

MORNING STAR.

PUBLISHED AT LIMERICK, MAINE; BY HOBBS, WOODMAN, AND COMPANY.—EDITED BY J. BUZZELL, AND S. BURBANK.

VOL. II.

LIMERICK; THURSDAY, SEPTEMBER 6, 1827.

NO. 18.

W. BUIR, PRINTER.

TERMS OF THE STAR.

ONE DOLLAR AND FIFTY CENTS, if paid in advance, or within three months from the date of the first paper received; otherwise, ONE DOLLAR AND SEVENTY-FIVE CENTS per year; exclusive of postage.

Subscribers, however, who continue to take the Star, for a longer term than one year, and make yearly payments, will not be charged with the additional twenty-five cents for the preceding year.

All those who have procured, or may hereafter procure ten subscribers, and continue to act as Agents for the publishers, in collecting and sending payment for the same, will be gratuitously entitled to their paper.

It should be understood that one year is the shortest term of subscription.

All communications should be directed either to JOHN BUZZELL, Post-Master, Bazaar's Corner, York County, Me. or to SAMUEL BURBANK, Limerick, Me.

No papers discontinued, until all arrearages are paid.

COMMUNICATION.

FOR THE STAR.

A SHORT PARAPHRASE ON JOHN 3: 7.

Marvel not that I said unto thee, ye must be born again.

First. The wonderful works and astonishing miracles which our glorious Redeemer performed, while he tarried with men on the earth, have astonished men, and brought to nought the understanding of the prudent. When the world, both Jew and Gentile, saw his mighty works, in opening the eyes of the blind—unstop the ears of the deaf—making the lame to walk, the blind to see,—and raising the dead from their graves, they wondered at the sight.—The infidel was confounded, the scribe and pharisee stood amazed,—apostate angels rebelled,—and the devil himself feared and trembled, knowing his kingdom was in danger at his feet. The first part of the 9d chapter of John gives a short but comprehensive account of Nicodemus' coming to Christ, and what he acknowledges him to be:—it also shows us the method which the Savior took to point out to him the way of life and salvation. Nicodemus was not one of the greatest unbelievers, though he was very ignorant of the new-birth, (as every man is until the change take place,) for we find that he was one of the pharisees, and they believed in the resurrection; that the righteous, in the end of the world, would come forth to everlasting life, and the wicked to shame and everlasting contempt. Neither was he so unbelieving as those who said that Christ cast out evil spirits through Beelzebub the prince of the devils—for he acknowledged that no man could do the miracles which Jesus did, except God was with him.

Thus we see what is necessary in our coming to God—for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him: Heb. xi. 6.

We are not sure why Nicodemus came to Jesus by night, whether his business was such, that he could not come by day, being a ruler among the Jews, or whether he was so weighed down with a sense of his sins and felt such a need of the Savior as drew him thither, even in the shades of night, or whether he partially believed that Jesus was the true Messiah, and thus took that season to see him and converse with him for fear of the Jews, lest they would see him and consider him to be one of Jesus' disciples, and thus be turned out of their synagogue.

Though it is not probable that he immediately became a bold soldier in the cause of Christ as Paul did on his conversion to God; yet we can charitably believe that, before his death, we find he pleaded the cause of Jesus when He was accused of the Rulers, and after He was crucified he came in company with Joseph of Arimathea, who was a rich man and an honorable councillor, and brought about an hundred weight of myrrh and aloes for the burial of his Lord and Master.

Secondly. The state of man, before his conversion to God, is evidently a state of condemnation; as is manifest by experience, by observation, and by the revelation of God's will; for all have sinned as says the Apostle, 1 John i. 8. Rom. v. 12. By sin, man becomes a transgressor of God's law, and is thus rendered unholiness. We see by the holy apostle what would have been the eternal state of the world, had not a plan of mercy and grace been devised. Heb. ix. 22. Without the shedding of blood is no remission. Ibid. xii. 14. Without holiness no man shall see the Lord.

Thirdly. The new-birth is effected by the Spirit of God's grace on the soul, whereby convincing us of our sin and misery; as the assembly's catechism teaches; in which

we lay as in the womb of Nature, and then persuade and enable us to receive Jesus Christ, freely offered to us in the gospel.

Since the secret of the Lord is with them that fear him, we find the wisdom of man has never been able to comprehend the mystery of Christ's Kingdom.

Though Nicodemus was doubtless well instructed in the law of Moses, and saw the wonderful works of God in creation and providence; yet what ignorance of the new-birth he shews, when he asks the Savior, "How can a man be born when he is old?"

If we could view one of our fellow citizens as having left our country of liberty, to traverse the seas against the laws of his country, for plunder and robbery, and by a pirate taken and carried into a port of Algiers, and there bound for life in slavery and chains, suffering hunger and thirst, we should have a view in miniature of man's lost state by sin.—If we again could view a friend of his, who through pity and benevolence, paid his ransom, took him from the prison, knocked off his chains, clothed and fed him and brought him a land of liberty, we should have a faint view of the new-birth, or translation into the Kingdom of God's dear Son. A true and genuine change of heart is, (after having a full view of our wretched and miserable state in the law of the Lord) our taking hold of the promises of God, and thus by beholding Jesus, being drawn as David was from the miry clay, our feet set upon a rock, and a new song put into our mouths.

Fourthly. The new-birth here spoken of, is not a partial conviction of ourselves as sinners, and a reform in our morals. If our conviction of sin does not lead to Christ for mercy and pardon, it will not prove our conversion, as we are thus only dead under the law but not alive unto Christ. It is but a little part of a real change of heart and affections, to lop a twig, cut a branch, or even to hew down the old tree of iniquity, while the old stump and its roots remain. "Man said unto thee, thou must be born again." The regeneration of heart which the Lord requires, is not a fearful looking for of fiery indignation, with a promise that at a more convenient season we will call on the Lord. If our conversion has not produced the good fruits of the Spirit, love to God and men, yet, even love to our enemies, we may really doubt of our standing.—For a good tree will bring forth good fruit.

Though we may be for days, months, or even years under a convincing of mind, filled with selfish apprehensions, which may delude us from many sins, and lead us to many acts of benevolence and mercy, which God requires, yet we are not converted, till the love of God is shed abroad in the heart, and the blood of Jesus Christ cleanses the soul from all sin and iniquity. A real conversion is not the dropping of a tear now and then—it is not the putting on a form of godliness—it is not the change of our religious sentiments which float in the head to the friends or enemies of respectability in the eyes of the world,—neither is it in having a sad countenance or a wrinkled brow.

Fifthly. The joy of the new-born soul arises from a view of the dangerous state from which he has been rescued, and the peace of mind he feels, which seems in him like a well of water springing up into everlasting life. Whereas, once he viewed the Savior as having no beauty, neither form or comeliness, he now says with the spouse, he is altogether lovely and the chiefest among ten thousand. Ah, says the new convert, where have I been all the days of my life! I have lived upon nothing better than husks and vanity; but now I have been brought to the tree of life, to the banquet of God's grace, where there is enough and to spare. Thus, while the saints in the light of God's countenance, they grow stronger and stronger through all the vicissitudes of life, and anticipate with joy and gladness that day when they shall be freed from mortality and enjoy his presence to sing his praises for ever and ever.

Sixthly. The sinner who refuses the offers of God's grace,—neglects the calls and invitations of the Savior of lost men, stands with fear on the verge of ruin, trembling every moment, lest his house which is built upon the sand be overthrown by the rain and tempests of the Lord's anger, and his heart is like the troubled sea, whose waters cast up mire and dirt.—Though he has fled from the presence of the Lord and hid himself among the trees of the garden, yet he hears the voice of the Lord saying unto him, "Where art thou?" when his guilt rushes upon him like an armed man, and the day of judgment sounds in his ear:

he pray the Lord to depart till a more convenient season, and thus he passes on till the Lord sweeps him away, and his place he occupies with the hypocrite and unbeliever.

It plainly appears by a candid examination of this passage of our Savior, what a great change takes place in the heart and life of the sinner on his receiving Jesus Christ as offered in the gospel. While the unregenerate are burdened with a load of sin and guilt, filled with remorse and condemnation, the disciples of Christ can cry out in the words of the apostle: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; Col. i. 12, 13.

MISCELLANY.

THE EPISTLE.

FROM THE YEARLY MEETING HELD IN LONDON, By adjournment, from the 23d of the Fifth Month to the 31st of the same inclusive, 1827.

To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland and elsewhere.

DEAR FRIENDS.—We who have been permitted to assemble, to transact the concerns of this meeting, have reverently to acknowledge that it has been good for us that we have come together. It has been a comfort to behold the countenances of another; and to be sensible of the prevalence of that christian love and fellowship which invigorate the mind, and pass along the arduous path of life. And we feel it to be a duty to inform all our beloved brethren and sisters, that the Lord, in his continued mercy, has enabled us to proceed in the deliberations of this meeting, in much brotherly love.

What then, dear friends, prevents our becoming wholly and spiritually united in one church, though small well compacted and fitted together, and built up in Jesus Christ, our Lord?—We fear that sin and transgression are separating some amongst us from Him, and thus preventing them from becoming living branches in the true Vine. O! that such would apply in faith to the great Physician: unto Him who hath loved us freely, who would heal our diseases, and present us faultless before the presence of his glory. May we narrowly examine ourselves in the light of Christ, and see how far we are engaged each to do his part well; that we may, as a religious body shine with brightness; with that brightness, which, if the fault were not our own, the Lord, in his unmerited good, would cause to break forth amongst us.

Vital christianity consisteth not in words but in power, and however important it is that we have a right apprehension of the nature of the Gospel, it is availeth not, unless we are regenerated by the power of the Holy Ghost. We therefore tenderly entreat all to walk in humble faith for its quickening influence; and to seek to have their hearts contrite before the Lord.—Then we believe that they will know first themselves of His great goodness; and as they continue from time to time, profiting by what they learn in the way of life and salvation, and not trusting to their own sake of that living branch which cometh down from Heaven, they will drink of those living waters which nourish the soul unto eternal life. This course of christian experience we earnestly desire for every one amongst us. It is an individual work; but it is indispensable for all. It may often be slow in its progress, but it is certain in its effects; and amongst the blessed consequences which it produces we have an established christian in Christ, resulting not from any speculative system of belief, but from a heart-felt acquaintance with his power, inwardly revealed to the soul. When assailed by false doctrines, or when in the support of our views of christian practice, trials are our portion, knowing in whom we have believed, we can look in humble, but firm reliance unto him. Resignation under the varied trials incident to human life, is often the happy attainment of the patient christian traveller; there to him from outward afflictions, or from the privation of the society of faithful christian friends; he may be cast down from not feeling those evidences of the love of God, or of the clear guidance of the spirit of truth, which his soul would desire. But a frequent recurrence to past mercies, and to numberless blessings still bestowed upon us, should warm the heart with gratitude, and animate it with the belief that all these things will be blessed, as means by which we may become the pure in heart, who shall see God. Wait, then, dear friends, upon him: be of good courage, and he will strengthen your hearts.

Those who have felt the effects of a Savior's love, should be often considering whether they are making an open confession to Him before men, and cherishing the desire, that others may become full partakers of the blessings of the Gospel. We speak not here of the preaching of the word; highly we esteem this, when exercised in the power and life of the Holy Spirit, but of that faithful adherence to sound principle and consistent practice, of which, in our intercourse with the world, we ought to give proof. At the same time it is very important that we abide in true humility, and in the fear of the Lord, and that we reverently and patiently endeavor to know the service assigned to us in the church. All, if they are faithful to the manifestations of the light of truth, may be employed in its service; and as they order their conversation aright, though it may be in the private walks of life, others seeing their good works, may be led to glorify our Father which is in heaven.

We live in this meeting beheaded to the reflection, that one of the great benefits of religious society is, that it places us under the care one of another, and that we are called upon to watch over each other for good. When we see any of our brethren or sisters overtaken with a fault, or neglecting an important duty, we ought to cherish a solicitude for their improvement; and in that love which would lead them to Christ, to offer such counsel or encouragement as we may think best calculated to help them. Much depends on the manner in which advice is offered, and on our embracing the right opportunity to convey it. If it should not immediately have a salutary effect, we are not to be too much discouraged; we ought to take heed that we become not impatient or discomposed, but repeat our efforts in the spirit of love and forbearance. The result of this christian concern for our friends, is often greater than we are aware of.

In the exercise of this duty, it becomes those who have the earliest opportunity of knowing the faults of others seriously to consider on all occasions whether they ought not to endeavor to reclaim them before they disclose the matter to another. At the same time we believe it has often happened, that the lengthened concealment of the errors of our friends from those who were best qualified to advise them, has been productive of serious injury, which might have been prevented by an early, yet prudent disclosure to those of greater experience.

And we recommend to such of our young friends as know and approve what is excellent, and may have been strengthened in some degree to practice it, not to shrink from modestly yet faithfully counselling their associates in early life, when they may be deriving from the path of duty. A tender caution may be received with peculiar advantage when those to whom it is given to know that their counsellors are still alike subject to the same temptations to which they are exposed; and when as may sometimes happen, the relative as well as the social tie, may call for the extension of a hand of help.

There is a humility and sweetness, combined firmness of character, arising from the expansive influence of christian love, which ought to actuate all our endeavors for the good of others.—Strive then, dear friends, that in your benevolent exertions to promote the temporal, the moral, or the religious welfare of your fellow men, your whole conduct may be marked by an unobtrusive christian temper; that, when associated with your friends and neighbors on these occasions, it may be manifest that your great concern is to live under the influence of that wisdom which is from above; which is pure, peaceable, gentle, and easy to be entreated, without partiality, and without hypocrisy, full of mercy, and full of good fruits. The pure exercise of christian kindness brings with it its own rewards; but to be pure, it must have its origin in the love of God, which produces love to man; and the satisfaction is never so great, the efforts are never so steady, as when we continually bear in mind, that we are to commit all our exertions to the blessing of Him whose providential eye is over all, and who is continually caring for the workmanship of his holy hand.

Our friends of Ireland, and of each of the Yearly Meetings in America, have been brought to our remembrance with feelings of christian love, by the reading of the epistles which they have respectfully addressed to us. It has been very acceptable to find that our brethren on our goodly continent are all engaged in various places alive to the enormity of slavery; and diligent in their endeavors to expose the iniquity of the internal Slave-trade, carried on in the southern and southwestern States of the Union. The des-

olding and widely extended effects of this dreadful traffic, whether we turn our attention to Africa, to America, and the West India Islands, or to other parts of the globe, are indeed enormous and mournful distressing. Much remains to be done before this foul disgrace is removed from the christian world; but we are confident in believing that not only in this country but elsewhere, the cause of the oppressed is gaining ground; and as its advocates continue to labor with zeal and perseverance in the spirit of the gospel, we entertain no doubt that they will have fresh cause to rejoice; and that, ultimately, Slavery with the vices resulting from it, will be unknown among the subjects of those governments where the pure and just precepts of Christianity are professed.

The amount of the sufferings of our members as reported to this meeting, including the charges of distraint, is upwards of fourteen thousand six hundred pounds.

We have no cause to believe that our ancient testimony against all ecclesiastical demands is losing ground amongst us; but we think it right to revive in your remembrance those considerations which led to its adoption, and which induced pious predecessors to undergo many and sometimes harsh trials in its support. You know, beloved friends, that it has been the uniform belief of our Society, that our blessed Lord and Savior, by his coming, put an end to that priesthood, and to the provision for its support, as well as to those ceremonial usages, which were before ordained; and that He came to introduce a dispensation, pure and spiritual in its nature. The present system of tithes, against which our early friends as well as ourselves have borne testimony, was no institution of our Holy Head and High Priest, the great Christian Law-giver. It had no existence in the pure and earliest age of his Church; but was gradually introduced as superstition and apostasy spread over the christian world.

It is further our belief, and it has been uniformly that of the Society, that the ministry of the Gospel is to be without money and without price; that as the gift is free, the exercise of it ought to be free also; that the office is to be filled by those only who feel themselves called of God through the power of the Holy Spirit, who in their preaching, as well as in their circumpect lives and conversation, are giving proof of this call. Impressed as we are with these views, we feel ourselves conscientiously restrained from the payment of those demands which are made for the support of such a system, or from any compromise whereby such a payment is to be insured. A forced maintenance of an established ministry, is, in our apprehension, a violation of those great privileges which God, in his wisdom and goodness, designed to bestow upon the human race, when he sent his Son to redeem the world, and by the power of the Holy Spirit to lead and guide all mankind into all truth.

Whilst thus setting forth the ground of this testimony, we gratefully remember the kindness with which our religious scruples are often regarded by those who love to support and enforce the laws by which we are affected.

Dear Friends—As we have been permitted at this time mildly to partake of the mercies of our heavenly Father, and to feel our confidence in Him to be renewed, in the belief that He is waiting over us, as a religious Society, for good, may we not so live in His fear, that we may avails pray for His blessing; so acknowledge Him in all our ways, that He may direct our paths whither here, and finally grant us an admission into His heavenly Kingdom, through Jesus Christ our Lord. In the love of the Gospel we cordially bid you farewell.

Signed in behalf of the Meeting, by
JOHN FOSTER,
Clerk to the Meeting this Year.

STAGE ANECDOTE.—In a stage coach passing between Washington and Baltimore, a young man, who seemed to imagine that all the world was in the dark with respect to religious matters, and himself in the light, was advancing some of his opinions. He was severely rebuked by an aged minister. As a last resource, he declared, that even though he was ever so much disposed to follow the Scriptures, he had no evidence of their being true.

"I believe," said the minister, "from your conversation, that you are acquainted with Mathematics?" "Partially," was the reply. "Well, then, can you solve me such a problem?" repeating one of Euclid's.

"No," "Do you believe in the existence of God?" "Yes." "On what ground do you believe this, seeing you cannot do it yourself?" "Because it is stated in Euclid's Elements." "Then, you will believe what is stated in Euclid, but will not believe what is stated in the Bible, although backed by tradition?" The youth acknowledged the justness of the logic, and said no more.

MARSHAL BULOW.

Marshall Bulow, the Prussian General who brought up the army of reserve at Waterloo, and by whom the fate of that bloody

day was decided, is now converted to Christ, has given up his military profession; and is prosecuting his missionary labors for souls through Europe, and this under the patronage of the continental Society in London, for the propagation of the gospel in Europe. The Marshal appeared in London at the annual meeting of the Society, and gave them the different badges of warlike glory that he had obtained, desiring they might be devoted to the enlargement of the cause of mercy and truth in the world. He has the simplicity of a little child, whilst he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him. "He is not only diligent to his work, but his usefulness is very great."—*Baptist Magazine*.

REVIVALS.

In East Gilmanton, N. H. there has been an unusual attention to religion for six months past. As many as eighty have expressed hope, ten have already been added to the church, and twelve are proposed for admission at the next communion.—*Rep. & Obs.*

At Gilmanton Corner, the church and society have been recently favored.—A revival commenced in this society about the first of February; eighteen or nineteen have indulged hope, and additions will be made to the church at the next communion. In both the societies in Gilmanton, the influence of the revival and of christian exertion in behalf of temperance has been much blessed.—*ib.*

Pittsfield.—A religious attention commenced about the last of June, and continues until the present time. It began among the youth, and now seems to prevail among the heads of families and children. About twenty-five give evidence of a change of heart, and as many more are anxiously inquiring. The church seems to be unitedly engaged, to have a spirit of faith and prayer, and harmony prevails among christians of all denominations.—*ib.*

Seneca Mission.—The Western Recorder contains a detailed account of a revival among the natives, under the labor of the Missionaries. A church had been formed at the Catteraugus river, consisting of 18 persons. A number more entertained a hope. Great solemnity prevailed. It says the writer, the promotion of peace, of good order, of love to one another, of increased attention to the means of grace, and love for the souls of men; if the reformation of the drunken, licentious, pagan sinner, has ever done good in any place; then has this religious excitement done good amongst these poor heathens.

MORNING STAR.

LIMERICK:

THURSDAY, SEPTEMBER 6, 1827.

Convention of Presbyterian ministers in New-Lebanon, N. Y.

Many eminent clergymen in New-England and New-York, according to the accounts which we have received, have been convinced, that, during the late revivals in the State of New-York, some evangelical ministers "have employed unwarrantable and extravagant means for producing and extending the religious excitement in that quarter. Several letters have been written, and expostulations attempted, to limit and restrain these supposed irregularities." "The difficulties have borne so portentous an aspect in the view of several judicious ministers," says a respectable publication, "as to threaten a dismemberment of the Presbyterian church, and the establishment of a new sect."

"Happily, however, some of the leading men, from between whom these differences of opinion existed, or were supposed to exist, in respect to revivals of religion, agreed upon a convention of ministers for consultation. The letters of invitation were issued by Rev. Mr. Beman, of Troy, and Dr. Beecher, of Boston. The number invited was twenty-five, from several different States. Among those who attended, were Messrs. Beecher, Humphrey and Edwards of Massachusetts; Tenney, Melieton and Haves, of Connecticut; Norton, Lansing, Beman, Finney and Frost, of N. York. The convention commenced its session, at New-Lebanon, July 18th, and closed July 26th. Much of their time appears to have been occupied in free conversation and prayer.

After the brethren who had called the meeting, had made an exposition of its origin, it was moved and seconded, that they proceed to agree what respects there are an agreement between brethren from different parts of the country, in regard to principles and measures in conducting and promoting revivals of religion. This motion, after discussion, was carried by a large majority.

In the published minutes of the meeting, the conversations and discussions are not given, but only the results. The following propositions were unanimously adopted:

"That revivals of true religion are the work of God's Spirit, by which, in a comparatively short period of time, many per-

sons are convinced of sin, and brought to the exercise of repentance towards God, and faith in our Lord Jesus Christ."

"That the preservation and extension of true religion in our land have been much promoted by these revivals."

"That, according to the Bible, and the indications of Providence, greater and more glorious revivals are to be expected, than have ever yet existed."

"That, though revivals of religion are the work of God's Spirit, they are produced by means of divine truth and human instrumentality, and are liable to be advanced or hindered by measures which are adopted in conducting them. The idea that God ordinarily works independently of human instrumentality, or without any reference to the adaptation of means to ends, is unscriptural."

"There may be some variety in the mode of conducting revivals, according to local customs, and they may be relative imperfections attending them, which do not destroy the purity of the work and its permanent and general good influence upon the church and the world; and, in such cases, good men, while they lament these imperfections, may rejoice in the revival as the work of God."

We have the pleasure to state to our readers that the views of our Presbyterian brethren, expressed in the foregoing resolutions, are in accordance with our own.

The following proposition, viz. "In social meetings of men and women for religious worship females are not to pray," appears to have been under discussion a long time, and when the question was taken, 9 voted in favor, and 9 declined voting. Hence it appears that notwithstanding the utmost unanimity prevailed in this ecclesiastical body while the proposition before mentioned was in discussion, they differed in opinion relative to the question which may be put in the following words: Have females a right to pray in social meetings of religious worship composed of men and women? Nine, by their vote, said no: and nine declined voting on the question.

In support of the following proposition, in which a similar subject appears to be involved, there were 8 votes; ten declined voting: There may be circumstances in which it may be proper for a female to pray in the presence of men.

No reasons are assigned in the accounts which we have received, why one half of the active members of this convention declined voting on the subject relative to the improvement of women by prayer in social meetings of men and women, for religious worship. From the nature of the case, it may, however, safely be inferred, that those who declined voting on the subject, were of opinion that it was wrong to pass such a restriction upon female christians. Had it been right to have passed such a vote, they could have had no objection to voting, since their object in assembling was to cultivate a union and set things in order. Therefore rather than to act wrong, they declined acting at all on that question. By referring to one of the above propositions it will be seen, that in the unanimous opinion of this convention, "revivals of religion are the work of God's Spirit"—that "they are produced by means of divine truth and human instrumentality, and liable to be advanced or hindered by measures which are adopted in conducting them."

Now if the efficient cause of religious revivals is attributed to the Spirit of God in the use and application of divine truth, ministered by human instrumentality, is it not a delicate point to determine that a part of human beings (females,) shall not have a privilege to obey the spirit of God, which effects a religious revival? We are not peculiarly partial to the improvement of the female gift in meetings of worship, we only contend for liberty of conscience to all who are accountable to the Judgment seat of Christ, to worship God in spirit and in truth, whether male or female. God commands all men every where to repent; Acts 17: 30. Although women are not specifically mentioned in this command, yet it is admitted, we believe, by all christian denominations, that it is binding equally as strong on women as on men. I will, therefore, says the apostle, that men pray every where; 1 Tim. 2: 8. We cannot see why women should be deprived of a privilege to comply with this direction, which enjoins the duty of prayer on men every where, any more than they should

be denied the privilege of repentance, which also is required of all men every where. Be the rules and regulations of men what they may; we very sincerely believe, that the "perfect law of liberty" guarantees to every son and daughter of Zion, the privilege of worshipping God, as the Holy Spirit may direct; even "in social meetings of men and women, for religious worship."

Several other resolutions of less consequence were acted upon, which, it is supposed were intended to "steady the ark," some of which passed unanimously, others did not receive the approbation of a present. It is proper to remark, that there were no contradictory votes on any subject. When a proposition was made to which all could not assent, those who were of a different opinion declined voting.

We view this convention as composed of 13 of the leading gifts, and probably the most talented ministers of the gospel in the Presbyterian order, gathered from different states, viz. Massachusetts, Connecticut, New-Jersey, &c. for the purpose of consulting in what manner God may be most glorified; and by what means the work of his grace may be most happily extended among the sons of men with a view to effect their reformation and promote religious revivals. As christians and ministers of Christ they have met, and as christians they have consulted those points concerning which there had been a division, but they part equally divided (nine to nine,) (it should not be forgotten that they were well agreed on many other subjects, touching a subject which very seriously interests the christian world.

We do not make mention of this event as one which is detrimental to the Presbyterian community. We are not fond of recording the misfortunes of others. We prefer an opportunity to speak of their prosperity. It has been, we believe, but a short time since liberty has been among Presbyterian people for women to pray in social religious meetings. It now appears that one half of this Convention is willing that their members should continue to enjoy this liberty. We therefore are disposed to believe that religious liberty is gaining ground in the Presbyterian churches; and that this body of christian people will ere long witness, as one of the foregoing propositions portends, greater revivals than have yet existed among them; if means which some are disposed to adopt by which to conduct religious revivals, do not operate to hinder the work of God's Spirit, as another of the above propositions represents may be the case.

In our paper to-day is inserted the epistle of the Friends' Yearly Meeting to their Quarterly and Monthly Meetings, throughout Great Britain, Ireland, America, and elsewhere. It breathes many very sublime and christian sentiments. The views exhibited in this epistle relative to the course that should be pursued by brethren, when a member is overtaken with a fault is worthy to be imitated by every christian community. According to the reports to this yearly meeting, the amount of the sufferings of their members, including the charges of distraint is upwards of 14,600 pounds. Therefore the Friends in Great Britain and Ireland are reduced to the necessity of paying yearly, (the preceding year at least,) more than 48,000 dollars to support a religion in which they have no faith. Happy Americans! you are highly favored! May your privileges not be abused, and may your advantages be highly prized.

We are informed by a letter from brother Charles Morse, that "love, union and christian fellowship" prevailed at the Farmington Q. M. which was held at the great meeting-house in Farmington. A large congregation assembled, and the season was truly delightful. Good was apparently done in the name of the Lord Jesus.

We are credibly informed that an extensive revival of religion is now witnessed in the Congregational society in Wells. A very great number have already been added to the church of which the Rev. Mr. Greenleaf has the charge. It is good news to a pious mind to hear

