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POETRY.

For the Morning Star. Glimpse of Heaven. Gladly and wearily walk we the desert.

Mid-care for the living and tears for the dead; Round us the darkness and dangers of night.

Yet, mid the storms, the danger and darkness, Glimpse of glory and flashes of light.

Down from the region which lies above us, Radiant and beautiful burst on our sight.

Kindling our spirits with our aspirations, Rousing the careless, and nursing the weak.

Cleaving our sight from the mist which surrounds us, And beckoning us to the glory we seek.

Often, when weary with toil and contention, Sad and despairing we sit down to weep.

From the sweet songs of that beautiful region, Shout 'er our spirits like a bird of the deep.

Beautiful region, when shall we behold it? When shall we dwell in that city of peace?

Clothed like the angels, and joining their anthem, Holy and rapturous, and never to cease.

Hopefully onward, through every temptation, Press we, for strength to the weary I give.

Life in heaven, the reward is a part and a deed! 'O'er hell vicissitudes, from the tomb arise!

And take his glorious rest prepared above the skies! A risen Christ! God's ministers proclaim!

And Jesus' glory tell, the nations flamed! A risen Christ! In flesh and blood we see!

And lead us on to our IMMENSE! A risen Christ! In flesh and blood we see!

A risen Christ! In flesh and blood we see! A risen Christ! In flesh and blood we see!

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I reflected, and knew there must be a reality in religion, that you resisted temptation so firmly, and then so meekly promised to pray for me.

I resolved to repeat, which I trust I have done, and have a bright evidence that I am forgiven.

In a short time Emily Hudson became Mrs. Daniels, and she lived over an example of piety, and Henry remained a faithful servant of God.

My story is now told, and should be the means of calling one to a profession of religion to be careful of his or her influence, then I shall be repaid for writing.

Yes, reader, you have seen the effect of Christian firmness; you have seen that it is possible for one to do good, and to go and do thankless.

ROSE MAPLE. CALIFORNIA GOLD-HUNTING. The large amount of gold received last week from California, and the announcement that the "miners are very successful," will doubtless increase the already too high California fever.

If those in whom it rages could stand on one of our docks when a steamer arrives, and see the returned Californians decked, we fancy that the effect would be cooling.

Some of those who return present pictures of disappointment and suffering such as to be seen nowhere else. And then to hear their stories of unrequited labor and abused confidence, is enough to make one's heart ache.

We recently met a returned Californian, who expressed the opinion, that of those whom he had met during a two-year residence in that country, nine-tenths would have been better off pecuniarily if they had staid at home; and he knew of thousands who would sell the last rag from their backs to raise money enough to pay their passage home.

What folly, for those who are now comfortably situated, to break up existing arrangements, and expose themselves to the inconveniences and dangers of a long sea voyage and change of climate, with this bare possibility of improving their pecuniary condition.

An intelligent correspondent of the N. Y. Tribune, writing from Marysville, under date of Feb. 10, gives the following results of his experience and observation in gold-hunting:

"I came to this country with a party of acquaintances, all working men, and, at the same time, all engaged in mining operations. We took passage by the mail steamer, were thirty-five days in reaching San Francisco, and lost by death one-sixth of our number."

In our company were several old miners, who had made and lost money in California, but in the time of their absence the prospect for mining had so changed that they travelled a month or more, at an expense of some hundreds of dollars, before they decided upon a location.

They found the country broken and unproductive. The weather has become pleasant, they have been making about five dollars a day to the man, which is probably quite up to the average of miners' wages, and is, even for this country, doing very well. But, take from that the cost of a claim, tools, provisions, and clothing, it will require a long time to make up the expense of the journey here, and leave them with as much money as they would have been if they had remained at home.

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ROSE MAPLE. THE INDIA RUBBER TREE OF BRAZIL. Kidd's Journal, an English publication, furnishes these particulars respecting the caoutchouc, or india rubber tree, of Brazil:

The caoutchouc tree grows, in general, to the height of forty or fifty feet, with a trunk which branches into thick, leafy twigs. The leaf is about six inches long, thin, and shaped like that of a peach tree. The trees show their working by the number of knots or bunches, made by tapping; and a singular fact is, that when tapped, they bleed like man or beast. As the time of operating is early day, before sunrise the tappers are on hand.

The blacks are first sent through the forest, armed with a quantity of soft clay, and a small pickaxe. On coming to a tree, they cut a portion of the clay by a cut into a cup, and stick to the trunk. The black then striking his pick over the cup, the sap oozes out slowly, a trick giving out daily about a gill. The tappers continue in this way, tapping, perhaps, fifty trees, when they return, and with air, passing over the same ground, empty his cups. So, by seven o'clock, the blacks come in with their jars ready for working. The sap at this stage, resembles milk in appearance, and somewhat in taste. It is also frequently drunk with perfect safety. If left standing long, it will curdle like milk, disengaging a watery substance like whey. Shoemakers now arrange themselves to form the gum. Seated in the shade, with a large quantity of milk or water, and the other a flagon, in which is burned a nut, peculiar to this country, emitting a dense smoke, the operator having his last, or form, held by a long stick or handle, previously bent to the shape of a hook, and with which he pours when finished, holds it over the pan, and pouring on the milk till it is covered, sets the coating in the smoke, then, giving it a second coat, repeats the smoking; and so on with a third and a fourth, till the shoe is of the required thickness, averaging from six to twelve coats.

When finished, the shoes on the forms are placed in the sun the remainder of the day to dry. Next day, if required, they may be figured, being so coated with a varnish which is indelibly received. The natives are very dexterous in this work. With a quill and sharp pointed stick, they will produce finely lined leaves and flowers, such as you may have seen on the shoes of the country.

After remaining on the forms two or three days, the shoes are cut open on the top, allowing the last to slip out. They are then tied together ready for the market. There are several hundred of these shoes in the country, which have been then stuffed with straw, and packed in boxes to export. In the same manner, any shape may be manufactured.

These toys are made on clay forms. After drying, they are made in the same way. According to the gum grows older, it becomes darker in color and more tough. The number of caoutchouc trees in the province is countless. In some places they are cut and used as fuel, and are frequently cut down for firewood. Although the trees exist in Mexico and the East Indies, there appears to be no importation into this country from these places. The reason, we suppose, must be in want of that fruitfulness of the soil, and the want of a large quantity of water, which are necessary to the growth of the tree.

Generally in the wet season, they have been owing to the flooded state of the woods, and the milk being water, requires more trouble to be made, and the same article in that dry season.

SCENE IN THE U. S. SENATE. Mr. BUTLER, (Dem.), of S. C., said if this was a mere gladiatorial contest, he might feel indifferent to the debate; but topics had been discussed, which should be treated in open Senate. He dissented from the Senator from Illinois, that it was the duty of the President or Secretary of State to have sent to the Senate the Hise treaty, with a view of being appended to the ends contemplated by it.

Mr. DOUGLASS explained. He had said the Hise treaty, having come to the Department of State without the authority to negotiate it, the Department had no authority to send it to the Senate for amendment, and that if the Secretary of State at that time, (Mr. Clayton), had been in favor of the exclusive privilege for making a canal, he might have sent it to the Senate.

Mr. BUTLER resumed—There were in that treaty provisions repugnant to the Constitution, and therefore, the President was restrained by his oath from sending it to the Senate for their ratification, his advisers, the President ought to have sent it to the Senate.

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It was of *entandum*, and not *namy* made. Mr. DOUGLASS—I spoke in terms of reverence and respect of the monuments of statesmen in England, of patriotism, legal learning, science and literature—all of that was great, and noble and admirable. I did not expect statements to go back two or three centuries to justify the aggressions of the present age.

When I heard the plaudits relative to the past, I thought I had a right to allude to the present in honor of the England. Mr. BUTLER—I should like to know how England is responsible for Uncle Tom's Cabin. If the Senator takes the sickly sentimentality of that work, he should not take a grand and literary view of it. I alluded to our commercial relations with England, and our connection as a civilized nation; and would the Senator please postpone her?

Mr. DOUGLASS did not postpone her, or the Senator's preference to other matters, but treat her as duty requires. Mr. BUTLER—we can find sickly sentimentality every where, such as the Maine Liquor Law, and all that.

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OBITUARIES.

Died in Lee, March 19, 1853, Mrs. NANCY D. wife of Mr. Jonathan Huddell, aged 24 years. She had been sick about 8 years, and passed through much suffering. Sister H. experienced a hope in her last sickness she felt very happy, and longed to leave.

Earth's cherished life. Sister H. was a kind and kind mother, and was much esteemed by all who knew her. Her loss is deeply and sorely felt. She was the mother of a noble and admirable son, and a daughter-in-law, to whom her affection was devoted. She was the mother of a noble and admirable son, and a daughter-in-law, to whom her affection was devoted.

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and her sufferings great. She died peacefully in the will of God. Her funeral discourse was preached to a large circle of mourning friends by Rev. Mr. B. CALLEY, Jr., at 10 o'clock on Monday, March 19, 1853

MORNING STAR.

WEDNESDAY, APRIL 20, 1853.

CAN A SLAVEHOLDER BE A CHRISTIAN?

When we assume the position that all slaveholders and slave-holding churches, should be disestablished as Christians, the question is pressed upon us...

We recollect of conversing a few years ago with a young lady from South Carolina who possessed by inheritance several slaves.

The men of charity, above referred to, might suppose that such a person could become a Christian. But we have to say here, that even should the admission be made in this case...

great exertion the very point of success, and then failed! How much may have depended upon this failure! There might be connected with it consequences which affected his dearest interests.

Why was he too late? Could he just as easily have been in season as out of season? It is possible. He may needlessly have given his time to something else, or have squandered it, or have been deceived with the idea that there was time enough yet, until it was too late.

Many think little of how much is contained in these words! They imagine that there is no danger of its realization in their case. They can repent any time—pray any time, and be heard. I say they imagine this; for they know time is short, probation is limited, and these subliminal scenes through which they are passing must soon terminate; yet they do not realize it.

There are few who preach the gospel better than Mrs. Stowe in the Cabin makes Uncle Tom do it. And what a congregation has he to be proud of. The Congregationalist makes this calculation: "Assuming now that the entire circulation of the book, in all editions and all languages, has reached the number of two and a half millions of copies, and proceeding upon the extremely moderate computation that each copy has been read by at least eight persons, we may reasonably conclude that, as a result of the first twelfth month of his missionary labor, Uncle Tom has preached the truth to an audience of not less than twenty millions of people!"

It seems that for a year or two great efforts have been made by the Catholics in New York and elsewhere to so far interfere with our system of common schools, as to urge and demand that instead of our system, a plan should be adopted which should draw so much of the public school money for each scholar, to be paid for schooling wherever and to whomsoever of each scholar, or his parent should choose.

It is a great improvement, it is vastly important to know what is going on in the world of mind. Revolutions are accomplished in a day, and often without sword or epaulet.

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A writer in the N. Y. Independent says some pleasant things about Liberia, that rising colony of colored brethren in Africa. "In a sunny cline, amid orange and palm groves, the lone straggled flag of Liberia moves in the breeze. A free and independent people, have cast forever from their brow the badge of shame and disgrace which we have placed thereon, enjoy the honors and privileges of a new republic, make their own laws and enforce them. If any one doubts—let him enter an flourishing town of Monrovia, (the capital), walk through its wide, well-shaded streets, look at the school houses, churches, court houses, and even pass into the Government Buildings, casting a glance upon the English Consul, on one hand, and the Brazilian, 'charge d'affaires' on the other, let him listen to the inaugural address of the President, surrounded by his colored Cabinet. Leaving the capital, let him go up the clear beautiful river of St. Paul's. Pleasant residences are seen along the river, homes of independent scientific farmers, commodious brick dwellings, the lawns ornamented with flowers, sugar cane and coffee, waving in the distance." And then the

writer goes on to speak of the Liberia Herald, "High School," the Literary Institute, the "Act to incorporate a College," and other good matters; and then significantly asks, "Is this the way the problem is solved? Can they take care of themselves?"—P. 8. s. a.

One's reputation or character is worth more to him vastly, than any mere property interest. Reputation is gained slowly; it is built up like a pyramid, stone by stone, course by course.

Real merit may go a long time unrewarded; so has it been with the most gifted or the most industrious among men. Shakespeare has been three hundred years growing popular; Milton, Dante, Homer, Virgil, were not prized in their day as they are esteemed now.

The British Foreign Bible Society had a noble gathering of its friends on the 8th of March, in that spacious building in London, Exeter Hall, nearly 5000 being present. The Earl of Shaftesbury presided, supported by other earls and bishops as vice presidents. Speeches were made and statistics given. This Bible society was the parent of 8000 other societies. It had caused the translation of the Bible into 148 different languages.

So said a young Christian on being raised from the water in baptism. The reason was, the Saviour had blessed the disciple in the solemn rite; in other words, the individual had done duty, and the result was great peace and joy, such as to cause the utterance of the above expression. It was a verification of this happy cry, "If ye know these things I say ye are ye do them." And this is just all that any seeker after happiness need do, namely, what the gospel commands. Blessed be they that do his commandments. Often when duty is done, the soul may exclaim, "I am happy now." If we are useful, we shall be happy.—P. 8. s. a.

A correspondent of the Tribune says "The Maine Law in the Green Mountain State works gloriously; its practical operation comes up to the warmest expectations of its friends. He states that in Burlington, on 30th March, a quantity of rum and gin was seized and condemned, and the seller was convicted and fined six dollars and costs. The next morning the officer "poured the vile stuff into the gutter of Church St. near the jail." When the liquor ceased running, "three cheers were given most enthusiastically for the Maine Law, and the crowd dispersed very quietly. Some may say, "property destroyed!" but we say, Better so, than to destroy MEN.—P. 8. s. a.

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not what scripture means but what it is, may at first sight seem superfluous. But when we come to consider the confident assumptions and persistent pretensions of skepticism, and when we reflect that the former, and more rational are our convictions of the purity and force of inspiration the more steady and effective will be our faith, we shall perceive that Dr. Davidson has laid the world under immense obligation for these most excellent and timely volumes. They supply a hitherto vacant and immensely important place in our theological literature, and supply it so well as to leave little or no room for present improvement. The ground involved in the rationalistic and skeptical controversy concerning the authenticity of the Bible is so thoroughly and systematically canvassed that the Christian who masters the contents of this work will not afterward be likely to be alarmed by the vulgar cry that the Bible is a false or corrupted book.

A work indirectly, and yet in fact closely connected with the above, is Vinet's Pastoral Theology, published by the Harpers of New York. This, too, fills a vacant place in theological literature. Some of the topics, such as a call to the ministry, its duties, and responsibilities, ministerial education, and the like, have here and there, in sermons, in essays, in Pastor's and Preacher's Manuals, &c., been discussed. But every pastor has felt the need of some homogeneous, abtreatise, discussing the inner and outward, public and private, social, domestic and pastoral life of the ministry.

While Vinet's work treats of preachers, an other Vol. has been issued by Gould & Lincoln, treating principally of preaching. It is entitled The Preacher and the King; by L. B. C. The preacher is Bourdaloue and the king is Louis XIV. of France. There is about the same quantity of fiction in it as in the "Eclipse of Faith,"—that is, there is a slight thread of fictitious narrative, for the purpose of bringing out in bold relief and in close connection the sentiments and characteristics of Bourdaloue, Bossuet, the Protestant Claude, Fenelon, and others, as preachers and pulpit orators. The occasion chosen is the time of one of the arguments of Bourdaloue before the king at Versailles. To those who are aware of the eminence and excellence of these men as preachers, as well as of the circumstances in which they were placed, it is unnecessary to say that such a programme for it can hardly be called a la novelle;—not a work of fiction, but a work of fact, and a most successful one.

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It may be proper to state in regard to the Fair and Supper for the benefit of our church in Buffalo, which was noticed some time since in the Star, that it passed off very pleasantly indeed, and together with a few subsequent sales yielded a net profit of one hundred and sixty-five dollars. With this we felt very well satisfied, considering the shortness of the time occupied in preparing for it. We were gratified and encouraged in our efforts by the contribution of very nice new dresses, from Villanova, Cherry-creek, and Boston, one from each church, and sundry acceptable articles from Middlebury and Bethany churches. For all of these gifts, we were in accordance with the wish of the Ladies' Sewing Society of Buffalo, express our hearty thanks. Thus far we have been abundantly prospered in our pecuniary matters, and those who have assumed the responsibility of sustaining this mission, have done themselves honor by their prompt liberality. We feel as if we had passed the money crisis in our history; and now, if we enjoy the smiles of God in the conversion of souls, we shall soon be an independent church. We hope still to share the sympathies and prayers of our brethren, and their contributions as the cause may need, until we are able to go on without them. G. H. BALL.

JELLSBORO, FEB. 11, 1853. The efforts were being made to raise a \$5000 fund for the benefit of indigent young men studying for the ministry. I will know from experience the need of such assistance—also, that a few dollars even annually, would be of great assistance and encouragement to many a pious young man, struggling to meet his expenses without funds in a course of study, to fit himself for the sacred work of preaching the gospel. They need such encouragement in the midst of so many temptations to turn aside to other employments which promise more pecuniary compensation.

It is very true, that any one studying for so high and holy an end, should not be early discouraged or turned aside. But no doubt many have been who would have made useful ministers. I know well what it is to meet all of my expenses by my own exertions for a year or two during a course of study, and to go three-fourths of a mile to cut cord wood to pay my ex-

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URSULINE CONVENT.

BOSTON, APRIL 14, '53. Mr. Editor.—You and your readers remember well the burning of the Ursuline convent, at Charlestown, by a mob in 1824. At that time, there was no law of the Commonwealth under which indemnification for the losses sustained could be claimed. But soon afterwards a law was enacted, making any town or city of the commonwealth responsible for any mobocratic destruction of property which shall take place within its jurisdiction.

At length defeated. However, there is little doubt that eventually a similar bill will be carried through the Legislature. This is evident in the fact that the Irish vote is every year becoming matter of greater consequence in the eye of political parties. On the present occasion, the vote was not a party one,—the prominent men of both the great parties, favoring the bill. And when the sufferers shall have gained indemnification, we think they will have gained only justice. The mob, a furious one, and the government authorities were evidently perfectly reckless of their duty in their inactivity for its suppression. I, Mr. Editor, am no Roman Catholic, I hate Roman Catholicism, worse than I should Roman Paganism, (and what is Catholicism but disguised Paganism?) but still, viewing the sufferers, in the case referred to, upon the broad platform of republican citizenship, I think they ought to be indemnified. And certainly to indemnify them were economically expedient. The State has spent thousands in consideration of their case this year. As much, in years hitherto, and will, doubtless, spend as much next, and so in discussing the matter until they shall grant the prayer of the sufferers. But there are strong arguments on both sides of the question. As I have said, the abundance of Irish political patronage will ere long decide it. At the present session, we think the Whigs and Democrats carried about equal honors in the estimation of an Irishman.

Some, there are, who have fears for our Protestant institutions from the rapid increase of foreign population; I am not without mine,—though my name and nature being some what alike, I am hoping the best. But one thing is certain; the treatment we receive at foreign hands must depend not a little, on the treatment foreigners receive at our hands. The law of reciprocity will hold good in our dealing with them, even as in their cases. Let us speak kindly to them, and deal kindly with them, both as individuals and as governments. By such means will all danger be either removed quite away, or to the farthest possible distance. Most of the members of the Romish communion, are too ignorant to comprehend an argument against their creed, or the practice of their church. To argue with them is therefore generally quite vain. But, though they cannot comprehend our logic, they can appreciate our acts of kindness. And by arousing their gratitude, and kindly sympathies towards Protestant men, we may create a medium, through which an argument for Protestant institutions, may be successfully addressed to them. In a single word, the Romanists must be dealt with as our brother man; ignorant to be sure, with an ignorance for which they, as masses, are hardly responsible, and therefore demanding our pity and commiseration. Yours, HOPE.

New subscribers.—The following note from Bro. Burdick shows what can be done by a little effort. Will not others see what they can do by using the same means? Bro. Burdick.—I send you nine new subscribers for the Star.—At our five o'clock meeting last Sabbath, I just mentioned that a new volume was to commence this week, that I had two names which I should forward on Wednesday, and would like to send in others for the new Vol.—and as a result seven have given their names. Let our pastors of churches make still a little more effort, and a good will be done to the office and the subscribers. In our social meetings, almost every week reference is made by some of the brethren to some articles of interest which they have read in the Star. I calculate that these nice new names, added to our usual list, will be an actual and manifest benefit to religion among my people. Yours, F. S. BURBANK. Danville, N. H., April 13.

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THE MADIAI FAMILY.—By the "Europa," we have intelligence of the release of this family from prison and their arrival at Marseilles. A correspondent of the London Times, writing from Marseilles, on the 19th of March, speaks thus of the occurrence and the family:—The Madiai family were released from prison on Tuesday last, and were immediately smuggled on board the French post-officer steamer Hellespont, which left Leghorn the next morning for this place. They were not allowed by the Tuscan authorities to communicate with any of their friends, and were sent on board very thinly clad, not being even permitted to take some clothing which was written for them at an hotel. Some English gentlemen, learning their destitute condition with regard to clothing, sent them some. Ross Madiai appears a very intelligent and interesting woman, but the mind of her poor husband is apparently gone. This is no doubt mainly to be attributed to the many privations he has undergone. They are traveling under the assumed name of Francesco and Rosa Paulin, and were not allowed to land here before the Tuscan Consul had communicated with them. They are uncertain as to their future movements, but we no doubt, sooner or later visit England, to those powerful sympathy and interference they are principally indebted for their liberty.

REVIVAL IN ROCKPORT, O. There has been an increasing interest in the church in Rockport for a year past; and recently in a meeting held at that place, some twelve or fifteen were converted and reclaimed. Six have been baptized by the writer, and added to the church, and others are expected to go forward soon. WARNER BEEBE.

BRO. BURDICK.—We are enjoying an excellent work of grace in the west part of our town. A number of wanderers have been reclaimed, and several sinners hopefully converted, and some others appear deeply penitent. May the good work spread. A. GAFFNEY. Harrisburgh, N. Y., April 8, '53.

He believed that Providence has something to do with the affairs of this world, and that the violations of his law do not advance even the temporal prosperity of its perpetrators." The New Englander recently made the following estimate of the religious denominations of our country: Anglicans, or Episcopalians, 1,000,000; Romanists, 2,000,000; Presbyterians, 3,000,000; Baptists, 4,000,000; Methodists, 5,000,000. Estimating the other minor sects at 1,000,000, and it would leave seven or eight millions of no religion.

Among the converts in a recent revival of the Presbyterian church at Cleves, Ohio, are four grand children of the late President, Gen. Harrison, youths of much promise, whose hopeful conversion greatly cheers the pious heart of their venerable grandfather, whose prayers have been thus graciously answered. BAPTIST MISSIONS.—The Baptist Board of Missions, who have their head quarters in Boston, have sent out to Burma two of their number, who are to visit all the stations of the Board in that quarter of the world, and become acquainted with the condition and the wants of those stations by actual observation and inspection, as they could not by correspondence. We learn that the full sum of \$130,000, appropriated by the Board for this year's operations in all parts of the globe, has been realized by the Board.

The following, from a recent discourse of Father Gavazzi in New York, is an interesting piece of testimony in regard to the Papal system:—Do you think that the priests study the Bible? Out of one hundred priests, hardly thirty have a Bible; out of this thirty, only five read it, and only one studies it. Therefore study the Bible yourself, and do not leave it for another to do for you. Study the Bible to check the priest. Paul tells us to examine and investigate, and only to accept the teaching of such as preach the true gospel. Had the Pope in Italy, Bible in hand, controlled the preaching of the priests, our terrible abuses would never have existed."

REVIVALS, ETC. BATH, Me.—The revival still continues with us, Conversions are daily occurring. As many as twenty-five give evidence of having passed from death into life. Others, like the Greeks anciently, are saying, "We would see Jesus." N. BROOKS. Eld. A. BURELL writes that the Lord is doing a great work on Acton Ridge, Me., so called. About thirty souls have been converted or reclaimed within a short time past. Bro. Burr.—We have been favored with a gracious revival in East Concord, N. Y. It commenced the 1st of last Dec., and still continues. About one hundred have been hopefully converted or reclaimed. Fifty have been added to the church. B. H. DAMON. Bro. Burr.—The time of the singing of birds has come, and the voices of happy converts are heard in our Zion. The revival in this place has progressed thus far with little of what the world calls excitement, but not without deep feeling and Divine power. Some 90 individuals, old and young, have taken the place of seekers of the "pearl of great price." Many have found peace. How many will make their calling and election sure is not known. The work, at this date, is progressing. To God be all the praise. A. D. SHURT. West Fairlee, Vt., April 11.

DIFFERENT OPINIONS ON NUNNERIES.—Some of our grave legislators (says the Boston Watchman) in the late debate on the Ursuline convent indemnification, expressed the opinion that a nunnery was a very harmless affair.—Father Gavazzi, who may be supposed to be at least as well informed, took a somewhat different view in one of his New York lectures. He said: "I know my duty towards an American and Christian audience; and therefore nothing to-night will be heard from my lips touching their immorality; but these walls of monasteries are the abomination of desolation, as said the prophet Daniel; and alas! if any one of the public press compels me to reveal the immorality of the nunnery, I will do so. You admire that all men are satisfied and content. You mistake. They are called the "dove of heaven," and the "sponse of Christ;" but mark what kind of liberty they enjoy—iron doors, iron railings, iron pedicels, iron windows—all iron around the doors of heaven and the spouses of Christ. Think you that a young girl who chooses the life of a nun, that her mind is ripe for perpetual sacrifice of her life? I know the business of the nunnery. Many become nuns through despair; and when their passion, they repent of their great sacrifice. Many are compelled to be nuns by their friends, relatives, or confessors; and they live till their death in despair. Take the case of Miss Talbot in England. Her father was a Jew, and she was a Jew because she had four hundred thousand dollars' fortune, on which the priests of London had made some arrangement. Were it not that she had an aetate relation, she would now be an inmate of a convent, instead of being Lady Howard.

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