



objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short-lived success, or depressed and rendered miserably by some equally short-lived disappointment. But our energy and our dependence are both vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be shipwrecked but we cannot anchor, and the day may be lost to us and it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal!

And do we staidly take so much anxious thought for the future, when the day which is gone by has so strangely and uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as way-faring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be more than home, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies."

*Have you become a New Creature?*—Fellow-mortals hastening to the judgment: have you become a new creature? I do not ask you when, nor where, nor how; but have you ever become a new creature? Have you chosen Jehovah, the Father, the Son, and the Holy Ghost, for your God? Is it your great object to glorify Him? And is his revealed will your rule of action? Do you have respect to all his commandments, for the sake of glorifying Him and doing good; to keep his Christ for whom you need, to do this, and to be accepted in it? Do you love Jesus Christ, and contemplate with joy the rising prospects of His holy kingdom? Will you spend and be spent in promoting His glory, in extending the honor of His name; and living not unto yourself, but unto Him that died for you and rose again? If so, you may hope that you are a new creature. And, if a new creature, immortal glories await you. All things are yours; life, death, things present, things to come, all are yours. You are borne in everlasting arms; and when you put off the body, angels attend you—the gate of heaven opens—and multitudes that no man can number, shout your arrival. You are then with Christ, and see the glory which he had with the Father before the world was. You tell your face, cast down your crown, and with saints and angels in heaven, cry, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

But where is he who is not a new creature, when he dies?—Sinking, and sinking, downward, in the bottomless pit, for ever and ever! His heart cannot endure—his hand cannot be strong! for who can dwell with devouring fire? who can inherit everlasting burnings?—*Natural Preacher.*

## RELIGIOUS INTELLIGENCE.

*Copy of a letter from Eld. Jesse Heath to the senior editor, dated Cox's Bridge, North Carolina, May 29, 1827.*

Dear Brother—Your communication dated the 23d of April was duly received by the last mail. I rejoice to learn that your connexion is so large, and that it is pleasing to you to open a correspondence with us. As to Principle, there is not the least difference, and I hope there will be none in Practice. We baptize some but such as confess their sins, believe in Jesus, and consider baptism by immersion, as a duty deeply impressed. We think that no person can feel baptism deeply impressed on their minds as a duty, and still be in an unprepared state to comply with it. We have not been in the habit of practising Open Communion, because no application has been made for liberty to eat and drink with us; but if any in good standing were to ask that liberty, they would not be denied. At our meetings we often invite others to the age, and when invited we baptize by immersion. We practice the position of hands on all newly baptized members, according to the examples of St. Peter, John, and Paul. We also practice washing of feet, believing it to be a gospel ordinance, but there is no compulsion if any are not disposed to wash with us, we do not compel them. We sometimes commune and wash feet in the day and sometimes at night. We have a book of discipline which contains a few articles of faith and rules of discipline—the constitution of our annual conference—the ordination of a minister—the constitution of a church—the form of matrimony. The principal use that we make of this book, is in the government of the annual conference—the ordination of our ministers—the constitution of our churches.

and in the solemnization of matrimony. Our annual conference is composed of two delegates from every church, and all the preachers both ordained and licensed, and the general treasurer. The conference meets annually, and returns are made from all the churches so that once a year we know the state of the whole connexion. Our minutes are taken and printed and distributed among our members, and our brother I have given you all the necessary information respecting our discipline, belief, &c. and I hope there is nothing that will be offensive, if there should be let us try to remove it. Twenty years ago, when I first came to the ministry, there was but three ministers and five small churches, but bless the Lord, latterly we have been highly favored, and the work at this moment is gloriously reviving amongst us. But I must tell you something of our situation in the ministry. I am a single member of a little property and not a single scholar amongst us, so that the work is of God and not of us. You requested me to give you the names of a few of our most useful ministers, and the probable number of our church members. The names of the most useful ministers, are as follows: Frederick Fonville, Isaac Pipkin, Henry Smith, Levi Braxton, Nathaniel Lockheart, Heading Moore, Jesse Allen, Jeremiah Heath, Jeremiah Rowe, James Moore, and Robert Bond, and the probable number of our church members is eight hundred. This calculation is made from the returns of 1825. On account of its being very sickly in this section of our country last fall, all the churches were not represented at the last conference.

I must conclude. May the Great Head of the church bless you, and all in connection with you; may we be happily united in time, and saved in eternity, through Jesus Christ, is the prayer of your unworthy servant.

Respectfully yours in gospel bonds,  
JESSE HEATH.

\* We presume that their privileges to obtain a common school education have not been so great in that country, as ours have been in this.

*Copy of a letter from Eld. Thomas Park, to the senior editor, dated Prospect, May 26th, 1827.*

Brother Burbank.—In communicating religious intelligence, I would ever wish to avoid the great I; considering, as one has very wisely observed, that Jesus Christ must go before us or we shall run in vain. A few things, however, respecting the work in this place, may not be uninteresting to the friends of the Star. I therefore, send the following as a further account of the work of God in the town of Prospect.

Since my last, we think that as many as twenty have given evidence of a change of heart in this part of the town. I have baptized ten. Others are standing ready to follow their divine Lord. A number have also joined the Congregational church. Last fall, Eld. David Swett commenced preaching in the north-west part of this town one Sabbath in each month. Crowds flocked to the hear. At times, a remarkable attention was paid to the word, and some encouragement seemed to be afforded; yet parties of pleasure, vain amusements, card playing, &c. were common through the winter. The vaulting enemy appeared to bid defiance to the power of Heaven. Many of the professed saints were either too far backslidden to admonish, or too heedless to attend to it. But at length we were led to rejoice to see the man with hoary hairs, and the child of 10 years of age, bowing together in humble prayer. Almost every house, for some miles, has become a house of praise. The rich and the poor, with the stout, bold seaman, unite in the blessed cause together, and also the man who had for years lived a life of sordid intemperance.

Br. Swett is with them laboring with good success. Fifty-two in that part of the town have given good evidence that they have been born of God, since the work commenced. All appears solemn, decent, and pleasant. Other denominations unite their testimonies with ours. An exalt Emmanuel's name for his goodness to us. Truly the winter is past and the time of the singing of birds is now come. The total, since my last, is 72 who are the happy subjects of this work. Many are yet inquiring what they must do to be saved. Yesterday which was the Sabbath I attended a meeting in that place with Eld. Swett, and truly it was a blessed day. After singing, praying, preaching and exhorting, we repaired to the most convenient water, where in the view of probably 4 or 600 spectators, 12 were baptized agreeably to the gospel; 9 by D. Swett, 3 by T. Park. We returned to the place of worship and as it was thought best organized a church of 30 members, a part of whom were formerly members of the first church of Christ in this town, leaving a large number to unite at a subsequent meeting. Should the work now cease, which I pray may not be the case, when the gospel net shall be fully gathered in I think we shall be able to report at least 150 or more in the two churches. More at some future date.

THOMAS PARK.

Since we received the above letter, another has arrived, giving an account that 18 were baptized in one day by Eld. Swett.

*Copy of a letter from Eld. James Emery, to the editor, dated Limerick, June 12, 1827.*

Brother Burbank.—I take this opportunity to give you some information of the work of the Lord in Hollis. There is a glorious work through most all parts of the town. I felt an impression on my mind the last of March to visit the first church in Hollis. In the first meeting we held there, one manifested a desire for salvation. The work began near Union Falls and spread over to the west side of the town. It has been very solemn, and still continues. It has spread into Lyman, and the lower part of Buxton. Recently a work of the Lord has taken place in Saco, within the limits of Eld. George Parbush's circuit. It is now powerful in the neighborhood of Gooding's mills. Our meetings are crowded, and the people very solemn. We attended a meeting for baptism the second day of June, and had a glorious season. Baptized four, before converging and desired them to retire to the house where the meeting was held to receive the hand of fellowship. A large number followed us, the old saints rejoiced, the converts praised God, the wanderer mourned, and sinners cried to God to have mercy on their souls, and three, we trust, found what they so earnestly prayed for. Glory to God in the highest and on earth good will towards men. On the seventh of June, I baptized two more. I have baptized in Hollis, since April, twenty-four, and the prayer of my heart is, "Ride out, all conquering king, ride on."

JAMES EMERY, JR.

*Albion Messenger.*—The editor of the Albion Messenger has completed the string of appointments made in the last No. to some satisfaction, (a few excepted.) And with gratitude to God states, that he met with but little opposition, in his fulfilling 30 appointments in 23 days. The Rev. Merrill of Northport, our Calvinistic Baptist Preacher, received the appointments per Messanger, and told his congregation that he did not believe in judging a man without a hearing—after hearing the stranger he bid him God speed, and a weeping congregation seemed to manifest a wish that his enemies might be mistaken in believing him to be a deceiver. The Friends at Gilmanton freely opened their meeting house for the first time, and attended themselves and invited others. But the Congregationalists at Moultonborough (I was told) happened to lose the key to their meeting house about the time that my appointment came there—the key would not have been required, if it had not been lost, as a violent rain prevented the friends of liberty from attending. I expect to attend a field meeting at Moultonborough, Falls the first Sunday in July—where my or tradition will hold no man—Truth will prevail, and in vain will people try to lock it out—Prisons nor dungeons cannot bind it. A general meeting for the real children or servants of God is appointed to be held at Albion Bay Meeting House the second Sunday in July. I feel a duty to revisit part of the place that I have lately been at, therefore cannot return to Portsmouth at present. The Editors of the Morning Star have consented to let this appear in the same, and to furnish me with a number of the same to forward to my patrons as an extra number to the Messenger. I wait for further orders relating to the Messenger.

LIMERICK, June 22, 1827.

## MORNING STAR.

LIMERICK  
THURSDAY, JUNE 28, 1827.

MR. PEGGS.

It will be recollected by our readers, that we published a letter a few weeks since from Mr. Peggs, General Baptist missionary to India. We have received another from the same hand, dated Derby, England, Parker street, May 2, 1827. By this letter, we are informed that continued indisposition incapacitated Mr. P. for labor, and in consequence he has been compelled to return to his native country. He first removed from his station at Cuttack, to Serampore, near Calcutta, for the improvement of his health, where he continued several months. But proving unsuccessful, he embarked for London, at which place he arrived in safety May 2, 1826.

Mr. P. is now engaged in assisting Mr. Pike, the Secretary of the foreign mission, and also in teaching the Bengalee and Pooree languages to missionaries destined to India. With respect to the state of the mission in India, Mr. P. remarks, that brother and sister Lacey are stationed at Cuttack—Fourteen or sixteen native schools are established in the city and vicinity. The English Free School is taught by Mr. Smider, baptised April, 1826. Four or more have been baptised, and the work of the Lord is progressing.

At Pooree, the place where Juggernaut's great temple stands, brother and sister Hamblin, with the native preacher, Abraham, and his wife, who is the daughter of a converted Jew of Cochim, reside. Some schools are established and many thousand tracts and gospels in various languages have been distributed. At the Car festival in June, 1825, 225,000 pilgrims are stated to have been present. Hundreds, yea thousands of them perished before they reached their homes. "How are their sorrows multiplied that have after other gods." O, may his "saving height" be made manifest.

"At Berhampore, about 70 miles from Pooree, we expect," says Mr. Peggs, "brother Weston is stationed." His pious and amiable wife died at Pooree in May, 1823. Mr. P. observes, that at the last meeting of the missionary committee, it was determined to send out three more missionaries, one to assist brethren Hudson and Bromley in Jamaica (West Indies,) and two to strengthen the hands of the brethren in Orissa. Undoubtedly ere this, they have gone forth. Mr. P. closes his letter earnestly desiring us to consider the wants of India, Burmah, China, and indeed the whole heathen world.

From the foregoing observations and extracts, our brethren may learn the state of the General Baptist Foreign Mission, at each of their stations in India, and they may be enabled, in some good degree to judge of the utility of the mission. We would remark that accompanying the letter by which the preceding account was obtained, was a "Report of the General Baptist Missionary Society for the year ending June 30, 1826," which gives a detailed account of the opposition with which these missionaries meet from the blind worshippers of Juggernaut, the gradual progress of the gospel, the account of which is very interesting. We think that some extracts and observations will be pleasing and interesting to our readers. To this, in due time, we will endeavor to attend.

It will be perceived by this day's paper, that a correspondence is opened between Eld. Jesse Heath of Cox's Bridge, North Carolina, and the senior editor. The letter which is published is the second. By this, we learn that there are many churches, ministers and brethren in N. C. in sentiment similar to us. It appears, however, that with respect to discipline there is a little difference. This does not cause us to marvel. The exact angle of that connexion is not given us by Eld. Heath. He observes that when he first came to the ministry, (twenty years ago) there were only three ministers and five small churches. From this circumstance we draw the conclusion, that their connexion is several years younger than ours. Had our connexion been in a situation to have sent some ministers to North Carolina thirty years ago, the connexion of which Eld. H. is a prominent member, and our own, would, doubtless, have been one in every respect. In answer to Eld. Buzzell's first letter, which gives a general account of our doctrinal views, Eld. Heath says, "there is no difference in sentiment." Speaking of discipline, he hopes there is nothing offensive. "If there should be," says he, "let us try to remove it." Eld. Heath covers a humble, conciliating spirit. May we possess a good degree of the same; then will our correspondence be beneficial to the churches, and for the edification and union of the whole body.

This circumstance argues conclusively, the propriety of sending laborers into all parts of the Lord's vineyard, as much as in us lies.

We presume it was through the medium of the Star that Eld. Heath learned the name and residence of Eld. Buzzell.

Our brethren of the Exeter Q. M. are informed that the minutes of their meeting in March, and the notice of their Free Mission Society came quite too late for publication. The time to hold another Q. M. had nearly passed, before the minutes arrived. Accounts of quarterly meetings, &c. should be forwarded immediately after they are held.

We have received a communication from Eld. Elias Hutchings, dated at Ham-



