POETRY

MY HEART IS SAD.

My heart is sad, and sorrow's weight,
Hangs heavy on my breast,
For as I gaze upon the stars,
Which twinkle in the west,
I think of her who like the stars,
Was holy, pure, serene,
But who has now departed hence
To light another scene.

I hear the sweet and soothing sound,
Of the deep Sabbath bell;
It wafts my thoughts to heaven's clime,
Where she has gone to dwell;
And in my inmost soul I wish
That I too were at home:—
That I might soar on angels wings
Far up in that bright dome.

There would I seize my golden harp,
And songs of joy would raise:
Would strike upon its sounding strings
While singing hymns of praise;
I'd sing of Him who died for all,
Who pardons every sin,
Who opens wide sweet mercy's door,
That all may enter in.

There would I meet my dear *loved friend*,
And clasp her to my heart;
Where *time*, nor *death*, nor *sorrow's* hand,
Can ever make us part:
And there at rest in realms of bliss,
No power shall us sever,
But we shall there each other love,
Forever and forever. —*True Union.*

THE OTTOMAN EMPIRE.

ITS POSITION AND PROSPECTS.

Continued.

Immense tracts of excellent land are lying waste, and the population of the interior is crowding into the metropolis in distress for bread. The impoverished Exchequer was temporarily relieved some years ago by the issue of notes bearing interest, as medium of circulation. These, which have sunk three per cent. below par, have been called in during the present year, and a new issue has been made, (partly of a much smaller denomination,) but without interest. It is a puzzle to political economists to understand how under such a system, the wheels have been kept moving so long a time, and a still greater puzzle how they are to be kept agoing for any time to come. Some have imagined that not only diplomacy, but money has been resorted to by some of the foreign powers to secure their ends in Turkey. On this point I have no knowledge, but I have noticed one fact, for which I could not satisfactorily account. For the last two or three years there has been an immense proportion of gold and silver in circulation here. We are now quite familiar with the Russian imperial, the ruble, half ruble, &c., and these coins are quite as fixed in their value and as well known as the Turkish. How come they here? Not a single Turkish product of any amount finds a market in Russia; on the contrary, wheat, linseed, tallow, butter, and many other things are constantly flowing in from thence. By what course of regular business such quantities of Russian coin should find their way to this country I cannot conjecture, though the fact may admit of an explanation among the knowing ones.

"That the doom of this country is sealed I have no manner of doubt. The Ottoman power will never be restored. Islamism, or the faith of Mohammed, has ever formed the basis of its laws and usages as well as its great conservative power, and Islamism must pass away; neither the spirit and tendencies of the age, nor the prophetic revelations of God will allow us to believe that it can much longer retain its influence over the mind of men, and with the fall of Islamism, the government itself will crumble to pieces."—*Bicknell's Reporter.*

MASONIC.

Mr. Gibbs:

In order that your readers may be "posted up," as the saying is with regard to what is going on in the vicinity of Dover, as well as in your own town, I send you a brief account of a *Masonic* gathering, which took place in the village of Great Falls on the evening of Monday Dec. 27th, the anniversary of St. John the Evangelist, an eminent Patron of the order.

The gathering was for the purpose of Installing the officers of LIBANUS LODGE, of Free and accepted Masons, into the respective offices to which they had been chosen; with such ceremonies as were masonically appropriate to the occasion. And probably, one object of the "Fraternity" in this assembling, was, to afford the public generally, an opportunity for drawing inferences, favorable, or otherwise, as they might, from what they were permitted to see, and hear, on the occasion, of the probable tendency, and merits of the Institution. Thus, while public curiosity could to some extent be gratified, in relation to an *ancient* Institution, which has stood firm, and unfaltering during the rise and fall of Empires, and amidst the shocks, and ravages of Time, a tolerable opportunity was afforded to lead the thoughtful mind to judge of the *moral* tendancy of the craft, from what was evinced in the Instructions imparted to the officers called to preside over its affairs.

Agreeably to previous arrangement, the Lodge left their hall over the Counting Room of the Manufacturing Establishment, and arrived at the Town Hall at 8 o'clock, was found well filled with a goodly share of the Intelligence, Fashion, and Beauty of the place.

After the performance of a highly appropriate Anthem by an excellent Choir, a Prayer was offered by Rev. Mr. Greenwood of your town, a member of the Fraternity, advanced to a high Degree; when the respective officers elect, were presented for Installation by R. W. Grand Marshal BLACKMAR.

The Installing officer was R. W. JACOB C HANSON, M D. District Deputy Grand Master, who proceeded, as they were presented, (from the W M down to the Tyler,) in a very quiet and dignified manner, to perform the ceremony of Installation by presenting to each the "Jewel" and badge of his office, accompanied by an appropriate Address. This exercise was listened to with the most eager attention, by the large auditory present; at the close of which, the Principal officers, and, the Brethren of the Lodge, were addressed in an appropriate charge, by the Rev. Chaplain. The Marshal was then directed by the Installing officer, to make Proclamation that "the officers of Libanus Lodge are duly Installed."

This being done the following Hymn was sung by the choir in a very effective manner:

When darkness veiled the hopes of man,
Then Light with radiant beams, began
To cheer his clouded ways;
In graceful form, to sooth his woes,
Then Beauty to his vision rose,
In bright and gentle ray.

Immortal Order stood confessed,
From farthest East to distant West,
In columns just and true;
The faithful Plumb and Level there,
Uniting with the trusty Square,
The temple brought to view.

Descending then from Heaven most high,
Came Charity with tearful eye
To dwell with feeble man;
Hope whispered peace in brighter skies,
On which a trusting Faith relies,
And earth's best joys began.

Abroad was seen the boon of HEAVEN;
Fraternal Love was kindly given,
And touched each kindred heart;
The sons of Light, with transport then,
In kindness to their fellow men,
Unveiled the gentle Art.

Let grateful paeans loudly rise,
O'er earth's domains, to azure skies,
As time shall onward move!
A Brother's joy and woe shall be
Undying bond so mark the free,
To wake a brother's love.

Then followed an Address by R. W. ICHABOD G. JORDAN It was of little more than an hour in length, replete with sound, and convincing argument, and containing many passages of descriptive brilliancy, and beauty.

The object of the Address was, to give a succinct history of the order of Free-Masons, from its origin down; and to meet such objections as are popularly urged against it He was followed by his hearers with unabated attention, & interest, to the close, which is one of the best arguments for the ability, and power of the Address But, whatever any might be disposed to think of the merits of the order whose cause he plead all will doubtless concede that his address was one of masterly power, and alike creditable to the head and heart of the author, and well sustained the reputation he has long enjoyed with those in whose midst he resides, as a gentleman of mental power and just discrimination. We are confident that the Address given to the public through the Press, would be read with interest, and make a favorable impression with regard to the Institution it was designed to vindicate.

After the Address, the following Hymn was sung by the choir in whose praise it seems almost impossible to speak too highly. Were it not unjust to discriminate, where all acquitted themselves admirably it would be pleasant to speak of one female voice, which for a happy combination of power, brilliancy, sweetness, and remarkable distinctness of vocalisation, could not easily be surpassed.—Most certainly the company present were in no small degree indebted to the excellent performance of the choir, for the entertainment they enjoyed:

Mark where friends united stand,
True of heart and free of hand,
Brothers own his just command,
Who rules in social hour:
Hark! he calls! obedient now,
Still and silently we bow;
Love impressed on every brow;
We own his rightful power.

While in kindness gathered here,
Voices joined and hearts sincere,
Discord' notes be never near,
Bringing thoughts unkind;
Constant to our social tie,
Honor beams from every eye;
Who, that shall his trust deny,
Manhood's grace shall find?

Who, that joys of friendship know,
Who, that feels for other's woe,
Who, when tears of sorrow flow,
Coldly turn away?
At the words, in whispers told,
That to Brothers truth unfold,
Who would grateful thanks withhold?
Who would friends betray

Gather, then, with hearts upright,
Where the East gives forth its light;
Give we now our solemn plight,
In fraternal love;
Soon our earthly labors o'er,
Bliss immortal yet in store,
Each find a happier shore,
Blessed with light above.

We regret that it is not in our power to give the names of the officers Installed, but owing to the position in which we sat, and the lowness of the voice of the Marshal who announced them, we were unable to record them. On the whole the exercises were appropriate and interesting. —*Reporter.*

FAITH'S HARD FIGHT.

It is not easy to walk by faith. "Who is sufficient for these things?" What need have the best of us with increasing earnestness to cry, "Lord, increase our faith!" Among things seen, to love the unseen—to be in the world and not of it—to live below and yet to dwell above—never to forget our home yonder, in the sunniest hours of a home here—to obey the apostolic injunction, for them who have wives to be as though they had none—for them that weep to be as though they wept not—for them that rejoice, to be as though they rejoiced not—for them that buy, to be as those that possessed not—for a king to remember that he is but a beggar at his prayers—for a Lazarus at the gate to remember that he shall be a king in glory—to believe that God is kind when his hand is smiting and his flesh smarting—to be content that Christ came down into our garden and plucked the sweetest flower in unblown bud or blossom, even to place it in his own bosom—when the screws goes into the coffin, and the mould rattles hollow on its lid, to rise to the scene where the spirit shines and sings in glory—these, I grant, are no easy things.

Faith has a hard fight of it, but she shall have a grand victory—a rough passage of it, but she shall have a happy landing. Angels throng the shore—Jesus, with a train of saints, awaits the believer's coming. To those who mourn departed saints, we say, "Weep not for the dead." Happy are they who are anchored in the desired haven—they are with the Lord—they are at home—they are at rest; and is not that better than to be left to battle here with fierce tempests and a troubled sea?—*The Presbyterian.*

CREEDS AND FORMULAS.

THE RIGHT OF PRIVATE JUDGMENT.

We have been highly gratified with an article on the above subject, in the Lutheran Observer of last week. The wide promulgation of such true and noble sentiments cannot fail to undermine all "traditions of men," which yet mar the purity of the Lutheran Church, and to lead every man to "search the *Scriptures*" alone for his faith and practice. We make the following selections, and ask for them the special notice of our readers.

If we understand the great principle for which Luther contended, it was the right of private judgment; and if we understand the great benefit which the Reformation of the sixteenth century conferred upon mankind, it was the privilege of exercising this right. It was upon this principle Luther acted, when he proclaimed to the world, as an individual, who had ventured to think and investigate for himself, the gospel doctrine of *justification by faith*, and when he condemned openly and boldly these erroneous opinions and pernicious practices which conflicted with this primary doctrine of the christian system. We believe it is conceded by all, that Luther did not wish those, who sympathized with him, to adhere to his views, and statements of scripture doctrine, any farther than they would bear the test of the most searching comparison with the teachings of the Word of God; and that whilst he entertained no doubt as to the great primary truths which he maintained, he did admit the possibility of being in the wrong in regard to some minor points, which did not involve questions and principles of fundamental importance. * * * *

The Scriptures after all are to be the court of ultimate appeal, the authority by which all questions of doctrine are to be determined. We have no fear of dicussions carried on in this spirit and with this concession. The danger begins only when the authority of the Word of God and our right to appeal to it are denied; and when it is contended that ancient opinions put forth by reformers and expressed in creeds, are to be received by us without discussion, and without being subjected to the ordeal of private judgment based upon fair, honest and enlightened exegesis.

The very spirit of the Lutheran Church is progressive It is to be known and distinguished, not only as a reformed, but as a reforming and advancing church As it took the lead in the work of *biblical interpretation*, so must it keep in advance of all others in that same work. This must be the mark of its identity. It must be foremost in liberating the mind from the schackles of human authority, and binding it to God and his truth. On its standard must be inscribed "the *Bible*, the BIBLE, the only and a sufficient rule of faith and practice." We will hereafter attempt to show that this is not opening the door of latitudinarianism; that he is indeed the best and most consistent Lutheran who comes nearest to Luther in his admiration of the Word of God, and the strength of his purpose always to appeal from human authority to that word, and who is most ready and determined always to abandon every opinion that conflicts with that Word, though it had been promulgated by Luther himself. No one would honor such independence, or rather such entire dependence upon the best and safest of all guides, more than the great reformer.—*True Union.*

A Great Change

A gentleman in the State of New York, who had been a very successful farmer and merchant, died, and left a large estate to his sons. They were sober, industrious, active, and enterprising; they prospered in their business, and rapidly accumulated property. The accumulation increased the desire for, and they made haste to be rich. They grew uneasy at resting on the Sabbath, and began to continue their business on that day. They hired labourers to work on the Sabbath, and, in some cases, could get them cheaper than they could other days. Their whole souls seemed to be swallowed up in the one idea of accumulating wealth But they had not continued long, after they began openly to do business on the Sabbath, before it was evident that they were losing as to character They began also to lose as to property, and one loss followed another till, through mismanagement and losses, they became bankrupts, and finally abandoned, vicious, and miserable. Said a most intelligent and respectable observer, "Few men ever seemed to prosper more, while they continued to observe the Sabbath; and few ever ran down faster, as to character and property, after they began openly and habitually to profane it"—*The Presbyterian.*

Best sort of languge for the Pulpit—The vicar in a certain village in England, returning one Sunday from Church, was thus accosted by an oppulent farmer: "Well doctor," said he, "you be gwain on pretty well now; but why don't ye gi' us now and than a scrap of Latin?" "Why," said the vicar, "if I had thought it had been your wish, I should have had no objection, but for one thing—I am afraid you would not understand it." "That," said the other, is nought to you, and we do pay vor the best, we oft to ha' the best."—*True Union.*

THERE are twenty-one newspapers published in California—one religious, eight political, and twelve neutral, or nominally such.—*Ibid*

Three hundred converted Jews are now engaged in various parts of the world, in preaching that Jesus Christ is "He that was to come."

Spell murder backwarks and you have its cause. Spell re'-rum in the same manner, and you see its effects.

Maryland Historical Society

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XII. Newspapers
B. Liberia Herald

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