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## MISCELLANY.

MUTUAL LOVE AMONG CHRISTIANS, THE GENERAL EFFECTS OF GOD'S LOVE TO THEM.

"Beloved, if God so loved us, we ought also to love one another." 1 John iv. 11.

The inspired composition, from which these words are quoted, is a collection of sacred maxims, full of meaning and pregnant with instruction. This short sentence is an exemplification of the truth of the assertion. It leads us to the contemplation of an interesting fact,—an important duty,—and the obligation that arises from a consideration of the fact to the discharge of the duty. The fact is, that God so loved his creation, that he sent his Son to be the propitiation for their sins; (see v. 10.) The duty is, that his children should love one another. And the holy penman affirms that this duty is founded on the fact asserted. The love of God indeed embraces all his creatures in the vast extent of his dominions. His love to the fallen man too is universal; for he sent his Son to be a "propitiation for the sins of the whole world;" 1 John ii. 2. Too many, alas! reject the mercy of God to their own destruction; and on their hearts the consideration of the divine benevolence produces no moral effects. But, on those who through grace accept the offer of salvation, and experience the blessedness of believing, the argument of the apostle will have a proper influence. To them, he says: "Beloved, if God so loved us, we ought also to love one another."

The love of God towards his children is universal. It extends to all who fear him. While "he is good to all, and his tender mercies are over all his works;" yet he is especially "nigh to all them that call upon him and preserveth all that love him." His love is confined to no place, but "in every nation that he feareth God and worketh righteousness is accepted of him." It reaches to every age; and while he loves those that seek him early, he supports his saints who have been rescued from every rank or condition; but embraces, with equal affection, David in the midst of royal splendor, and Lazarus when lying, full of sores, asking alms at the rich man's gate. It pervades all the circumstances in which his children can be placed; and makes "all things work together for good to them that love him."

Again, God's love to his people is *disinterested*. Man cannot benefit his Creator. Had Adam continued obedient, it would have added nothing to the felicity or the glory of the self-sufficient Jehovah; and, when by disobedience and folly he plunged himself into misery and disgrace, it diminished not the happiness of Him who saith "I am the Lord: I change not." It was pure disinterested compassion that excited the love of God towards wretched man. It was while they were yet sinners, that he loved them. And, if, by his assistance, they have been rescued from this doleful state, and formed into his image, they alone enjoy the advantage. With the greatest propriety, the interrogatories of indignant Elihu may be put to every son of man: "If thou sinnest, what dost thou against him? Or if thy transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou unto him? or what receiveth he at thy hand?" It is not in the puny arm of mortals to affect the Omnipotent. In loving them, therefore, he can have no feelings of self-interest; but is moved by the benevolence of his own nature, by that goodness which is essential to his being. "God is love."

Further, The love of God is *effective*. It is not a mere feeling of benevolence, which makes no exertions beyond himself. It produces the noblest effects. "The Lord is good, and doeth good." The works of

creation are full of the fruits of his love. The various dispensations of Providence are effects of Divine benevolence; and demonstrate the activity, the wisdom and the care of Almighty goodness. But the most stupendous and astonishing display of the love of God is thus alluded to by the sacred writer: "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." To give his only begotten and well-beloved Son as a sacrifice and death for rebellious ungrateful man, who neither deserved nor desired his mercy, but justly merited his hottest indignation; and, by that unpeakable gift, not only to free this helpless and ruined creature from misery, but to raise him to inconceivable happiness and glory, was an exertion of love truly divine which transcends our highest conceptions and mocks the powers of language. The songs of eternity will be employed on this mighty theme, but eternity will never be able to fathom the length and breadth, and height and depth and to know the love of God which passeth knowledge.

Lastly, The love of God to his people is *constant and unvariable*. This completes its character. Like its adorable subject, it is "the same yesterday, to-day and forever." No change of circumstance can diminish its energy, no distance of time can cool its ardor, no distance of place can goad its intensity. This ancient church was once tempted, in a desponding hour, to exclaim, "The Lord hath forsaken me, and my God hath forgotten me." But hear the gracious answer of the Almighty: "Can a woman forget her sucking child, and have no compassion on the son of the womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Will then might the holy poet make it the burden of his sacred song, 'The mercy of the Lord endureth for ever.'"

Such is the love of God towards his children; and such ought the love of his children to be one towards another. "This is my commandment," says the Father, "that they love one another, as I have loved you." But alas! how awfully deficient are many of these Christians! They are in the obedience to this new commandment! Their love, instead of being universal like his, and embracing all who bear his image, is too often confined to one denomination; to one church, and not seldom to one small party in a church. So far from being disinterested, it is frequently founded on the basest motives, and employed to accomplish the most selfish purposes. Instead of displaying its energy in active exertions for the benefit of its subjects, it confines itself to mere professions, and exists only in word and in tongue. And so feeble and inconstant are their affections, that the most trifling circumstance will change them; and they will hate to-day those whom yesterday they professed to hold in high esteem. These things ought not so to be. Such conduct disgraces the Christian name and debases the Christian character. How different is the temper and the conduct of him who feels the power of divine love and acts under its sacred influence! He will, from the heart, pray that grace may be with all them that love the Lord Jesus Christ in sincerity. Prejudice, bigotry and party will be too weak to restrain his generous affections. He will feel that all who are the children of his heavenly Father are his brethren, and will treat them as such; he will love them for their Father's sake, with a pure, disinterested flame; and will evince the sincerity of his regard by acts of kindness and benevolence towards them, and by exerting his ability and influence to promote their present and everlasting good. This will not be his accidental or temporary character; he will persevere in the same conduct, though he should meet with slights, difficulties and ingratitude. This the sacred writer asserts, ought to be the effect of the love of God to his children; and a little attention to his subject will convince us of the truth of his assertion.

For, if God has so loved them, and made them sensible of his goodness and partakers of his grace, surely nothing can be more reasonable than that they should in return cherish the most sincere gratitude and the warmest affection towards him. And, in proportion to their sense of the depth of the misery into which their sin had plunged them, and the height of felicity to which his grace will raise them, will be the degree of their gratitude and love to their great Benefactor. Now men are naturally prone to imitate those whom they really love. If then God, the supreme object of their pious affections, extend his love in an especial manner, to certain characters, they will, in imitation of his conduct, embrace them in their warmest

regards. Affectionately ambitious of being like their best Friend, they will cultivate similar dispositions towards the same objects which he exhibits; and embrace in their warmest regards those whom he peculiarly loves.—True gratitude also inclines the persons who are influenced by it, to esteem all that have any connection with their benefactor, because they belong to him. All that are dear to his heart will, for his sake, be dear to theirs. Because they feel that God has loved them in an unpeakable degree, they will feel themselves bound to love all whom he has made partakers with them in his celestial regard.

—True gratitude too exerts in the breasts of its possessors a desire to shew their sense of the kindness of their benefactor, by endeavoring to make some return for his favors. "But the Almighty is exalted far above their sphere. 'Their goodness extendeth not to Him.' Yet are there no beings towards whom they may exercise their affectionate sympathies; and, in his stead, make the objects of their grateful attention? Yes, 'To the saints which are in the earth.' These are they whom he has appointed his representatives; and he has graciously assured us, that, at the great day of final reckoning, he will account every kind of affection to every believer as a virtue which has these his children for its object, as a service done to himself. 'Verily I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto Me.'—Lastly, If whoever is sincerely grateful to a superior for benefits received from his goodness, will find a pleasing satisfaction in obeying his commands, and observing his precepts. But the scriptures shew with injunctive force, that mutual benevolence is the great Author of them has declared, on numerous occasions, his approbation of it, and his abhorrence of a contrary spirit. Whoever therefore wishes to act in obedience to his will, and surely this wish will predominate in every heart that has experienced his love, will cultivate this affectionate temper towards all the children of his heavenly Father, because he has commanded them to do so.

Since then so many motives unite in urging the professed followers of Christ to the sincere and cordial love of each other, let us all who bear that holy name examine ourselves how far we are influenced, in our intercourse with our brethren, by this amiable disposition; and look to the assistance of his grace to enable us to exemplify it more honorably than we have hitherto done. If we be of that happy number who are the subjects of divine love, and feel its constraining influence, we shall aspire, with holy emulation, to imitate our Father who is in heaven; and exercise that tenderness and love towards our brethren which he exercises towards us. Does he bear with our imperfections and failings, and still continue his kindness to us? and shall we rigorously expect perfection of those with whom we are called to act? Rather let us remember the awful doom of the wicked servants who, because their Lord had forgiven him ten thousand talents, unfeelingly refused to remit his brother a debt of one hundred pence. If we be properly sensible of the number and heinousness of the offences which we have committed against our divine Master, and have the precious evidence, that he has graciously blotted them from the book of his remembrance, surely we shall rejoice to forgive his children who are as dear to him as the apple of his eye, any little faults of which they may have been guilty towards us. We shall not stipulate for conditions, nor be strict in exacting confessions, but like our great Pattern be *ready to forgive*." Thus shall we prove our union with him who has made this disposition a mark of those whom he will acknowledge as his genuine followers and friends. "A new commandment," saith the Father, "is this which we have heard of the Father, that we love one another; as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." O that this mark of genuine Christianity were more visible in many who are called by his name!

### General Baptist Repository.

"Being in an agony he prayed more earnestly, and his sweat was, as it were, great drops of blood, falling down to the ground." Luke xxii. 44.

Many desire to know what passes in the hearts of great men, when under afflictive circumstances, or engaged in some great undertaking. Behold the most sublime scene of suffering held out to us in the word of God: here are laid open the last, the dying thoughts and cruel sufferings of the Savior of mankind; and here is a scene in which we are all most deeply interested. Let us look into

1st. The agony of our Savior.  
2dly. What he did in his agony.  
3dly. The amazing consequences of that agony.

The agony of our Lord was a conflict, a violent struggle, a grappling and wrestling with the deepest horror, the agitation of a breast penetrated with the greatest sense of fear and amazement. He was heard in that he feared.

The cause of his agony was, 1st. The powers of darkness, legions of devils, who poured on his devoted head the utmost rage and malice. Every wound which sin had given and the devil had power to inflict, the pure and naked bones of Jesus opened itself to receive. The prince of darkness, whose chain was laid loose for the purpose, now ruled his hour, and his appearance triumphed over the Prince of life. 2dly. The feeling of the weight of the wrath of God, which he prayed against the power of his wrath? as kindled against sin, the terrors of the Lord, the cup of trembling, the withdrawing of God's comfortable presence. 3dly. Fear of his farther sufferings, a violent, dreadful, and appalling death. 4thly. The atoning for our coldness, and the painful foresight. With how much truth those words of the prophet might be applied to many, "Is it nothing to you, all ye that pass by?"

During this agony he prayed most earnestly. He prayed earnestly before, but now more earnestly.—Before, he knelt; but now he threw himself prostrate on the earth. He prayed aloud with strong cries and tears. "He was in an agony, every power of soul and body being stretched to the utmost.—Those who never or seldom pray, are strangers to spiritual conflicts.

The fatness of his agony and intensest prayer caused that amazing circumstance of sweat being as it were, great drops of blood.—Amazing, because it was a cold, damp night. He lay on the dewy ground; it was so profuse as to run down in great drops to the ground; the sweat was mixed with blood bursting out the capillary vessels through the open pores. Observe, Adam sinned in a garden; in a garden Christ expiates sin.—Before death, in the sweat of thy brow, &c."—In the death Christ sweat and blood with all his body labored. "In sorrow shall thou bring forth." Christ sweat blood—strong sign of pain. "Cursed is the ground," &c. Christ, when made sin and a curse, lies prostrate on the ground, and bedews it with blood.

Brethren, we must all be brought to an agony; yea, we must be crucified with Christ; if we would reign with him. Beware then, of trifling, the spiritual agonies of the children of God, by calling them mad fits. You who, in agony, have brought forth children, or struggled under the load of excessive drinking, or labored for life when in danger, struggle and agonize now for your souls.

Learn to pray most when most troubled, when weakest, when most tempted. Still look to the Lord Jesus, adore him, love him, be near thy Gideon's fleece, in the death of Christ sweat and blood. Of the answer of his prayer. "Is thy balm of Gilead, the precious ointment which runs down to the skirts of his clothing. Wash away thy sin, bathe in his bloody sweat: it is the former and the latter rain, bedewing prophets and apostles.

Let every believer remember, (and rejoice in the remembrance,) that sweat, pain, the earth, the grave are sanctified; and let every stubborn unbeliever beware of the cry of his blood. It now cries bitterer things; by and by it will cry bitterer things than the blood of Abel.

J. FLETCHER.

\* Heb. v. 7. + Gen. iii.

"Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."—Heb. iii. 12.

What an important command is this; and yet how little it is regarded! The command is positive—*exhort one another daily*; it is urgent—*while it is called to-day*. The consequences of disobeying it are dreadful—*hardened through the deceitfulness of sin*; and every Christian who has made progress in the divine life, can testify that these consequences are generally connected with disobedience. How then can any Christians continue to neglect this command? The reason generally assigned, is a want of spirituality. Their hearts "are so hard and deceitful." But this is just the evil proposed to be avoided by obeying the command. Exhort, lest any be hardened through the deceitfulness of sin. Shall we then seize upon the consequences of disobedience as an excuse for continuing to disobey? This must be very sinful—it is adding sin to sin.—It is a continuing in a condition to be hardened yet more and more through the deceitfulness of sin. And yet

are there not professors of religion who will live day after day, month after month, year after year, in the neglect of this command? Is there not a large class, too, whose obedience is merely periodical—rendered only in times of special revival, or in times of deep declension? Nor is this all. Christians who thus habitually neglect this duty, and excuse themselves in the neglect, are still claiming to be the friends of revivals.—They pray for special visitations of the Holy Spirit, and think that they sincerely desire them; and have no idea that the charge of lukewarmness in a peculiar degree belongs to them. Now far be it from us to judge or condemn any man. This is not our business. But may we not "exhort" such brethren to look about them and be more consistent? May we not affectionately entreat of them, as they love the cause of their divine Master and Redeemer, to be faithful? He has told us, that out of the abundance of the heart the mouth speaketh. And if we can speak abundantly on other subjects, while we have little or nothing to say on the momentous themes of eternity; then certainly we ought right within us. It is high time for us to wake out of sleep, to print and to do our first works.—*Western Recorder.*

#### THE KING OF THE SOUL.

"The kingdom of God is within you. If thou wilt turn thee, O sinner, with thy whole heart unto the Lord, and deny thyself of all ungodliness and worldly lusts, and forsake the sinful practices of this wicked world, leaving them behind, thy soul shall find rest. Learn to despise, or lightly to esteem exterior things and to give thyself up to attend to the state of your own heart; then shall thou perceive that the kingdom of God is come nigh unto thee; for the kingdom of God is peace and joy in the Holy Ghost. If thou art willing to receive Jesus Christ, he will come unto thee and show the thine consolations. Behold! says he, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and will sup with him and he with me."

All his glory and beauty he reveals to his children, and those whom he loves he often visits with sweet conversation, ravishing comfort and abundance of peace; but to the impenitent sinner he is a sharp reproof; for he reproves by his spirit the world of sin and of righteousness and of judgment.

Go to then, dear soul, make ready thy heart for this bridegroom, that he may vouchsafe to come unto thee, and dwell with thee; for he saith, if any man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

Give therefore admittance unto Christ, rejecting all others. When thou hast Christ, then thou art rich, and he alone is sufficient for thee; he will be thy faithful guide in all things, so that thou shalt not need to trust in man; for men do quickly change and soon fail, but Christ remaineth for ever.

There is no great trust to be put in frail and mortal man, even though he be profitable and dear unto thee; neither oughtest thou much to be grieved if sometimes he cross and contradict thee. They that to-day take thy part, to-morrow may be against thee.

After all this trust in God, let him be thy dear only trust, who will answer for thee and do all things that thou desirest. Then hast thou no abiding city, and whosoever thou art, thou art a stranger and a pilgrim, neither shalt thou ever have rest, unless intimated to Christ by faith and love. All things pass away and thou together with them; beware thou cleave not unto them, lest thou be entangled by them, and so perish with them.

Let thy thoughts be on the Most High, and the prayer be directed to him without ceasing. If thou canst not contemplate high and heavenly things, rest thyself in the passion of Christ and reflect much upon his precious wounds, and trust in the blood of atonement and thou shalt find great peace, yea and holy joy in thy soul.

F. B. Mag.

#### THE BIBLE.

This wonderful book is of higher antiquity and treats upon more serious, sublime, important, and glorious subjects than any other to be found on the shores of time. It stands alone and without a companion among the records of the great and the archives of nations. The wisest philosophers, the scholar and the statesman have bowed down before the majesty of its bearing and have acknowledged with admiration and astonishment the superior dignity of its style, the purity of its morals, and the magnificence and sublimity of its descriptions. To this venerable volume they have been largely indebted for the great mass of information that distinguishes their noblest works. In a word, the whole galaxy of the arts and sciences have a nearer or more distant claim upon it, as their common parent from which they have all emanated, and under whose fostering wing they have grown up to eminence, utility, and power. But what ourselves

and dignifies the sacred page above every thing else, is its salutary and gracious influence upon society and the world at large. Apart from all other considerations, in this particular it occupies a place as remarkable as it is elevated; superior to flattery, and above the arts of men, and the deceptions of sophistry, and moving in a sphere where no power, save omnipotence can paralyze its efforts, or change its character for constancy, integrity, and active benevolence, it passes through the moral heavens, shedding down its holy light on millions of our fallen race, and opening up to the mind of man the blissful abodes of immortality and joy in all their native colorings without a cloud to intercept their glories, or the whisper of a doubt, or the intrusion of a fear to perplex or to bewilder.—*Zion's Herald.*

TRUTH. If success, accompanying your efforts to do good elate you, it is true that you have not exactly the right spirit,—if it make you careless, it is true that it has elated you; if you come not down by the aid of divine grace, it is true that Satan will strike you with one of his "fiery darts," and you will fall woefully wounded. If it gladdens you, like their divine Master, go after the sheep when they go astray, it is true that there would not be so many straying at once;—or if there were, they would shew that the supposal sheep was really a wolf. If people get religion while asleep, it is true, that it will only last while they are asleep. When they awake in eternity, it will be gone! The experience of many a professor consists in dreams and visions and revelations. "If any man hath a dream, let him tell a dream," and not a reality.

It is true—"Many men are of many minds," and it is equally true that all who go to heaven must be of one mind, with one another and with God. An unshy mind in heaven would be in hell. "The soul is its own place." It can make a heaven of hell and a hell of heaven."—XIV.

Fin. & Trl.

#### RELIGIOUS INTELLIGENCE.

Exeter, N. H. Aug. 3, 1827.

I have the pleasure to inform the readers of the Star that there is quite a religious excitement in Ware, N. H., and several already have found the "pearl of great price." I have spent some few weeks there; and the affectionate and generous treatment which I received from the people, and the pleasure that I enjoyed in preaching to the many hundreds that flocked from all directions to hear, will not be soon forgotten. The health of our beloved brother, Ezekiah D. Buzzell, pastor of the Free-Baptist church in that town, is yet very poor; but by the blessing of the Lord he has been enabled to exchange three Sabbaths with me. His heart yet rejoices in the work and glory of his God; and may the Lord enable every preacher to be as useful as the old have been. Yours, with christian respect,

ARTHUR CAVERNO.

Revival in Biddeford.—The Christian Mirror contains an account of a revival in Biddeford, written by a person in that town, from which we take the principal facts.

At the approach of winter, a revival—thing which had not been seen in the parish for eighty years—began to be a subject of interesting, and on the part of some of confident expectation. In the month of December, the weekly female prayer-meeting was divided into six branches, for the better accommodation of every part of the parish. Their meetings were to be simultaneous, and weekly, and were, as yet very poor; but by the blessing of the Lord he has been enabled to exchange three Sabbaths with me. His heart yet rejoices in the work and glory of his God; and may the Lord enable every preacher to be as useful as the old have been. Yours, with christian respect,

Reviews. Mr. M. Connell, a gentleman in East Goshen, Conn., writes thus to the editors of the New York Observer, under date of July 21st:—"You doubtless know that the Spirit of our God has been and is visiting the churches in this vicinity, particularly in Berkshire county, Mass., and the north part of this [Litchfield] county. Among those who have shared in this blessed work, is the humble individual who now addresses you. That all things have become new with me, I have continual evidence. I now feel my whole soul interested in the cause of Christ on earth; that to worship him here is bliss; but that to worship him in heaven, will be the fulness of joy. The morning of my life has been lost; but my prayer to God is, that whatever remains of it may be devoted to his service.—In Salisbury, Sharon, N. Canaan, S. Canaan, Norfolk, Torrington, Canton, Plymouth, New Preston, Washington, New Milford, Roxbury, [his place], and many others, the operations of the Holy Spirit have been, and still are, powerful."

A correspondent of the Christian Advocate and Journal, in a letter dated Belleville circuit, N. J. July 17, 1827, says, "I witnessed a scene a few evenings since that I have not dared caused joy in heaven; and I have thought that a short account of it might be acceptable to some of your readers."

"On Sabbath night after meeting, while sitting with the family of brother D., at Bloomfield, a few plain but affectionate remarks were addressed to a young man who had formerly been much exercised about the salvation of his soul, but had grown quite careless. They were also applicable to a young lady present, the daughter of a local preacher. We soon attended to family worship, when their cases were read before the Lord, after which we retired to rest. It appears that conviction had been fastened by the Holy Spirit upon the young woman, who went sobbing to her chamber.—Our attention was soon arrested by her cries for mercy; and we were induced to leave our beds to administer, as far as possible, to her comfort. Her distress increased, and her cries became so loud that they were heard at a distance. On entering the room I found her in the deepest agony, writhing under the wounds which the Spirit had inflicted, and crying as from the brink of hell, 'God be merciful to me a sinner!' 'Lord, save or I perish.' I think I never witnessed a greater struggle than that which she manifested.—Truly did she agonize to 'enter at the strait gate.' After sitting some time, during which her conflict increased, I endeavored to direct her attention to the 'Lamb of God that taketh away the sin of the world.' I exhorted her to take hold of His precious promises, and her soul should live. I asked if she believed that God was able and willing now to bless her; to which she replied in the affirmative. We then knelt down and poured out our souls in fervent supplication to God on her behalf; and while thus engaged in prayer, the Lord heard and answered. Her fetters were broken, the darkness fled before the cheering beams of the Sun of Righteousness, and she broke forth into shouts of victory and praise. Never was a change more abrupt. At one moment she seemed to be sinking into hell; the next she was a brand plucked from the burning, and quenched in the blood of Jesus. The transition was sudden—it was glorious—it was worthy of that Being 'whose arm alone brings salvation.' Frigid, indeed, must be that heart that would not glow with gratitude and praise to God, at such a scene as this. With reluctance I took my departure the next evening, and left the newly adopted daughter of Zion, still engaged in praising her Deliverer."

#### MORNING STAR.

LIMERICK:  
THURSDAY, AUGUST 16, 1827.

#### THE COMMENTATOR.

Search the Scriptures.

But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven; 1 Cor. 11: 5. In the consideration of this text, several things should be brought into notice:

1. Praying or prophesying. To prophesy signifies to speak unto people to edification, exhortation and comfort; 1 Cor. 14: 3. This comprehends all that we understand by exhortation, or even preaching. Therefore whoever engages, whether male or female, in public acts in the worship of God by praying, singing, exhortation or preaching, is engaged in this glorious work.

2. Every woman who engaged in this work with her head uncovered dishonored her head. It is proper here to observe that the word head which twice occurs in this phrase, does not in both instances precisely convey the same idea. In the first case, it

has reference to the prominent part of the material system called the head; in the second, it has an allusion to the woman's husband—"the head of the woman is the man," verse 3.

An understanding of the laws, customs, and fashions of the times in which some particular texts of scripture were spoken greatly assists in their explanation. In the apostle's time the covering of the head was a sign of subjection. Therefore a man praying or prophesying, as mentioned in the 4th verse, having his head covered (with a cap or turban) will not only dishonor himself, but will dishonor his head, which is Christ. [See also 3d verse.] It would most assuredly be a dishonor to Christ and his gospel for a professed male prophet or teacher to appear before an assembly in female attire. It is even a dishonor to the cause of truth for its professors to appear in any way ridiculous. It is highly disrespectful for a man in any respect to subject himself to the station of the woman, or to appear in any garb which custom has rendered peculiar to her.

But the woman should pray or prophesy with her head covered. Because she will thus discover herself to be in the place or station of the woman which has a beautiful appearance. Otherwise her husband will be dishonored. Whatever may be the meaning of praying or prophesying, in respect to the man, they have precisely the same meaning in respect to the woman. So that some women, at least, as well as some men might speak to others to edification, exhortation and comfort. This kind of prophesying, or teaching was predicted by Joel, 2: 23, and referred to by Peter, Acts 2: 17. Had there not been such gifts bestowed on women, the prophecy could not have been fulfilled. The only difference designated by the apostle was, the man had his head uncovered, because he was the representative of Christ; "For man indeed ought not to cover his head, for as much as he is the image and glory of God," 1st verse. The woman had hers covered, because she was placed by the order of God, in a state of subjection to the man—"but the woman is the glory of the man," 7th verse. A further cause which the apostle would have this nice arrangement with men and women when praying or prophesying, very probably is, because it was a custom both among the Greeks and Romans, and among the Jews it was an express law, that no woman should be seen abroad without a veil. This was, and is, as we are credibly informed, a custom through all the east; and none but public prostitutes go without veils. Therefore if a woman should appear in public, in those places, without a veil, she would dishonor her head, her husband. For she would appear like to those women who had their hair shorn off as the punishment of whoredom and adultery.

History informs us that, considering the greatness of the population, adulteries were very rare among the Germans; that, when any woman was found guilty, she was punished in the following manner: "having cut off her hair, and stripped her before her relatives, her husband turned her out of doors." It was ordered, by the law of Moses, that the woman suspected of adultery, should have her head uncovered, Num. 5: 18. We learn from respectable sources that women reduced to servitude had their hair cut off; and that the abject slave was shorn of this ornament. "Although it was the custom among the Greeks to shear off the hair in time of mourning; yet it was at length considered disgraceful, and lest they should lose this ornament of their heads, the women contrived to evade the practice by cutting only the end of their hair."

On the whole, it appears that the apostle would have men and women on all occasions, especially when praying or prophesying, to appear with propriety and decency, and to adorn themselves in modest apparel, and not render themselves contemptible, by grossly deviating with respect to dress from what a good custom has rendered proper.

Camp-Meetings.—It appears that the Methodists are not the only christians, who are in the practice of holding Camp-Meetings. By a notice in the North Star, we learn that a meeting of this kind is ap-

confagement will be given. Inquire at this Office  
Limerick August 9.

