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COMMUNICATION.

SERMON

ON CHRISTIAN PERFECTION.

By ANTHONY CAVENISH, Pastor of the Freewill Baptist Church in Epson, N. H.

BY YE, THEREFORE, PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.—Matt. v. 48.

Almost daily I hear it said, "there are none perfect." This, together with the objections that many theorists of religion are continually vomiting out against the doctrine of Christian perfection, in the no small injury and disgrace of the Christian profession, has introduced my mind into a train of inquiry upon the scriptural reality of this subject. And as the result of my inquiries, I conscientiously affirm, in the fear of God, that *Christian perfection is the noblest practical doctrine of the bible*, as set forth for the attainment of man.

In discussing upon this subject, therefore, I shall first define the latitude of idea on Christian perfection. Secondly, advance my arguments in vindication of the subject; and, thirdly, answer some objections that are commonly brought against this doctrine.

I. By the phrase *Christian perfection*, I do not mean infinite perfection, with which we stand charged by theoretical religionists to make our subject appear desirable; or at least the attainment of such a state impossible; for were we to admit this latitude of meaning, we must allow our independence, at least in knowledge, which at once says the foundation of the Christian religion. I therefore, unhesitatingly renounce the latter assertion, as the man-fangled charge of superstitious bigots, against those who cleave to that truth, which includes purity of heart. It is not suggested, when we speak of Christian perfection, that the possibility of such an attainment necessarily includes infinity of knowledge; for our pre-conception on this point suddenly asserts the impossibility of our ever arriving at this acquisition; as uncreated intelligence alone possessed it. The perfection, then, which is here recommended, is not the perfection of knowledge, but the perfection of grace. Nor has God required in us any other. This we may understand consists in degrees, as may be seen in 2 Peter, i. 5, 6, 7. "And besides this," (that is, notwithstanding "that God has done for you in order that ye may not receive the grace of God in vain") "giving all diligence to add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." These qualifications together with putting off the old man, and not only putting him off but keeping him off, by crucifying him, may save God grant that we, my brethren, may never take him down from the cross till his last breath is exhausted. I conceive consistent a perfect Christian, or what is meant by *Christian perfection*.

II. In the next place, we are to view the arguments that are adduced to substantiate the proposition already laid down, namely, that perfection is grace is attainable.

I. Our first argument is founded upon the fact that God has required this perfection in us. "Son give me thy heart," is the language of Jehovah to every human soul. Give thy affections to God, so as to love him with all thy heart, soul, mind and strength. The kingdom of heaven, or the grace of God in the heart, is likened to heaven which a woman hid in three measures of meal until the whole was leavened. This perfecting grace first enlightens the mind, that is, the understanding or judgment of the person. Secondly, it tempers his will, and thirdly, regulates and purifies the affections; then the person is a *perfect Christian*, had him where you may. A thing is said to be perfect when it is complete in all its parts, wanting nothing. No man understand perfection, alluding to the moral state of the mind; the judgment fully convinced;

will be completely tempered; and the affections thoroughly clarified and seasoned with grace. This construction, however, I do not pretend to say, was the meaning originally intended in this parable; yet it may answer very well in an accommodating sense; and these three qualified measures or capacities of the mind be paramount, or necessarily include those virtues which are already particularized from the second epistle of Peter. But again, "be ye holy for I am holy," says God to his ancient people. Once more, and I shall think this proposition fully established. Not only has Christ given the injunction in our text, "be ye perfect as your heavenly Father is perfect," that is, in love (not in knowledge for this is impossible,) which indicates the sentiment that as God in his infinite nature is free from all sin, and is nothing but goodness and love, so in the finite nature of his children there should dwell no sin; but Paul in one place asserts, "without holiness no man shall see the Lord;" and in another, establishes our point before all dispute, when he says, "the very God of whose spirit we wholly rely; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

2. I argue further upon the possibility and necessity of Evangelical perfection, from those scriptural testimonies that assert that many have arrived to that state of perfection. Paul says, Heb. vi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh." What account is there that Abel was a sinner. If he was a constant and practical sinner, how should God witness to him that he was righteous, unless it be that that God regards inquiry? Who will attribute inconsistency to Jehovah or the economy of his grace?

Of Enoch it is said, he "was translated, that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he pleased God." Heb. xi. 5. Here I have an example as complete as I wish to have; and here I introduce a remark from Dr. Clark's Commentary upon the *Bright of Enoch's piety*, which every lover of Jesus must admire. "Being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we did not only his soul, but his body retained, so that without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive." It is said, that Enoch not only walked with God, setting him always before his eyes, beginning, continuing, and ending every work to his glory, but also that he pleased God, and had the testimony that he did please God. Heb. xi. 5. Hence, we learn, that it was then possible to live so as not to offend God; consequently, so as not to commit sin against him; and to have the continual evidence or testimony that all that a man did and purposed, was pleasing in the sight of Him who searches the heart, and by whom devices are weighed; and if it was possible then, it is surely, through the same grace, possible now, for God, and Christ, and faith, are still the same." Thus speaks Dr. Clarke, as good and great a man, perhaps, as the earth now bears up.

Job was another example of complete piety. I know there are those who preach and write, that there never was such a man in existence as this Job, and that the book so called is an allegory. But this is, I fear, giving the lie to God, his word and his inspired servants, who wrote the scriptures; for we read, "Through Noah, Daniel, and Job were in the city." 2 Chron. xxx. 18. We might as well say that the names of Noah and Daniel were fictitious, as that the name of Job was. St. James also acknowledges the personality of this man. Ye have heard of the patience of Job, and seen the end (or good purpose) of the Lord." James v. 11. Thus, the point is incontrovertibly settled. But what were the traits of character in this man? Ah! blessed be God, just what every professor of religion should possess. "He was perfect and upright, and one that feared God and eschewed evil." Look here, ye theorists of religion!—blush and be ashamed, and no longer fight against God or his children, nor the complete purity of heart which God requires of them.—Gabriel! Gabriel! have you any inhabitants in heaven that surpass perfection and uprightness? or have you any there that can be more perfect than to fear God and eschew evil? tell me, will you Gabriel? I, Gabriel, will tell you gravely, here are those who have gotten victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God. They sing the song

of Moses and the Lamb; they walk with me in vision, for they are worthy, and all who will get this victory and be perfect, like my ancient servant Job, shall come up hereunto also.—Rev. xix. 6.

David once was a man after God's own heart. Now we must acknowledge that he was completely holy, or else imperfection dwelt in Jehovah, if imitation be analogous to the thing imitated. The former we admit; the latter we reject as an unapplicable blasphemy.

Of Nathaniel, Jesus said, "Behold an Israelite indeed, in whom is no guile." Would Jesus have said this, if remains of sin were found in him? answer me reader! Remember Jesus said "in whom is no guile."

And what shall I say further for time would fail me to tell of all the "holy prophets" and patriarchs, apostles and their contemporaries, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

3. Are not the precepts, nay, the whole tenor of the gospel in favor of this doctrine? "Therefore, loving the principles of the doctrine of Christ, let us go on to perfection." Heb. vi. 1. "And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John iii. 3. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." 1 John iii. 6.

5. "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love;" and hundreds of other passages paramount to these, which, were it necessary, might be adduced.

1. Lastly. One argument more is offered, which is of no less validity than the preceding. This is founded in the nature of the case. Now if believers cannot be perfected from all sin in this life, then there is an utter deficiency in the gospel; and if an utter deficiency in the gospel exist, then Christ is not a complete Saviour, inasmuch as there is a want of power in him to furnish the gospel with effectual means to complete its victory over sin. Not only so, but, on this supposition, predominant, and every sinful act in the believer, which gospel salvation could not effectually resist, must, therefore, be tolerated by God, unless it be said he requires impossibilities, which we in no case shall admit. Now, that this is true, that the gospel scheme is complete and fully calculated to make the convert *thenceforth perfect*, must be allowed from Paul's declaration, that *where sin abounded, grace did much more abound*. O, thanks be to God, who giveth the victory through Jesus Christ our Lord. (To be continued.)

General Miscellany.

AWFUL INSTANCE OF SUDDEN DEATH. R. M.—— was a carpenter, residing in a parish in the western part of the county of Norfolk. He had grown old in sin; having been permitted by the forbearance of the Almighty, to attain to the age of three score years and upwards; but "the goodness of God did not lead him to repentance," and his life and conversation too plainly evinced that he "had not the fear of God before his eyes."

It was his constant practice, when his week's work was ended, to repair to the public-house in the village, where he was constantly "added drunkenness to thirst." His language was of a nature so horrible, and his imprecations so terrifying, that even his poor companions used to reprove him for his blasphemy. This, however, had no other effect than that of provoking him to more daring wickedness, and exciting him to utter still more dreadful and unexampled oaths. So appalling was this poor wretch's blasphemous utterance, that the master of the public house declared, neither he nor his customers could endure to be in the hedge with him, and threatened to take account of his profane curses and blasphemous imprecations, in order that the magistrates might inflict on him the penalty enacted against such offenders.

The Sabbath he spent with no more thought than the beasts that perish. As if he had been utterly unconscious that he had a soul to be saved, he usually repaired to the public-house on his holy day. But the hand of Providence was at length uplifted to stop his mad career.

On Tuesday, the 19th day of September, 1826, he was pursuing his occupation in a comparatively sober condition. He was engaged at work in a saw-pit, and a person named R. C.—— stood above him, assisting in the labor. In the course of his work, M.—— had indulged freely in his horrid propensity, for which C.—— reproved him, saying, "M.——, why will you swear in that dreadful manner; what a wicked man you must be; you scarcely ever speak without an oath."

They continued working until the noon hour, and were about to leave their work, when his course was stopped.—— While in the act of knocking off the movable handle from the saw, he cried out, "Oh! C.——, I cannot think what is the matter with me; I do not know what I say. I never felt so before; I am very ill!" and extending his hand to catch hold of one of the cross beams which supported the timber, he exclaimed, "Lord have mercy upon me! Christ have mercy upon me!" And dreadful to relate, he was in a moment summoned to the awful tribunal of that God, whom he had just blasphemed; his body instantly fell a corpse into the saw-pit! And his soul!——Reader, let us pause at the solemn considerations, "He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1. —*Lord, Tract Mag.*

From the Vermont Chronicle.

"PUT A BIBLE THERE." As I was once travelling in Vermont, night overtook me in the town of H.——. I called at the tavern of Mr. F. and going into the bar room, discovered a Bible on the table; it attracted my attention the more, because I had not been accustomed to see the word of God in rooms of this kind.

In the course of the evening, I had occasion to pass through several rooms, and in every one I saw a Bible laid in some conspicuous place. When I retired to rest, the blessed word of God was on the table by my bed-side. The hint was sufficient; I opened the precious volume, and for a few moments, I read the words of eternal life; and I committed myself in prayer to the protection of a kind Providence. I went to bed, but what I had seen had made such an impression on my mind, that I could not sleep for some time. My heart was full of the wish, that every room in every house of entertainment throughout the world, possessed the BIBLE. But alas! seldom if ever have I seen that book in another bar-room.

I relate this anecdote in the hope that the hint will be sufficient to excite landlords to "put a BIBLE there." I cannot but indulge the hope that every Christian landlord, at least, who reads the above, will imitate the example of Mr. F.

O. V.

From Zion's Herald.

Universalism will not do to die by. In August, 1813, Mr. C., of M., Conn., a professed Universalist, was called to try the efficacy of his principles on a dying bed. He was between twenty-seven and thirty years of age at the time of his death. On the same week in which he died, I watched with him one night. He told me he had been at much expense for an education, but had not improved his learning as he ought, having felt at ease respecting the future state of man, believing all would be saved, let them live as they may; that he had many calls to repent, by the preaching of the gospel, and the written word, but he persisted in sin. But he now says he wishes he had been a better man, had he been the means of leading many astray, telling them there is neither hell nor devil, except what is in this world. "I have sinned away my day of grace. Here I lie upon my death bed; the horrors of hell are open to my view, and I see that Universalism is the means of damnation to many souls. I see there is no mercy for me; there is no place for repentance, that I may escape the wrath of God. Oh that hell that dreadful hell, where the wicked are punished for ever and ever! I advise you as a friend, not to do as I have done, and would so advise all others could I see them and tell them my feelings. If I could live I would do differently from what I have done." Many other things of the same nature he said, which have escaped my recollection. Some of his friends told me, he died in all the horrors of despair, telling those around he was going to hell, where hope and mercy can never be found, swearing as almost every sentence, and thus closed his miserable life.

JOSEPH W. BARNHOLICK.

Prudent Counsel.—For a creature of man's rank and quality, to be occupied in trifles, and to be grovelling in sensuality; for the heir apparent of immortal life to be always pursuing the paths of death and destruction, and for the image of God's own eternity to be hid in a dirty world, and to feast his imagination with flesh and sense; this is a disgrace to his extraction, a contradiction to the end of his being, and an abuse of his Creator's favors. Look carefully to thyself and stand upon thy privileges, oh man! and be always cultivating and adorning that better part, which will make thee as wise as an angel here, and inconceivably happy

hereafter. Leave ignoble pursuits to mean-spirited, and the enjoyment of earth to sense and brutality."—Remember that thy business upon earth is knowledge and religion! the knowledge of Jesus Christ, and him crucified.

Testimonials of Christianity.—It is pleasing to the christian to learn that men of the greatest acquirements and most cultivated judgments, have, after the most diligent inquiry, borne the most honorable testimony to the truth of the scriptures, and the excellence of christianity. The following interesting facts are drawn from a volume which attracted considerable attention towards the close of the last century.

Charles the fifth, emperor of Germany, king of Spain, and lord of the Netherlands, after having alarmed and agitated all Europe for nearly fifty years, retired from the world, and enjoyed more complete contentment in this situation than all his grandeur had ever yielded him. "I have tasted," said he, "more satisfaction in my solitude, in one day, than in all the triumphs of my former reign; and I find, that the sincere study, profession, and practice of the christian religion, hath in it such joys and sweetness, as courts are strangers to."

Louis, one of the dukes of Orleans, expressed the delight he found in piety and devotion, in the following terms, which are somewhat similar to the above of Charles. "I know by experience, that sublimity, grandeur and sublimity produce a deceitful and vain, and are always infinitely below the conception we form of them; but, on the contrary, such happiness and such complacency may be found in devotion and piety, as the sensual mind cannot conceive."

Mr. Selden, the famous lawyer, whom Grocius calls "the glory of the English nation," was, as Sir Matthew Hale declared, "the reserved serious christian, and a great adversary to the papal errors." He was generally considered as one of the most learned men of his time. He had taken a diligent survey of all kinds of learning, and had read as much, perhaps, as any man ever did; and yet, towards the latter end of his days, he declared to archbishop Usher, that notwithstanding he had been so laborious in his inquiries, and curious in his collections, and had possessed himself of a treasure of books, and made inquiries upon all ancient subjects, yet he could not rest his soul on none, save the scriptures.

Bible, catechisms in Prussia.—More than a year since, it was ordained by the king of Prussia, that in all the Protestant churches of the kingdom, a collection should be made annually for the Prussian Bible society. He has also ordained, that in all the Protestant schools where the Bible is not used, it shall be introduced, and where it has been supplanted by detestable portions of scripture, it shall be restored, namely, for the younger scholars who are treated with decency, the whole New Testament; and for those who are near the instruction for confirmation, or who may already have a New Testament, or who are in a higher class, the whole Bible; that, "in all seminaries for the education of school masters, instructions shall be given to qualify them to make a judicious use of the Bible in teaching their pupils, with a faculty of ready application, as the rudiment, not only of an outward, but an inward acquaintance with it." By a decree still more recent, all his majesty's subjects are required, under penalties, to send their children to school at a certain age. Hence it follows, that unless the laws are broken, not a Protestant child in the Prussian dominions will hereafter grow up in ignorance of the scriptures!

These facts will account, in some measure, for the kindness of the Catholics in Silesia, in sending their Bibles, which were demanded by the prince, bishop of Breslaw. They knew well that they had the approbation of their sovereign; and that if driven to extremities by the bishop, they could embrace Protestantism, and find in him a protector. They they threatened to do, should their Bibles be taken away.

Bibles in the hands of children naturally find their way into the dwellings of their parents. Consequently, should the present laws continue in force, the Bible is expected that a knowledge of the Bible will ere long become more generally diffused among the Protestant population of Prussia, than in any other country. And in respect to the Catholics, there is reason to hope, that such instances as have occurred in Silesia, will become comparatively common.—N. Y. Observer.

CONFIRMATION OF PRINCE ALBERT.
On the 24th of November last, the solemnity of Confirmation was performed upon Prince Albert, by the Rev. Dr. Strauss, one of the king's chaplains, in the Catholic church at Berlin. The services were introduced by singing the hymn, "Come Holy Ghost," &c. after which Dr. Strauss, offered up a prayer, which, though short, was replete with unction, and called upon the Prince, in a deeply affecting address, to make a public confession of his christian faith. Previous to the confession, the Prince was examined on the principal points of christian doctrine, which examination lasted nearly half

an hour. The Prince's answers were both appropriate and prompt, and he confirmed every doctrine by proofs adduced from the Holy Scriptures. After the examination, the chaplain again offered up a prayer, earnestly intreating that the blessing of the Most High might rest on the instructions which he had received, and that the examples set him by his illustrious father and his departed mother, might leave an indelible impression on his mind. A general emotion prevailed around, and many were the tears that were shed. The Prince himself was so affected, that he was scarcely able to read the confession of faith which he himself had drawn up. The solemn act of confirmation then followed, at the close of which Dr. Strauss prayed that both the Prince and the whole of the royal family might remain inviolably attached to the faith of the Gospel. The last verse was then sung, which concluded the solemnity.

The Sunday following, the Prince, together with all his royal brothers and sisters, received the sacrament in the Cathedral at Berlin. The sermon preached on that day, by Dr. Strauss, was produced on a most powerful impression. The king was so pleased with it, that he spoke almost enthusiastically of it at table, declaring that it was his firm conviction, that sermons preached in the true spirit of the Gospel, were alone calculated to revive genuine christianity. The young Prince added, that to him it appeared the height of absurdity, to deny that Christ was the Son of God, and the Saviour of mankind.

These facts from a late London Magazine, in connection with others before communicated, establish the point that the King of Prussia (to say nothing of the other members of the royal family) is a man of decidedly evangelical sentiments. The same thing might be inferred from the interest he takes in the circulation of the scriptures; from his elevating Professor Tholuck to the presidency of the University of Halle; and especially from his letter to the Duchess of Anhalt Coethen, on her request to let the protestant religion for the Catholics. He there speaks of having "applied himself assiduously to the Bible, and sought therein the doctrines taught by Christ and his apostles." The result he declares to be, that he has become "more than ever penetrated with the truth of the old evangetic system, as established by the Reformation and Luther, and by contemporaneous, or at least recently posterior systematic writings, in particular the Augsburg Confession, which, next to the Holy Scriptures, forms the foundation of the Evangelical religion."

The term "old," as applicable to evangelical religion, has a meaning in Germany which it has not with us. It is old, just so far as Neology (Newology) i. e. the lowest species of Unitarianism, has prevailed; and that is, through a great part of Protestant Germany. This, by the way, gives a special interest to the frank avowal made by the King; as well as to his consistent, persevering practice. They are like a green grass springing up after a sweeping frost, the verdure deepens. May it widen and extend, till that land of the reformation shall become as the garden of God.—N. Y. Obs.

REVIVALS.

We have repeatedly noticed the Revivals in Berkshire county in this vicinity. From recent information, we learn that the work is continued in several of the places with as much power as at any former period. On the first Sabbath in May, there were added to the Rev. Mr. Dwight's Congregational Church in Richmond, forty-four. To Rev. Mr. Clark's Church in Canaan, N. Y. forty-six. To Rev. Mr. Woodbridge's Church in Green River, thirty-three. To Rev. Mr. Churchill's in New Lebanon, thirty. To Rev. Mr. Fields in Stockbridge, twenty-eight.

More than one hundred have been examined and proposed for admission, to the Church in Lenox, under the care of Rev. Dr. Shepard. The number of hopeful conversions in Lee, is about two hundred and fifty, and in Pittsfield, four hundred; we are unable at present, to state particulars in several other adjacent towns.

In Lebanon, (Ky.) seventy persons have united with the Presbyterian Church, since the last Sabbath in March. These have been gathered into the congregations under the pastoral care of Rev. Mr. Sneed. The Lord appears to be among the people of a truth, and great numbers are hungering and thirsting after righteousness.

Rel. Int.

Pittsfield Seminary for Young Ladies.—A letter just received by the Editors from Pittsfield, Mass. says, "The Seminary for Young Ladies was opened on the 25th ult. under the superintendance of the Rev. Elizabeth Phelps. More than one hundred young Ladies have already joined the school, and it is happy to say the Spirit of God, which has been ever in the womb of the church in this vicinity, has begun to exert a benign, and we hope a saving influence on many of these dear youth. About the whole school are the subjects of serious impressions: some are deeply convicted of sin; and several already begin to rejoice in hope.—N. Y. Observer.

Northern Liberties, Philadelphia.—About 40 persons were propounded to join the First Presbyterian Church in that place, and were to be received last Sabbath. Others were anxious.—Rec. and Tel.

Improvement.—All the officers of a militia company in Alstead, E. P. have recently become subjects of renewing grace, and made a public profession of religion. The day of their late annual training was solemn, and they assembled in a hall. The exercises were commenced with prayer, and the company was addressed on the subject of temperance. They then voted; 1 voting in the negative and 7 standing neuter. After the company was dismissed, most of the soldiers assembled for a prayer-meeting. These are the present effects of a revival of religion in that place.—Jb.

MORNING STAR.

LIMERICK:
THURSDAY, JUNE 21, 1827.

SOLLOQUY OF EDGAR.

Most people, as I journey abroad and receive visitors at home, consider me a young man; "but the days of my youth," with the rapid march of time, have passed by to return no more. My memory, however, like a faithful servant, holds its seat. I recollect the days of my childhood. They appear, as yesterday, but just passed, and yet years have rolled between. The calculations and anticipations of the child, the boy and the young man, I have not forgotten. Like the glass which, while you look through at one end, apparently carries objects at a greater distance from the observer, and by looking through the other end they are brought nearer, the term of life appears to be much longer upon looking forward from childhood, than when looking backward from manhood or old age. When at the age of ten, wishing soon to become my own man, an ordinary season appeared like an age, and months and years seemed to loiter in their course. I moved in the circle of friends and relations, under paternal guidance and restrictions, anticipating much happiness in after life. It should not have been so. I should have reflected, that I was happily situated, while under the inspection and care of kind parents, who watched and were anxious for my welfare, by night and by day. How liable are short-sighted men, and heedless youth, to deprive themselves of rational enjoyment, by calculating that more pleasure and greater advantages are before them, and that a few months or years will put them in full possession thereof. Thus, instead of enjoying the present with satisfaction and composure, which is our highest privilege, man too frequently looks to the future for that happiness and consolation which may now be enjoyed. Alas! how much of my time has thus run to waste.

"The wheels of time," so slow as they appeared to move, at length measured out twenty-one years of my existence. A new era in my life then commenced. I considered myself placed in a situation to mature and prosecute plans for myself. I concluded that I would devote the "first fruits" of my own time to the improvement of my education, next I would provide some earthly substance against a time of need, I would settle in life, and then prepare for another and better world; for I had oft been taught the necessity and propriety of so doing. But ere two short years had rolled away, while health and prosperity were my attendants, it pleased the Most High to show me that the way which seemed right was the way of death. The Lord said, "seek ye my face;" I said, "thy face, Lord, will I seek." I not only sought the Lord's face, but I trust that I found the pearl of great price. I resolved, as much as in me was, to live to the glory of God, and devote my talent to his service. I promised to follow the Lord through evil as well as good report. By his direction, as I conceived and now believe, I entered into his vineyard to labor. How little have I done! Have I done any thing acceptable to thee, my Saviour? I have travelled thousands of miles, and attempted to preach thy word and speak thy praise, probably thousands of times. Hast thou required this at my hands? I am, very sensible that thou hast required more than I have performed, be-

cause I have not been so faithful as I ought to have been. If I should now be called to give an account of my stewardship, I should be "found wanting." The thread of my life, in all probability, is almost spun. I am already more than middle aged. Last Lord's day, while speaking to the people, I passed the meridian of life, (thirty-five). I look backward to the days of my youth; they seem to have passed like a tale that was told. I look forward, but cannot see even to-morrow. Should I be permitted, by him in whom I live, move, and have my being, to continue on the earth thirty-five years longer, the experience of the years which have passed teaches me, that they will soon, very soon be "numbered and finished." How important, then, that every day, hour, and minute of this short period should be improved, as I shall wish it had been, when "time shall be no longer." But I have no expectation of living one half, or one fourth part of that period. My health has been much impaired within the last five years; and even to the most robust and promising, the Son of man may come in an hour when he is not aware, and cut him asunder. Under all these considerations; I am disposed to forget the things that are behind and reach forth to those which are before, and press toward the mark for the prize of the high calling which is in Christ Jesus. I am resolved, henceforth, to study in what manner I may best glorify God, and approve myself unto him, that when the mid-night cry shall be made, I may be ready to go forth to meet the Bridegroom, that I may be made a pillar in the temple of God to go no more out.

We learned at the yearly meeting that elders Samuel Webster of Bolton, and Ziba Woodworth of Montpelier, Vermont, have recently been called to their everlasting rest. They both belonged to the Huntington Q. M. They were permitted to arrive at a "good old age," especially Eld. Webster. The report assured that they died triumphantly, in full assurance that the course which they had pursued would end in the reception of an everlasting crown of righteousness.

If some one who has been acquainted with them, will forward an account of their lives, the term and labors of the ministry, we will give it a place. It would, doubtless, be read with satisfaction.

Our journey to the yearly meeting was pleasant. An opportunity for praying and preaching was presented both going and returning. At Guilford we, and the brethren and friends in general, were freely received and courteously entertained.

We had an opportunity of beholding the spot, where has been discovered a valuable mine, containing an excellent quality of iron ore. It is situated on Gunstock mountain, about two thirds up its western side. It is supposed that 75 lbs. of iron may be made from 100 lbs. of the ore as taken from the mine. We were told that a piece of this ore was heated in a smith's common forge, from which a horse shoe nail was malleated. The mine is four or five miles distant from the place where the furnace is erecting, which is on the out-let of the Winnipissogee lake.

A few weeks since, the business of digging the ore proved fatal to a young Mr. Colby, who was charging the quarry for the purpose of blowing. An accidental explosion took place, which shockingly and mortally wounded Mr. C. He lived one and a half-hour, and then died on the fatal spot.

Elias Smith.—For the information of our readers, we would notice that Elias Smith attended the N. Hampshire Christian Conference and general meeting, which was held at Durham on the 25th ult. The Christian Herald, by which we learn the circumstance, in giving an account of the Conference, states: "After hearing Eld. Elias Smith express the state of his mind, it was agreed that he have the liberty of improving publicly in the general meeting." He preached, according to their minutes twice in the course of the meeting. The following is extracted from the Herald:

[Elder Elias Smith, attended this General Meeting and appeared desirous to re-

