

MORNING STAR.

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MISCELLANY.

THE ANCIENT PREACHERS COMPARED WITH THE MODERN.

How would the popular feeling which requires the smooth, inoffensive sort of preaching have endured the plain, direct address of DOMINIQUE, of LUTHER, or PAUL? Did they temporize, and file down the strong language of Scripture, lest they should offend their hearers, or be called harsh and unchristianlike? The threatenings of the law, in their hands, were the lightning of heaven, flashing conviction on the conscience, and striking through the soul—making their hearers dead to sin, that they may be made alive to righteousness. These threatenings, in the hands of too many of our popular ministers, are these lightnings tamed, and carried round the conscience in conductors, or exhibited in the harmless form of electrical experiment; if they touch any one, it is with such a gentle shock as produces but a momentary sensation.

But is there no danger of giving needless offence by the use of terrific language? Undoubtedly there is. But it is not the danger to which ministers in this age are exposed; nor are the consequences of this error half so much to be deprecated, as are those of the opposite extremes. The surgeon, who by the unskillful use of his instruments, gives needless pain in amputating a limb, deserves censure; but he who, through fear of giving pain to his patient, neglects to use his knife or saw, till the gangrene has pervaded the whole system, deserves vastly more censure. I would not have a preacher, with a cold unfeeling heart, deal out the terrors of the law, as if he were the minister of vengeance, to his hearers, for this is not his business; nor would I have him keep his people always under the sound of the thunders of Sinai; Paul did not so. But when he speaks on this subject, as he sometimes must if he is a faithful man, let him speak the plain, full language of the Bible; let him call things by their right names, and not strive with studied phrases to avoid offending his hearers by telling them plainly what God has said concerning them.

If we would have the sword of the Spirit do execution, let him not blunt its point by qualifying language, but aim it at the consciences of his hearers, with all the keenness which it has in the naked form which inspiration gives it.

Let me not be misunderstood. No minister should say unpleasant things to his hearers because they are unpleasant, unless because they are true. The severity of manner sometimes assumed by those who preach the terrors of the divine law, cannot be too carefully avoided, but in avoiding this, if we would be faithful ministers, let us not omit the alarming truths of the gospel, nor preach them in such a tame, half earnest manner, that they will awaken no emotion in our hearers.

The experience of eighteen hundred years has proved, that the doctrines of the gospel cannot be so dressed up as to be pleasant to the unrepent heart, unless they are concealed by their dress. Their first object is to convince men of their guilt and danger; and this it is utterly impossible to do, without awakening painful emotions; as impossible as to amputate a diseased limb, without pain. Sinful affections, "close twisted with the fibres of the heart," must be torn out: sinful practices, long indulged, cut off by the sword of the Spirit; feelings of penitence and self reproach must be awakened; and till this is done, the effect of the gospel on the heart of the sinner is not produced.

Now the reason why so many impatient persons sit without one unpleasant emotion under the smooth preaching of the gospel, is, that it is so presented, or

rather covered, that it does not touch the conscience. The preacher is unto them as the very lovely song of one who hath a pleasant voice, and can play well on an instrument; they hear his words, and go away admiring his manner, without one feeling that there is any thing for them to do or to suffer. Was it thus with the hearers of the apostles, or with those of TEXAS, or WHITTIER? Is it thus with those of many living preachers, in whose hands the word of God becomes quick and powerful? Inquire in the revivals in our churches, and you will find the plain, unaccommodating language of the Bible preached, and you will find many too complaining that it is harsh and severe. To change the heart, is in all cases the work of the Spirit; but this is really accomplished by means, as any other work. These means are the impression of truth on the conscience; and this is ordinarily effected by the plain, pungent preaching of the doctrines of the cross. This is that sword of the Spirit, which is quick and powerful; and that soldier might as well expect success, who in fighting the battles of his country should keep his sword always sheathed, lest its sharp edge should give pain to its owners, as that minister expect success, who in fighting the battles of the Lord of hosts, muffle up the sword of the Spirit in smooth and palliating language.—*Can. Mag.*

From Zion's Herald.

A SKETCH.

It was on the Sabbath day in the delightful month of June that I was called upon, with a small circle of friends, in a neighboring town, to pay the last sad tribute of respect to the remains of a young man who had suddenly taken his departure to the world of spirits. We seated ourselves in a carriage, in a few moments left the busy haunts of men behind, and were surrounded with all the beauty and loveliness of nature's fairest charms.

A clouded atmosphere obscured the sun's golden rays, while gentle showers of rain watered the beautiful landscape around; for a moment nature seemed to weep for the loss of him who had recently walked over her hills and through her valleys with all those fond hopes and high expectations that are always cherished in the bosom of a worthy, promising young man.

As we drew near the house that had been the home of him who was now no more, and around which every object bore the impress of his care and industry, the reflection that friends and neighbors, around and from afar, were now assembling beneath its venerable roof to perform his funeral rites, produced in my bosom feelings of awe and deep solemnity. As we descended from the summit of a most delightful eminence, we came in full view of the habitation of the afflicted and disappointed family. We soon discovered that a large number of carriages had already arrived, which plainly bespoke the interest and eagerness that was felt by all that knew him, to join in paying those marks of respect, due to the memory of departed worth. On entering the house, a stillness, profound as death, pervaded every part; not a whisper was heard, no useless ceremony—no unmeaning consecrations—no such as those which are so often performed in the deep silence that reigned around, immediately seated themselves without uttering a word.

A deep sigh, followed by a groan seemed unconsciously to break forth from the agitated bosom of some person near me. I turned, and was struck with the person of a venerable old man; it was the father of the deceased. I gazed upon him with an intensity of feeling, with a sympathy of soul unknown to me before. I viewed behind his almost balding head, the workings of a soul wrung by violent grief. I beheld a mind tired and disgusted with the utter futility of the world, and the deceitfulness of its infatuated votaries; I witnessed too how strong was a father's love.

At this moment a respectable looking matron stepped forward, and requested us to take our seats with the connexion of the deceased in another apartment. But how shall I describe the feelings of my heart, while, previously to my entering the chamber, I turned to the room where was deposited all that now remained of the once beloved and enterprising life? The coffin being closed, I requested a friend that stood near me to raise the lid. Oh how mightily was the change death had made. A few days ago, and that heart was beating high with all those fond endearments and future anticipations of happiness which his situation in life prompted him to expect. But all was now over; he had been cut down in the meridian of life; death had seized him for his victim, and thus blasted the hopes that cheered the fainting bosom of an aged mother, and had taken

away the staff on which a fond father had leaned in his declining years.

I now left the affecting scene, to witness one, if possible, still more affecting; for although that body I had just before looked upon, had been racked with the keenest anguish, bodily suffering could not, indeed, and though that soul which had now escaped from its frail tenement had so often tasted the bitter cup of human woes,—it was now all over. But the scene I was now to view was far otherwise. The silent anguish of a father's wounded spirit, the deep and oft reiterated sigh, stealing from a mother's bleeding heart, and the fast dropping tears that told how hard it was to sever the holy affections of brothers and sisters, gave to the scene, as I entered the chamber of mourning, a reality—an impressiveness never to be erased.

Where, thought I, can they find that consolation they so much need; the world cannot afford it, for it now has lost its charms—and friends can do no more than sympathize with them; and, perhaps, in some degree alleviate their sorrows; they cannot restore peace or happiness; they cannot cheer the soul that is sick and fond of the world, and longs for a better and a happier home. Ah, not it is religion alone that can do this—and never was I more impressed with this oft neglected truth, than when I beheld the beloved minister, enter the chamber and seat himself beside these weeping, disconsolate friends. He had come to pour into their wounded bosoms that healing balm his holy religion taught him to administer. He had come to teach them submission to this heavy stroke of God's providence, and to cheer their bereaved souls, and lift their drooping heads, with the sublime, animating hopes of a future immortality. He rose up, lifted his hands towards Heaven, prayed to his heavenly Father, and oh, with what fervency—with what sympathy of soul—with what eloquence—did he plead their cause. And when he pierced their hearts with the touching exclamations, that they would hear his well known footsteps no more—that they would behold him, as one of their social circle, no more there—And when turning to his acquaintance and companions, he prayed that they might learn from this affecting dispensation that wisdom it was intended to communicate, and as he could return to them no more, and that they must soon follow him—it beloved each of them to be prepared.

While he thus prayed every heart was melting, every eye was pouring forth a flood of tears. We were now summoned to join the long train of carriages that followed to the distant home of the departed. Another lamented and long to be remembered victim, thus early smitten by the impartial hand of death. As we approached the grave-yard, I was struck with the profound respect paid by the most distant friends; even the stranger, as he passed by, would uncover his head, while the unconscious sigh would start from his bosom as he was so forcibly reminded of his own mortality. B. F.

But Elymas the sorcerer sought to turn away the deputy from the faith. Acts xiv. 9.

"Then say 'I preach, Lorenzo.' To the conflict, what if, for once, I preach thee quite awake?"

I confess it looks a little like preaching, to take a text from scripture for the foundation of what few remarks I have to make. But if the sentiment advanced shall accord with the sacred volume, I trust it will be a sufficient apology for taking it. I have often remarked in my observations of mankind that some are a great deal more susceptible of religious impressions than others. Although I leave the human heart to be essentially what it is, and that its selfishness is at the bottom of all we do until we are renewed by the Spirit; yet some are more easily impressed than others with the truths of religion. As, for instance, it is a noted fact that a larger proportion of young women embrace the gospel than of young men. And the reason appears to be, that their situation in life, and their natural constitution, is more favorable to seriousness. But I have observed that there is a great difference in different persons of both sexes. Some seem to be almost persuaded to be Christians, whilst others, Gallo-like, care for none of these things. Some, at times, appear to be much affected when hearing the gospel preached, whilst others are proof against the most solemn appeals to their consciences, and their hearts—and love to trifle with the feelings of their companions who seem to be serious. I once knew a young lady who when quite a child was subjected of serious impressions, and was observed by those with whom she resided, to be often at prayer in secret, and to shed tears while engaged in the exercise. She

was but a child. When she approached to more mature years, and was introduced to the various charms and pleasures which this vain world and youthful intercourse presented, she had the misfortune, as I shall call it, to choose, for a particular associate, a young lady who was all gaiety and thoughtlessness; fully bent upon youthful pleasures and amusements, and could treat with indifference and ridicule every religious consideration. I have observed them in the house of God together, and when the attention of the one would occasionally be fixed on the speaker, listening to the sweet strains of gospel invitation, or awaking to the sound of the thunders of Sinai, the other would be endeavoring to divert her attention by some trifling remark or insinuating smile. And Oh! how many dear youth, who had they set their faces as a flint towards Zion, not to be turned away by the contempt or flattery of their companions, would have been some of the brightest ornaments of piety; but have fallen a prey to the wives of youthful fancy and the loose endeavors of their companions to turn them away from the faith! Ashamed to be good! Ashamed to be serious!—Ashamed of Christ! "Of such," says Christ, "will I be ashamed before the angels of God." If this should meet the eye of any who are almost persuaded to be Christians, and yet dare not, for their companions, let them break off from their company and seek the society of Christians. It is better to go into the kingdom of heaven blind or blind than to go into hell with an eye or a foot. On the other hand, let those who trifle with serious persons, beware lest a judgment similar to that which happened to Elymas should happen to them.—*Rel. Mes. S.*

From the New-York Child's Magazine.

LITTLE GEORGE, THE WIDOW, AND INVALID.

Whoever has been acquainted with the Boston Faneuil Hall market, for these last twenty years, must have noticed a hale and healthy looking woman, who daily takes her stand in front of the same, with her beer, apples, cakes, &c., &c. From the sale of which she supports herself and family. The woman, who is a widow, loves God, and is a worthy member of the church of Christ.

In August, 1825, a little boy, named George, approached the widow's table, leading a poor, decrepit, sick young man, who was indeed an object of pity, and almost destitute of clothes. George desired the widow to feed him with beer and cakes, for which he paid her willingly.

"George," said she, "where did you go to school to use so freely?"

"Why," said George, "my father gave me to buy this money. But as I was coming up to your table, I met this poor young man, and seeing him in tears, I asked him what was the matter with him; and he told me he was sick and in distress; a great many miles from home; and that he had nothing to eat. So I thought I would buy something for him, and go without the nuts for I knew my father would approve of it; and besides, I have been taught in the Sabbath school, to do good to all men, Gal. vi. 10; and our blessed Saviour, says, 'Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall in no wise lose his reward.'" Matt. x. 42.

"Blessed child," said the widow, "and blessed is the mother who bare thee. May thy young heart ever be open to relieve the wants of suffering humanity; and may that Savior, whose precepts you follow, always have you in his holy care and keeping."

"He," said she, addressing herself to the poor invalid, "you are indeed in a wretched and forlorn condition; what can I do for you?"

"The Lord bless you for your kindness, madam," said the poor young man; "I am indeed a stranger, and naked, and sick and hungry. But I fare better than my Lord and Master did when he was on this earth. He had not where to lay his head. And moreover, He suffered a cruel death by the hands of wicked men. But I know that He lives again in heaven, and that He hears the prayers of all who put their trust in Him. And it is He that hath sent this little boy to bring me food to eat."

The widow's heart was touched with pity; and she said within herself, "I am a lone widow, and have naught on which to depend for support, except the blessing of God on my own industry. But He has promised me bread and water, and hitherto it has been sure. I will, therefore, relieve the sufferings of this poor creature, who bears the impress of my Saviour's love. And should I ever come to want, that which I now give will He pay me again." Prov. xiv. 17.—She then caused his wife

ment to be changed for decent apparel; and gave him a comfortable lodging, until he was able to procure a passage home to his friends.

Now, my young readers, what do you think will be done to little George and the good widow, if they continue in these acts of kindness until they die? What will our Saviour say to them, in that great day, when He shall "sit upon the throne of His glory, and before Him shall be gathered all the nations," to be judged according to the deeds done in the body? Take your Bible, turn to the twenty-fifth chapter of Matthew, begin at the thirty-first verse—"read, and you will know." B.

THE POOR DYING COTTAGER.

There are a great many Sunday schools in London, in which hundreds and thousands of children are instructed. The teachers in some of them make it a rule, if any of the children are absent, to send their residences and inquire the cause. It happened one Sunday that a gentleman missed a little girl who was in the habit of attending very regularly. So he thought that he would go to her home, and inquire the reason of her absence. She lived a little way out of London in a poor cottage. When he got to the house, he inquired of the child's mother, if her daughter was at home. "No," replied the mother, "she is not at present; she is gone to a neighbor's house; she will fetch her." The gentleman said, he would not give her the trouble, but if she would show him the house he would go himself. So he wished her a good morning and went. When he got to the house, he opened the door gently, and what do you think he saw? He saw a poor man lying very ill in bed, and his little Sunday scholar sitting at the bed side, reading the Bible to him. The child was not ashamed of what she was doing, but she blushed to think that her teacher should find her thus engaged. So she ran out and directly home. When she was gone, the gentleman said to the dying man, "Does this little girl often come and read to you?" "Oh, yes," he replied, "she is a dear child; she often comes to see me; and she has told me a great deal about God and Jesus Christ, and about myself, which I never knew before; and I have reason to praise and bless God for sending her to me." The gentleman thanked God for this pleasing proof of the blessings which attend Sunday school labors.

The next Sabbath he thought he would speak to the little girl on the subject of her visit to the poor dying cottager. So he took her aside into a room by themselves, and said, "My dear child, what made you go and read to that poor dying neighbor of yours?" She hung down her head and blushed very much; and at last when he pressed her for an answer, she said, "Well, you know, sir, the other Sunday I read in my lesson at school, St. James's epistle, 'that pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions.'—Here she stopped. But the gentleman, who was greatly affected, could not help offering up an earnest prayer to God, that the latter part of the verse might be fulfilled in her own experience, and that, through his grace, she might 'keep herself unspotted from the world.'"

Perhaps this little story may be read by many Sunday scholars. Oh! that it might be blessed to them; and be the means of stirring them up to "go and do likewise." My dear children, I wish to see something more than quick learning and long talks.—We wish to see your hearts, early and deeply impressed with the love of Jesus, in doing for you; and we wish to see you showing your love to him in return, by studying his Holy Word, to know what you must do to please and serve him.

When the Holy Spirit descended upon the Son of God, he borrowed the semblance, not of the bird of prey, but of the mourning and tender dove. And thus when he now descends to stamp his sacred image on the soul, the impression which he leaves is not that of fierceness and intolerance, but of gentleness, and tenderness, and love. To those who are thus cherishing the graces of the Spirit, the "Sanctifier," will become a "Comforter." As the dove brought to Noah the intelligence of the subsiding of the waters, so will the heavenly Dove convey to the soul the glad tidings that the tempest of carnal wrath no longer sweeps over her path. *Continued.*

RELIGIOUS INTELLIGENCE.

EXETER QUARTERLY MEETING.

This Q. M. was held at Exeter on the 16th and 17th of June. After an interesting prayer, the meeting was organized as usual, Eld. Asa Burroughs presiding, and accepted the reports from the several churches, and found that of the 12 churches belonging to this infant Q. M. 9 were represented at this meeting, by letter or messengers. The reports stated that the churches were striving for more purity and a closer walk with God, and that God had blessed the feeble endeavors of his

children with some revivals, and that there had been some additions since the last Q. M.—The other three churches were reported by the elders and brethren, who had lately visited them for their encouragement. They found them in a tried state but striving to overcome temptations. The state of the Q. M. has an encouraging appearance; although some griefs of the most trying nature have taken place, and many are the afflictions of the righteous, yet the Lord will deliver them out of them all.

The seasons of worship were quite interesting both in sermons and exhortations, and a very appropriate sermon was delivered by Eld. David Swift of Newburgh, from Ephesians i. 13 and 14. We trust that the word spoken was mixed with faith, and that it will bring forth fruit to the glory of God. The large extent of territory in this Q. M., and the scarcity of laborers, call loudly to our brethren in the ministry to come over and help us.

The next Q. M. will be held at Brighton, formerly North Hill, on Saturday the 15th of Sept. next.

EZEKIEL HAYES, Clerk.

Copy of a letter from Eld. Asa Dodge to the editor, dated Gibson, Pa. June 26, 1827.

Dear brother in Christ,—I am happy to employ a few moments to inform you of the advancement of the Redeemer's cause in this part of God's vineyard. Since my last communication there has been an extensive reformation in the vicinity of New-Town, N. Y. We have reason to believe that rising of a hundred have experienced emancipating grace in the space of a few months past. In the town of Candor, N. Y. a large number have likewise been brought from darkness to light. The work commenced last fall and continued to spread gradually, solemnly, and heavenly. The revival spread among different orders of people, and all classes could rejoice while they witnessed and enjoyed the solemn scenes.

In the village of Owego, (where I recently attended a meeting,) a number have lately professed to find the pearl of great price. About three weeks ago I came to this place, and have been laboring within the bounds of the Gibson Q. M. since that time. It has truly been a time of refreshing to see the happy effects of the late revival in this section of the country. All the churches in this Q. M. except one, have had additions made to them within three months.

I enjoyed the privilege last Saturday of meeting with the brethren in this town in monthly meeting. It was a very solemn scene to me, being held in the same house where I had formerly met with eight, ten, or at most with fifteen or twenty brethren, and those I often thought appeared more like children of sorrow, than they did like the children of God. Now a large room is hardly sufficient to hold them. Last Sabbath about fifty came forward to the Lord's table. It was truly encouraging to see those, who three months ago were reckoned among the vilest of the vile, now sitting among Christians at the Lord's table, clothed, and in their right minds.

During the time I have been in this vicinity I have baptized more or less in each church where I have preached, and there are others who are waiting for an opportunity to go forward in the same ordinance; some of whom I expect to wait upon in person if the Lord permit.

While I see the extensive field, and consider how few laborers there are, I am constrained to say, the harvest truly is great, and faithful laborers are very few. It is the united prayer of humble Christians in many vacant churches that God would raise up men after his own heart, and send them into this needy part of his vineyard. Should any preacher who loves liberty and is willing to spend his life in the service of God, read these lines, the prayer of my heart is that God would reach his heart as he did Paul's in the vision, when he saw the Macedonian, who said, "Come over and help us."

The hearts of the people are open to receive the word, and their hands are open to support those who preach the gospel. Should the Lord move upon the mind of any one to come this way, he must not say, there are four months and then cometh harvest; for behold these western fields are already white for the harvest. May the Lord hear the cries of his people and supply their wants.

ASA DODGE, Jr.

We have been favored with the perusal of a letter from a student in Trinity College, Dublin, to his father in this city, dated April 12th, which gives the very pleasing intelligence, that the work of reformation among the Catholics of that Island is rapidly progressing. The writer states, that up to that date, viz. five thousand individuals, with several Romish priests, have renounced the Catholic creed, and embraced the Protestant and Bible religion. One of these priests had preached in the parish church of St. James, in that city.

Associations are formed in almost every section of the country, for carrying on the work of reformation, and the most extraordinary results are expected. Societies

are also formed to protect the converts from the persecutions of the Catholics.

Another letter which has been placed in our hands, informs that religion is progressing among the Wesleyan Methodist churches in that kingdom, that both the old and the new parties are prospering; that revivals are numerous; that the Lord is visiting his people with rich showers of mercy in various places, and that "scores and hundreds" of immortal souls, are flocking to the standard of Jesus.—*Phil. Rel. Miss.*

MORNING STAR.

LIMERICK:

THURSDAY, JULY 26, 1827.

ON THE SIN AGAINST THE HOLY GHOST.

"All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven, &c." Matt. 12, 31, 32.—Different ideas have been deduced from this decisive expression of our Lord. Like Elihu, we also will give our opinion.

If we take a view of the context, and consider the occasion upon which these words were used, which is indispensably necessary in order to have a correct understanding of them, it is presumed that we shall be much assisted in determining their meaning. A poor miserable creature, under the power of Satan, who could neither see nor speak, was conducted to the benignant Saviour, who immediately healed him and restored him to sight and speech. This miracle was performed in a manner so evidently supernatural, that the bystanders were amazed, and said, "Is not this the son of David," the Messiah of whom the prophets spoke? The Pharisees, who were filled with hatred against the Redeemer, yet could not deny the fact, observed, "This fellow doth not cast out devils, but by Beelzebub the prince of devils." The glorious Jesus whom they thus blasphemed immediately gave them another evidence of his omniscience, by exposing their thoughts, though he had not heard their objections. He proceeded to show them, by pertinent arguments, that the cause which they had assigned was not a true one; as what he had done was directly opposite to the cause and power of Satan.

The Son of man declared that he cast out devils by the Spirit of God; and assigned several substantial proofs of this important fact, which nothing but the most diabolical obstinacy could resist. The wilful and malicious unbelief of the Pharisees was the subject on which our Lord was speaking; and it was this malignant ascription of the miracles, wrought by him in their presence, so plainly by the operation of the Holy Spirit, to the agency of Beelzebub the chief of devils, that our Saviour considered blasphemy against the Holy Ghost, and declares that it shall never be forgiven.

This plainly appears to be the meaning of the passage in Matthew; but if we consult the passage upon the same subject in Mark, the same conclusion will appear still more certain. The inspired writer himself has indeed determined the question. After reciting the objections of the Pharisees, and our Lord's victorious refutation, he repeats the decisive declaration, and then assigns the reason of it, "Because they said, He hath an unclean spirit." Mark 3: 22—30.

The difference stated in the last verse of the passage under consideration, between the guilt of speaking against the Son of man and against the Holy Spirit, undoubtedly refers to the personal reproaches which were cast on the Redeemer—such as meanness of birth, poverty, gluttony, &c. These having some excuse from the outward circumstances in which he appeared, were crimes in their nature less aggravated, than the ascribing of miracles, so evidently wrought by divine agency, to the devil. Our view of the whole passage in connexion cannot be better exhibited, than by a quotation from a pious commentator, Mr. Burkett, on Mark 3: 20—As if Christ had said, All the reproaches which you (Pharisees) cast upon me as man, are pardonable, as when you upbraid me with the poverty and meanness of my birth, when you censure me as a glutton and a wine bibber, and the like unjust charges. But when you blaspheme that divine power by which all my miracles were wrought; and contrary to the convictions

of your own enlightened minds; maliciously ascribe all my miracles to the power of the devil, which are wrought indeed by the Holy Ghost; this makes your condition not only dangerous, but desperate; because you resist the last remedy and despite the best means for your conversion. For what more can be done to convince you that I am the true and promised Messiah, than to work so many miracles before your eyes, for that purpose. Now if, when you see these, you say, that it is not the Spirit of God that works them, but the power of the devil; there is no means left to convince you, but you will continue in your malicious opposition to your unalterable and inevitable condemnation."

If the foregoing observations are correct, the candid reader will perceive, that the unpardonable sin against the Holy Spirit can never be committed, except by persons placed in circumstances similar to those in which the Jews were placed to whom our Lord addressed the dreadful denunciation. They must maliciously ascribe miracles wrought by the Holy Spirit, to the works of the devil, when the miracles are performed before their eyes, and attended with uncontroverted evidence of their divine origin. No man can, however, now be placed in these circumstances, and therefore this sin cannot now be committed; and no sincere people need distress themselves with a fear that they have been guilty of it. Even on the supposition that this sin includes the wilful ascribing of the extraordinary operations of the Spirit of God to the influence of Satan, the suspicions are groundless; for before this can be done, all belief in the truth of christianity must be abandoned, and neither its promises nor its threatenings will be regarded. Every person, therefore, who feels distressed, lest he should have committed this sin, discovers by that distress, that the state of his mind is incapable of committing it.

But, while encouragement is given to the serious and thoughtful, let not the presumptuous be still more hardened. Let us all consider that every wilful sin, if persisted in, and not washed away by an application of the blood of Christ, will eventually prove unpardonable. Let us therefore, take heed to our ways, and not resist the Holy Spirit in its gracious operations on our minds, or quench its sacred influences. For, "if any man have not the Spirit of Christ he is none of his."

It will be recollected that a letter from Br. DEXTER WATERMAN, requesting information concerning the character of DAVID DECKER, a person who is travelling about in the capacity of a preacher, was published in our last issue.

The following is received from ZACHARIAH LEACH, an elder in good standing, and much respected. He has resided in Raymond as a preacher, we believe, nearly thirty years. We, therefore, believe that the following description and opinion of DAVID DECKER should be received wherever he and the Star may travel.

RAYMOND, July 19, 1827.

Dear brother,—I have been requested by letter from Kennebec county, to state for publication in the Star, the standing and character of DAVID DECKER, late a member in the Freewill Baptist Connection. The said Decker was once a member of the church, but was put away for bad conduct. His wife and some of his children now reside in this town—he has neglected his family for several years past. He calls himself a preacher, but is not received as such with us, nor by the people of this town, and I think ought not to be received as such by others until he becomes a better man. I further advise all persons who may see him, to direct him homeward. I once received a line from Ohio on his account, and wrote what I knew of him. I have told him the scratch of my pen should follow him, if he did not retract his steps. He is, or was when I saw him last, a well, able bodied man. I should think better qualified for manual labor, than for preaching, and I think he must have hard times in preaching where people know him as well as he is known in this region—nevertheless, I pity such men, and fear their end—God's sanctuary taught me so.

ZACHARIAH LEACH.

Eld. S. BURBANK.

There is, says the Philadelphia Messenger, a Mr. Pope now preaching in Dublin, and various parts of Ireland, with wonderful success. He is a young man, and

