar case occurred at Caen in an old woman addicted to drinking.

These cases are related more at length in the Empirion of the Arts and Sciences, by Dr. Coxe of Philadelphia, and they are all cases of women. We have cited the case of John Mitchell, from Ewel's Medical Compagnion, and other cases of men are also on record.