

# MORNING STAR.

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## COMMUNICATION.

For the Star.

### REVIVALS.

Sometimes when a revival commences, about all the different denominations will be united in it, and the good effect of pure religion is so apparent, that even opposers have been constrained to say surely this is the Lord's doings. Non-essentials are now laid aside, and all can receive the gospel, let it come from a preacher of any denomination: it is then an easy matter to bid those of "Good speed" who desire peace, to unite in the same points of doctrine. But alas! such heavenly seasons are generally of short duration! Systems of doctrine, and modes and forms, now take the place of the gospel in the pulpit and baptism. Free will, election, and final perseverance now become the subjects of conversation. A contention soon arises, the sword is immediately drawn, and each seem determined to defend their opinions and build up their party, as though Christ's kingdom is of this world, and they his servants, and ought to fight. In some cases, those who could speak favorably of the revival and preacher in the commencement of the excitement, and betray both the preacher and the revival; and represent the work as delusion, and the preacher as a rank Armenian, an Arian or an Antinomian, and they would not cross the street to hear him, although they have often been comforted under his preaching!

The converts are sometimes attacked and critically examined, and if they do not believe as those bigots do, they are cautioned against being deceived. The most difficult and hard passages of scripture are selected for their consideration, and meat is given them instead of milk; their minds are thrown into confusion, some of them will join those who are crying delusion, yet they are always glad to receive the converts. Many become hard hearted and proud, and like pharisees or publicans, love only those who love them, or believe as they do; their heads are now full of doctrine, and their hearts too often full of prejudice; and some of them will turn and speak reproachfully of those they once loved as they did their own lives! Some get discouraged, some become prejudiced against religion; and awful to relate, the conduct of professors is the cause of it! The revival dies away, contention then generally ceases, and those who were so much engaged to build up their sect, often settle into a lukewarm state, without much interest in the salvation of sinners, the prosperity of Zion, or in glorifying God with their bodies and spirits which are his; and the sword is now put up because they have but little use for it.

Sometimes difficulties in churches are carried so far, that two parties are concerned in them, both assert the justice of their cause and seem determined to put each other down, and some when their faults are discovered, and they find the majority are against them, will, rather than leave the church, confess they were in the wrong, although they have positively asserted they were right; and now put up the sword because they are obliged to, and for a while perhaps live peaceable lives.

It will be seen by the candid, that the writer is not pointing at any particular denomination of christians; for although he has witnessed all and many more of the inconsistencies mentioned, above, he has never seen it all in one denomination. In every age there has been many in all sects of christians who have beloved strife with quiet and have often said with Moses, "Sirs, ye are brethren; why do ye wrong one to another?"

In many places this conduct, which is more becoming savage barbarity than the

love and forbearance of christianity, is dying away, and union among christians is increasing. O, that it may continue to increase till christians "shall learn war no more," and all put up their carnal weapons, take the sword of the Spirit, and fight the good fight of faith instead of fighting each other. Then religion, appearing in its native loveliness and simplicity, divested of the garb in which superstition and bigotry have clad it, will recommend itself to mankind as capable of improving their morals, and bringing happiness and peace to the restless mind. Then we shall no longer see christians making some particular points of doctrine, in which but few can agree, a test of fellowship; and all will be willing that others should have the same. Instead of striving to persuade others to renounce their sentiments and embrace ours, under the pretence that we are justifiably right, we shall rejoice to see christians of any name serving God, and no longer forbid them because they follow not with us. We shall no longer have a contention from the pulpit and press, whether it is the blood of the eternal God that cleanseth from sin, or the blood of a sacrifice prepared by him for that purpose. Then instead of hearing arguments thrown away on disputing points to no purpose, we shall hear and see religion recommended by precept and example; and of course many of the prejudices against the christian religion, which are often but too well grounded, dying away.

ELIAS HUTCHINS.

## BIBLE GEOGRAPHY.

No. 9.

THE KENITES, KENZIZITES AND KADMONITES.—PHILISTINES.—REPHAIMS OR GIANTS.—RELIGION.—GOVERNMENT.—EXTENSION.

The Kenites, mentioned in the promise of God to Abraham, Gen. xv. 19, appear to have dwelt westward of the Dead Sea, on the south of the Hittites. Jethro, the father-in-law of Moses, who is expressly called a Kenite, Judg. i. 16, was also a priest of Midian, and dwelt in this part of the country. Exod. xviii. The narrative account for the friendly disposition manifested by the Kenites towards the Israelites during their travels in the wilderness, for which Saul praised their posterity, when he destroyed the Amalekites; 1 Sam. xv. 6. The Kenites dwelt in mountains and rocks that were difficult of access; but, after enjoying the protection of the Jews for many ages, they were gibbished by the Assyrians, and the promises of Abraham was fulfilled, who looking on the Kenites said, "Strong is thy dwelling place and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive." Num. xxiv. 21, 22. Of the *Kenzizites*, mentioned in the same promise, we know little. Probably they dwelt on the south of the Dead Sea, between the Kenites and the *Kadmonites*, a wandering people, scattered, as it appears very probable, over a great part of the country east of the Jordan.

On the south west shore of the land of Canaan, on a slip of land, extending along the coast of the Mediterranean from the river of Euphrates to Ekron, about forty miles in length and fifteen or twenty in breadth, dwelt a numerous and warlike people, famous in scripture under the appellation of *Philistines*. They were the descendants of Mizraim the brother of Canaan, whose posterity had settled in Egypt; Gen. x. 14. Some time previous to Abraham, the Philistines had invaded the coast of Canaan and driven out the Avims, who are supposed by some to have been Hittites; Deut. ii. 23. In the days of that patriarch and his son Isaac, they were numerous, powerful, and cultivated; retaining a knowledge of the true God and a reverence for his authority. Their principal city, at that time, was Gerar, which lay at the south west corner of Canaan, where their kings, the *Abimelechs*, reigned over the flourishing state that was capable of affording support to strangers in a time of scarcity; Gen. xx. xxi. Amongst this hospitable people, Isaac sojourned for some time, and greatly prospered.

In after times, the country of the Philistines was divided into five lordships, Gaza, Gath, Ashkelon, Ashdod, and Ekron, which appear to have been independent but confederate states. Though they were not originally Canaanites, the country was included in the distribution of the land, Joshua among the tribes of Israel. They were not however subjected till many centuries after his death.—On the contrary, in the days of the Judges who succeeded Joshua, the Israelites were often reduced to the lowest state of thraldom and distress by the incursions of the Philistines, who at one time totally dis-

armed the whole nation; Judg. xv. 11.—1 Sam. xiii. 5—7, 19—23. The miseries of the Jews brought them to repentance; and the Lord mercifully raised up Shamgar and Samson, who successfully checked their oppressors. Saul also, in the beginning of his reign, attacked them with spirit; and in a measure rescued the Hebrews from their power. Yet the Philistines still renewed their aggressions, till his successor David obliged them, after repeated defeats, to acknowledge his power and pay him a tribute. The strong hand of David and Solomon retained this active people in subjection; but under their weaker successors, they often revolted, and on many occasions afterwards inflicted dreadful calamities on the Jews.—They were often threatened by the prophets with the divine vengeance for their idolatry and wickedness, but especially for their enmities towards the people of God; and these threatenings were signally executed. Their country was ravaged successively by the Assyrians, the Egyptians, the Babylonians, the Persians, and the Greeks. The Greeks bestowed the territory on the Jews, who, by the assistance of their allies, entirely subdued it.—The Philistines however continued a distinct people for some ages afterwards, and many of them embraced christianity.

The present state of this part of the country, as well as the exact fulfillment of prophecy respecting it, will be seen in the following extract from a traveller, who has visited the coast of Palestine within these few years. "Ashkelon was one of the proudest lordships of the Philistines; but now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled: 'The king shall perish from Gaza, and Ashkelon shall not be inhabited.' (ix. 5.) When this prophecy was written, both of these cities were in equally flourishing circumstances, and nothing but the presence of the Almighty could pronounce on which of the two and in what manner the vial of his wrath should be poured out. Gaza is truly without a king; the lofty towers of Ashkelon are scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! 'Hath he said, and shall he not do it?' The oracle was delivered by the mouth of the prophet more than two thousand three hundred years ago, but we now behold its accomplishment, and see with our eyes that the king has perished from Gaza and that Ashkelon is uninhabited." The activity and success of the Philistines rendered them more known to foreign nations than the other inhabitants of Canaan; and from them the whole country is most frequently denominated by profane authors *Palestine*. The same appellation is used by the sacred writers, though perhaps in a more limited sense; Exod. xv. 14. Isa. xlv. 29, 31.

From several passages of scripture, it is evident that the Philistines, or a considerable tribe of them, were anciently known by the name of the *Rephaim*, and were threatened, "Behold, I will stretch out mine hand upon the Philistines, and I will cut out the Cherethites, and destroy the remnant of the sea coasts." Ezek. xxx. 16. And Zephaniah, when denouncing the wrath of God against the same people, says, "We unto the inhabitants of the sea coasts, the nation of the Cherethites; the word of the Lord is against you." (ii. 5.) The Cherethites also, upon the south of whom the Amalekites had made an invasion, 1 Sam. xxx. 14, were the Philistines, as evidently appears from the adjacent places, on which they had, in the same incursion, made similar attacks. But we must not confound the life guards of David and Solomon with these uncivilized Philistines, though they are repeatedly distinguished by the appellation of Cherethites and Pelethites; 2 Sam. xv. 18—xx. 7, 23. &c. It is plain from the first of these passages that this body of soldiers consisted of the veterans, who had joined David in his exile, and remained with him during his sojourning in the country of the Philistines, and who served him with unshaken fidelity to his death. The Cherethites the Pelethites and the Gittites were "the six hundred men which came after him from Gath." The first and last probably were distinguished by these names, by order of their grateful sovereign, in memory of their having shared in his wanderings and persecutions in those foreign countries; and the Pelethites were perhaps so called from their captain, who might be Pelet, the son of Azmaveth, a mighty man that joined David at Ziklag; 1 Chron. xii. 3.

Besides the tribes already mentioned, there is another included in the promise to Abraham, Gen. xv. 20: and frequently, though obscurely, referred to in other pas-

sages. These are the *Rephaim* or *giants*, as the word literally signifies. It may be fairly collected from Gen. xiv. 5, 6, Deut. ii. 11—12, 20—23, that a number of savage and fierce men, remarkable for their extraordinary stature, great strength and warlike disposition, possessed, at an early period, several parts of the land of Canaan and its vicinity. We find a valley not far from Jerusalem called from them the Valley of Rephaim or the Valley of the Giants. Josh. x. 8. 2 Sam. v. 10, 12.—The Emims who were dispossessed of their country by the Moabites, the Hittites who gave place to the Edomites, the Zamzummims or Zuzims who were driven out by Ammonites, and probably the Avims who retreated from the invasion of the Philistines, were all of this character; being described as "many, great, and tall as the Anakims;" Deut. ii.—From the last clause of this description, we may conclude that many of them were of extraordinary stature. For Anak and his sons who dwelt at Hebron were of such a size, that the spies sent out by Moses considered themselves and were considered by them, as mere grasshoppers; Num. xiii. 33. Indeed, many of the fears of these messengers had magnified the objects, we may conclude that all the inhabitants of the country were of unusual dimensions: for they asserted, that all the people that they saw in it were men of great stature. The arms of the Israelites under Joshua, however, prevailed even against the Anakims themselves, destroying many of this enormous race, raising the strong hold, and forcing the remainder to seek refuge in the cities of the Philistines; Josh. x. 21, 29. Some of their posterity remained, till David and his brave companions destroyed the whole race, when they slew Goliath of Gath and his relatives; 1 Sam. xvii.—2 Sam. xxi. 15, 22—1 Chron. xii. 4, 8. We may form some idea of their stature from certain particulars recorded in scripture. The bedstead of Og king of Bashan, one of this tribe, was sixteen feet long, upwards of seven feet broad, and Goliath's height was nearly twelve feet, and the weight of his brazen coat of mail exceeded one hundred and seventy pounds Troy; Deut. xii. 11.—1 Sam. xvii. 4, 5.

Such were the inhabitants of this country. Little is known of its religious and political state, previous to its occupation by the descendants of Abraham. In the days of that patriarch, there appears to have existed, even among the Canaanites, some knowledge of the true God and recognition of his will. The Semites, and their neighbors, were indeed deplorably sunk into the most disgusting immorality; but Melchizedek, Abimelech and some of their cotemporary monarchs, and it is probable many of their subjects, manifested very different dispositions and acted on superior principles; and, at that period, few traces of gross idolatry are to be found among them. "The iniquity of the Amorites was not then full;" Gen. xv. 16. But, before the advent of Israel were delivered from the bondage of Egypt, they had filled up the measure of their wickedness; and rendered themselves deserving of the indignation of a holy God. They had become incorrigible idolaters, had their altars erected and groves consecrated to false deities in every hill, caused their children to pass through the fire to Moloch, stained their religious rites with human sacrifices, and abandoned themselves without restraint, to the most abominable impurities. This degraded character they retained through all their future history; and were often the occasion of great calamities to the Israelites, by drawing them from the worship and service of the living God.

The political state of these people was similar to that of most nations in the early stages of society. They were divided into a number of distinct communities, each under its own chief who is frequently styled its king. His power was limited and depended more on his personal character and influence than on his prerogative. The questions of a public nature were discussed and determined, in popular assemblies. An interesting instance of this is the manner in which Hamor, prince of the Shechemites, and his son, induced their subjects to adopt the practice of circumcision; Gen. xxxiv. These distinct states on urgent occasions united their forces, under leaders chosen by common consent. This frequently occurred in their wars with Joshua. When Abraham first came to sojourn in this country, the population of these kingdoms must have been very limited; as with the assistance of three hundred and eighteen of his servants and three neighbors, he defeated the confederated forces of four of these petty kings which had subdued five of the neighboring monarchs, and carried their subjects into captivity. In the days of

Joshua, however, these states had become much more populous. The king of Ai, which is represented as one of the smallest, had twelve thousand subjects: Josh. vii. 25: and, on many occasions during that contest, the Canaanites assembled armies, composed of "much people, even as the sand that is on the sea shore in multitude, with horses and chariots very many;" (xi. 4.) Some of the cities were extended as far as the hills. One king, Hazei, reigned over a realm, containing sixty cities fenced with high walls, gates and bars; beside unvalled towns, a great many;" Deut. iii. 4, 5. The tyrant Adonibezek had, previous to his own capture, subdued seventy of his neighboring kings into a state of subjection; and Joshua subdued thirty-one; Judg. i. 7. Josh. xiii. 24. It appears then, that at the time when this country was invaded by the Hebrews, it contained upwards of one hundred settled states, the population of which must have been immense.

We must not however suppose, that all this immense population, or even a considerable part of it, was destroyed by the sword of Joshua. Many populous cities and extensive districts were never attacked by the armies of Israel till ages afterwards. Large remnants of those that were subjugated existed in the succeeding ages, and were strong enough to resist the invaders. Multitudes fled forthward, and, in a few years, formed a potent kingdom at Hazer, under Jabin; which for twenty years mightily oppressed the children of Israel; Judg. ix. 3. The ports of the Mediterranean being open to them, numbers left the country and migrated to foreign parts. In fact, a great number remained among the Jews in all succeeding times, and often were a source of trouble. David and Solomon treated them as a conquered people: the latter employed one hundred and fifty-three thousand of them in erecting his various buildings, and paying a heavy tribute on the rest; 1 Kings ix. 20, 21. 2 Chron. ii. 17, 18. But under the weakest monarchs, they often enjoyed a large portion of liberty, and sometimes asserted their independence. Even after the Babylonish captivity, most of the Canaanitish tribes continued to exist among the Jews, and proved a thorn in their sides, as Moses had predicted; Ezra ix. 1.

But, after all the deductions that can be made, the conquest of Canaan was doubtless attended with heavy calamities and an affecting loss of human lives. It ought to excite in every reader an awful sense of the hot displeasure of the holy and just Governor of the universe against impudent sinners; and a perfect confidence in the deity with which he performs his promises to those that fear and serve him. For the instructive declaration of the Almighty himself, to the people who he made the instruments of his vengeance, is "Not for thy righteousness or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee; and that he may perform the word which he said unto thy fathers, Abraham, Isaac and Jacob;" Deut. ix. 5.

From the Columbian Star.  
THOUGHTS.

"Guard well thy thought. Our thoughts are heard in heaven." All the elementary principles of moral conduct may be found in the thoughts. They are the seeds of action, the faint incunabos of good or evil, the ground work of the whole picture of human life. The whole current of morality flows from these little fountains, which retire inwardly, until lost in the secret chambers of mind and perception. The wretch that trembles before the bar of imputed justice, who is horror-struck while faithful witness to the developing his lapide, and while he expects from the lips of the judge the sentence of his fate, which has no ears to listen to his supplications, may trace back all his guilt and wretchedness to his thoughts. The murderer whose hands have been stained with the blood of his fellow man, who pined out the cries of his victim when about to strike the fatal blow, and who survives his deed of cowardly to die more hideously, first by the gnawings of his own conscience and then by the stern hand of retributive justice, may find the source of all his fatal crime in his thoughts. He who has lived a life of crime, making one continuity necessary to enter another, until he has passed a concatenation of revolting atrocities, may find the first link of the chain in his thoughts. That apostate from his God who once carried a high profession, and seemed to outstrip the foremost in zeal and diligence; but who now grovels in vice, and finds his companions among the groundlings of sensuality, the scandal of his profession, and the scorn of his friends, may find the commencement of his infamy and defection in his thoughts. We can date from immutability, "How long shall your vain thoughts lodge within you?"

CAUTION.

Although one sermon suppose, narration, explanation, reasoning, moral, and reflections, upon one text, and one subject; instead of one subject discussed and enforced, some preachers suppose they must crowd

their whole body of doctrine into every sermon. Thus a hearer never gets a clear understanding of any one of them. Other ministers are continually demonstrating the truth of the Christian religion, which every hearer takes for granted, by his being there. The topic, "Love God," and keep his commandments," needs not proof, but illustration. Many, says one, will remember the text who will remember nothing else; therefore, such choice should be made, as will put a weighty and speaking sentence of scripture upon the memory. The sermon, it is well said, should be made for the text, and not the text for the sermon.

## MORNING STAR.

LINERICK:

THURSDAY, SEPTEMBER 27, 1827.

### GENERAL BAPTIST MISSION IN THE WEST INDIES.

By a letter from Mr. Thomas Hudson, General Baptist missionary in Jamaica, W. I. dated March 17, 1827, and extracts from his journal, we are enabled to form some idea of the prospect of success which is set before the Society.

It appears that Mr. Hudson is stationed at Lucrea, and, as may be reasonably supposed, has had much to encounter in his new missionary field. Notwithstanding the effect which a change of climate had upon his health, he has been able continually to attend to his duty; although sometimes, in consequence of ill health, it has been a burden rather than a pleasure. He trusts however that with care, the intermittent fever will be overcome, then he supposes he will be seasoned to the climate and enjoy good health. In a letter to his friend he says, "Do not be alarmed, I am in good spirits, and happy in my work; and hope to be extensively useful."

From the Journal of Mr. H. it seems that he was at first with difficulty in obtaining his licence. While some of the gentlemen of Jamaica, trust missionaries with confidence and kindness, some others doubtless in various cases, through misconception and want of information, appear to throw obstacles in their way. The laws are against preaching after sun set, and receiving assistance from slaves. These are lately passed, and are considered oppressive, against which representations have been made to his Majesty's government.

Lord's day morn, Dec. 17 1826, Mr. H. was visited by 20 negroes, who came to receive instruction. He could not deny them sick as he was. He went out of his room and spoke to them: to which they paid great attention and for which they appeared exceedingly thankful; some of them seemed to be broken hearted. Several similar visits and seasons he enjoyed with the negroes at Port Maria.

Jan. 5, 1827, he arrived at Lucrea, the place of his destination. After giving a description of the town, he remarks: "It is however with the people that a missionary has principally to do. Their moral condition and eternal welfare lie near his heart; and his object is to 'turn them from darkness to light, and from the power of Satan unto God.'" May the precious Gospel of Christ be plied preached in this town for many years to come, and may thousands be born of God and rise to heaven, as the blessed fruits of missionary labor."

As he could not preach in this town without a licence from the proper authority, his first object was to obtain one. He applied to a suitable person for a letter of recommendation to his Honor the Governor of Hanover, which was granted with pleasure, and good wishes for the prosperity of the Mission were expressed. We have not room to give a particular account of his struggles to procure at the court of Quarter Sessions a licence to preach. He was refused on a first and second application, with reasons assigned for the refusal, which were exceedingly novel. To his credentials which were furnished by his people in England, no objections were offered, but still the magistrates refused to give him licence. But by the bold and persevering efforts of Mr. Hudson he succeeded in procuring a licence, notwithstanding the powerful opposition which was thrown in his way by Magistrates, Bishops, Priests, &c.

Jan. 28, (Lord's day,) he preached twice in a large room at his lodgings; in the afternoon to a large congregation. Several of the members came from Montego Bay, to enjoy with him, after much trouble, the pleasure of holding a public meeting and preaching for the first time to the inhabitants of Lucrea. After which he talked with several of his hearers, who expressed great satisfaction in what they had heard, and their desire to become devoted to the cause of religion. "This," says Mr. H. "is a day of small things, however the Lord has opened a way before us to make a beginning. Our establishment and progress depend entirely upon the Lord. May we live attended with his blessing, to see greater things than these."

The journal of Mr. H. that we have received here closes. We probably hereafter shall have opportunity to hear with what further success he meets.

Encouraged with the prospect before them, the English General Baptists have sent two other missionaries to the aid of Mr. Hudson, one of which we presume by what we can learn, is stationed at Port Maria, and the other at Sayanala Mar. Thus does their cause appear to flourish.

### Ordination and departure of Mr. Samuel Bromley.

On Monday, January 8th, 1827, the ordination of Mr. Bromley, who had been previously appointed to proceed to Jamaica, took place at Castle Donnington. The services were performed in the new Wesleyan chapel, which was kindly offered for the occasion, being much more capacious than the Baptist chapel. Mr. Butler delivered an appropriate discourse. The examination was entered into and the questions were proposed with much propriety and feeling, in which Mr. Peggs took a conspicuous part. Mr. Stevenson offered, with much fervor, the ordaining prayer, and a very faithful and judicious charge was given by Mr. Goadby, sen. Mr. Bromley's answers to questions proposed to him were satisfactory and pleasing. Mr. B. previous to forming a union with the General Baptists, belonged to a church, the pastor of which did not practice believers' baptism; he therefore requested to be admitted to the Communion of the General Baptists, to which he was recommended, and thus in fact was he dismissed from the church to which he had previously belonged, by testimonials highly honorable to his character and piety. His mind, and that also of Mr. Bromley has for some time been turned to missionary labors. After the committee had accepted him on probation, a near relation offered him a farm, combining a variety of advantages, if he would relinquish his missionary engagements, and settle in England; this offer was of course rejected. This is as it should be. Men who go forth weeping, bearing precious seed, leaving the riches and honors of the world behind, with the sole object of winning souls to Christ and of being useful in his cause, will doubtless return rejoicing, bringing their sheaves with them. Such missionaries will be profitable.

Mr. Bromley's brief remarks at his ordination, on the subject of Baptism, which were in answer to the third question proposed, will, we presume, be read with pleasure. They follow:

"I beg leave before you propose a fourth question, to make a short statement of my humble views of Gospel ordinances, and particularly of that of baptism.—It is well known to many of you, perhaps to all, that previously to my becoming a General Baptist, I was united with a body of professing christians, who, generally speaking, believe in the propriety of Pædobaptism; though hundreds of that body have seen it right to attend to the ordinance in another way. I never did, and I hope I never shall, place any ordinance in the room of experimental religion.—Religion will support us when we have done with ordinances, because incapable of attending to them." But who does not perceive that an attention to ordinances established by the Author of the christian religion, is essential to form the character of a christian. An attention to circumcision, sacrifices, and all the ceremonies of the Jewish religion, was necessary to form the character of a righteous Jew; [he man that neglected them when he became of age, was to be cut off from Israel. And unless we can prove that the christian religion is not so important in the blessings it bestows, and consequently in the duties

it requires, the restraints it promises its votaries, and the threatenings with which it menaces the wicked, as the Jewish; it appears reasonable to me that we should play as strict, and as constant an attention, as possible, to whatever duties are enjoined. For a man to understand the Gospel, it is necessary that he should hear it preached:—to comprehend every branch of his duty, as marked out in the precepts of the Gospel, he must read the Scriptures.—to become penitent, he must reflect and pray:—to become a consistent follower of Jesus Christ, to me it appears, he should be baptized; and by that baptism profess to be saved, the choice he has made.—the vows he has taken.—and the duties of every thing of a worldly nature, that he may be buried, and rise with his Lord into newness of life. My views on the propriety of attending to the ordinance of baptism, when the candidate is capable of believing on the Lord Jesus Christ are what they ever were. No change has taken place in my faith in this respect: I have on several occasions subjected myself to the censure of friends, who thought differently on the subject, before I perceived it my duty to attend to the ordinance. But a variety of circumstances, with which it would be exceedingly ill-timed in me to trouble this congregation, and several months reading of the works of able advocates for baptism; ultimately led me to be baptized, and join the General Baptists."

### FREEWILL BAPTIST REGISTER FOR 1826.

This work is now in Press, and will be ready for distribution in a few days. The plan is similar to that on which the Register for 1825 was published, though somewhat improved. It embraces every thing necessary for a common Almanack; a Catalogue of the names of preachers, and the places where they reside; also the times of holding the Yearly and Quarterly Meetings, the number of churches in each, &c., with a variety of other interesting matter. It will contain 54 pages 16mo. and will be handsomely stitched in covers, and afforded for 12 1/2 cents single. The usual commission of 25 per cent will be allowed to those who take a small quantity to retail, and more, if they take a large quantity, (i. e. 50, 100, &c.) Copies remaining unsold, if suitable exertions shall have been made, may be returned to the publishers, if unimpaired. Therefore, there can be no risk, on the part of those who may take a quantity of Registers for distribution. Arrangements will be made to circulate them throughout the Connection.

We have received a letter from Eld. David Marks, jr. giving a particular account of the Holland Purchase Yearly Meeting. This will be published next week.

### THE KING OF SPAIN IN A QUINCE WITH THE POPE.

The independence of Spanish America, in connection with the foolish obstinacy of Spain, is a rising to acknowledge it, has placed the Pope in a difficult dilemma. To be cut off from all access to the mines of the New World, was not a little painful to "His Holiness," and to offend a government which has been pre-eminent for its zeal in support of his pretensions, was also painful. The Bishops of the new Republics, by death and other causes, were becoming few in number; and unless he should listen to the applications of those governments, it was more than probable they would raise their voices relative to Apostolical succession, and appoint Bishops for themselves. This would place them quite beyond the reach of his influence, and annihilate the hope of recovering his revenues in that quarter, already so long intermitted. Besides, it seemed necessary to make some atonement for his rashness on a former occasion, in issuing an edict designed to bring back the Colonies to the allegiance of Spain. Influenced by these considerations, he ordered the best known to himself, the Pope, a short time since, on the recommendation of Bullary, gave the canonical institution to several Bishops in the new Republics.

This information being communicated to the Court of Spain by their Charge d'Affairs at Rome, his Catholic Majesty, to testify his disapprobation, despatched orders to the frontiers, forbidding the new Papal nuncio, Monsignor Tiberi, to enter his dominions. Accordingly, on his arrival in Rome, on the 17th of June, he was notified of the King's command, and immediately returned.

From all this it follows, that the King of Spain, a nation more bigotedly Catholic than any other, either denies the authority of the Pope to nominate Bishops according to his pleasure, or acknowledging his authority, denies his infallibility. Which ever alternative is chosen, he cau-

—in Mexico, out of 10 bishops, 7 were vacant.

**NOTICE.**  
THE Subscriber would inform his customers  
that he is about closing business in this town,  
and requests all who are indebted to him, by Note  
or Account, to call and settle with him: within  
thirty days.  
Sept. 27.  
HUMPHREY BRACKETT.

## POETRY.

"I came to the place of my birth, and said,  
The friends of my youth, where are they?  
Long answered, 'Where are they?'"

And when I had elapsed since I gazed on the scene,  
Which my fancy had robed in the freshness of green;  
The spot where a school-boy all thoughtless I  
Strayed.

By the bank of the stream in the cool of the shade,  
I thought of the friends who had roamed with me  
There.

When the sky was so blue and the flowers so fair;  
All scattered, all sundered by mountain and wave,  
And some in the cold silent womb of the grave.

I thought of the green banks that circled around,  
With wild flowers, sweet briar, and gossamer  
Crowned.

I thought of the river all still and bright,  
And the face of the sky on a midsummer night.

And I thought of the tree under which we had  
Strayed,  
Of the broad leafy boughs, with their coolness of  
shade;

And I hoped, though disfigured, some tokens to find  
Of the names and the carvings imprinted on the  
rind.

All eager I hastened the scene to behold,  
Rendered sacred and dear by the feelings of old;  
And I dreamed that unalarmed my eyes should ex-  
plore

This refuge, this haunt, this elysium of yore.

'Twas a dream! not a token or trace could I view  
Of the scenes that I loved, or the trees that I knew;  
Like the shadows of night at the dawning of day,  
Like the tale that is told—they had vanished away.

And I thought the lone river that murmured along,  
Was more dull in its music, more dead in its song;  
Since the birds that had rested and warbled above,  
Had all fled from its banks at the fall of the grove.

I paused—and the moral came home to my heart,  
Behold how earth all the glories depart!  
Behold how are hallowed our hopes but a dream,  
Our staff but a reed, and our life but a gleam.

Then 'tho' let us look, let our prospects allure;  
To scenes that can fade not, to realms that endure;  
To glories, to blessings that triumph sublime,  
O'er the blightings of change, and the ruins of  
time.

Ed. Mag.

## MISCELLANY.

### THE BURIAL.—A FRAGMENT.

There was joy on the earth—the twittering  
swallow, as it darted along in sunshine  
and in shade, heeded not the bitter wail-  
ings of affliction and distress—the wild  
bird in its noiseless flight, softly silent as  
falls the snowflake, seemed unmindful of  
wo, as it flashed its wing across the vis-  
ion, like the thought of a dream during the  
hushed hours of midnight, and vanished  
as suddenly. To me the sight of their  
joyous felicity brought no gladness—the  
sounds of their music fell cold upon the  
heart—it seemed but bitter mockery, and  
spoke of days departed. "The bright  
and languishing skies seemed insensible  
that they were smiling over ruin and de-  
cay; that one of hope's fairest, sweetest  
flowers had drooped and died;" and now—  
even now—was to be laid in the earth's  
cold bosom.

I had seen the child in its guileless beau-  
ty, when it was a thing all glowing with  
health, innocence and joy—I had seen it  
faulter in the arms of that loved one, in  
all the overbearing fondness of a moth-  
er's love—I had heard that little voice  
ringing its joyful note like sweetest music—  
I had seen those little hands stretched to  
the bosom of its mother, twining about her  
neck round the parent stem. "But now  
how low blessing, her youngest, loveliest,  
dearest—on the soft bosom of a mother's  
tenderness—but with the quiet dead!  
That voice was hushed and silent as an  
echo; that form I Death dealt its cruel  
blow; it was a smile passionless and pure  
as the cherub of immortality—it had noth-  
ing of the corpse about it, but its white-  
ness—nothing of the grave but its stillness."  
So beautiful he seemed, like the lamb  
decked with a flowery garment for the  
sacrifice, I could find have lain down by  
his side, in the cold bosom of our common  
mother, on the dark and silent hill.

Thou weepst for the mother—ah! well  
thou weapest. Hard is it for thee to be-  
lieve that loved one low in the damp earth, be-  
neath the cold clouds of the valley—hard  
it is to reflect that this thy child of peer-  
less beauty, will never more raise its rosy  
lips to thine, in all the fondness of child-  
hood's warm affection. Ah! these are  
recollections that weigh upon the soul,  
even to overpowering. Memory tells thee  
thou art desolate—it tells, too, of playful  
smiles—of a thousand soft and winning  
ways that twined about the mother's bosom  
in the days of the sweet wild windings of  
unspeakable bliss, that were there when  
softly stealing into slumber and repose.  
Now, the foliage of the willow will be his  
shelter, and the narrow house his abiding  
place—the nursery will no more resound  
with his gladome mirth—the cradle in  
which it had so oft repeated in quiet, is now  
desolate. Thou weepst, fond mother.

The last look. The time is come when  
she may gaze once more on her sleeping boy,  
ere the pall is settled upon his lifeless  
brow. Oh! for the hour when that mo-  
ment, a long lingering kiss upon his mar-  
ble forehead, and he is shut from her view.

"No more, dearest boy, shut thou lie,  
With drowsy smile and half-drawn eye—  
Pillow'd upon thy mother's breast,  
Serenely sinking into rest  
For thee hath laid thee down to sleep,  
Like a babe, and slumber's deep."

Look abroad fond mother on the ways  
of sinful men; and repine no more that  
God hath made thy child an angel in the  
regions of bliss. Now his song mingles  
with the thanksgiving of the blest; sancti-  
fied, safe, and secure from the stormy  
blasts of iniquity, with Him who is from  
everlasting.

The long train of weeping friends gathered  
around a fresh dug grave. The coffin  
was lowered into its final resting-place,  
in the vale of solitude and silence—the  
spirit of him who was so lovingly here, had,  
long ere this, crossed the dark waters,  
and is safely landed upon the flowery coast  
of a world of fadeless bloom.

Afterwards I stood by that little grave  
—the moon was beaming on it like his own  
pure spirit; the willow sighed above it as if  
it knew the pure, the beautiful was gone;  
and the green grass waved above him like  
the gentle bloom, o'er the pearl it buries;  
and I wish that I too, could sleep, so calm-  
ly, silently, as that sweet boy; I prayed  
that I might be as he passed from this  
vale of bitterness, sorrow, and of tears.  
The blood that blushed so beautifully in  
his little veins, was strange to mine, but I  
loved the better that a brother. Farewell,  
dear boy.

From the North Star.

## HISTORY.

To the philosopher the contemplation of  
what has been, is a theme of interest and  
instruction. He derives not pleasures from  
surrounding objects, and present scenes  
alone; but he delights to look back upon  
the past, and bring up in review the scenes  
and events of other days. The only me-  
dium through which he can take this re-  
view is history; through this medium he  
converses as with the past, and becomes  
acquainted with the events of remote ages.  
Here he sees the progress, and the genius  
of those who once shone brilliantly, and  
acted important parts in the great drama  
of life. Through this medium he carries  
himself back to the birth of creation, and  
views the condition of man, when he first  
embarked on the voyage of life. He con-  
templates the increase of knowledge, and  
the gradual development of the powers  
of mind. He watches the progress of so-  
ciety, and observes those causes which  
have contributed to its formation. He  
marks the rapid increase, and the wide ex-  
tension of population; and its separation  
into communities and states. He observes  
that diversity conspicuous among men, and  
ingredients which make up the human  
character. He searches out the secret  
springs of human action, and develops the  
elements of opinion. Thence he deduces  
those great principles of our nature which  
regulate life and prompt to effort. He  
observes those changes and revolutions,  
which have affected, not nations and states,  
but have raised from obscurity, and  
brought into powerful action, and wide in-  
fluence, the talents and energies of individ-  
uals.

He marks the causes which have con-  
tributed to the rise and fall of states and  
kingdoms. He watches the progress of a  
state to empire. Its infancy is weak, its  
youth vigorous, and its manhood gigantic  
and powerful. It holds its sway for a  
short time only. Soon it begins to decline,  
its giant greatness diminishes, and it be-  
comes powerless and casual-like. Thus he  
beholds nation after nation swept away  
by the resistless tide of time; cities one  
day gay, bustling, active; another sad,  
silent, desolate. With pleasure he con-  
templates the poets, orators and sages of an-  
tiquity; those ornaments and lights of  
their country, who shone but for a season  
to instruct the human race. As he  
contemplates the mental might, and the  
darkness of that mental night, and the  
looks back upon the long line of ages, since  
gone by, the picture is grand, but mourn-  
ful. There arise in long and melancholy  
review before him multitudes who once  
were animated by the ardor, and prompt-  
ed by the hopes of life; who once mingled  
in its busy scenes, and acted upon its wide  
stage. They are now sleeping in the ob-  
livity of the grave; "eternal night has  
settled upon their brows, and the last  
beams of hope have fled forever."

From history the philosopher learns the  
vanity and mutability of earthly things.—  
He derives instruction from the experi-  
ence of all who have lived before him.—  
The actions and the destinies of others  
are exhibited as an example and a beacon.  
Thence he can learn to moderate his de-  
sires and govern his actions; and thence,  
by avoiding the rocks on which others have  
wrecked their hopes and happiness, he can  
steer his little bark safely on the tempest-  
tossed sea of life. But is he a Christian? Is  
there shines from history a brighter  
light, and he pursues its pages with a deeper  
interest. Then the truth flashes the  
conviction upon his heart, with evidence of  
demonstration, that there is an overruling  
Providence; that the affairs of nations and  
individuals are guided, and their destinies  
determined by an unseen hand. Thence  
he draws a strong evidence of the genui-  
nity of his religion, and learns to cling to  
that system of truth which is the basis of  
his belief, and which he is assured will  
stand forever. That system which alone

discovers the true end of all things, unrav-  
els the mysteries of the past, and throws  
a light over the future; instructs him in  
his own immortal destiny, teaches him to  
claim a kindred nature with the God, and  
fills him with the hope of the life to come,  
and assures him that the universal frame  
of nature shall have been long swallowed  
up in the interminable ocean of eternity;  
yes, live, when

"Star after star from Heaven's high arch shall crash,  
Sun sunk on sun, and systems systems crash;  
Headlong, extinct, to one dark center fall;  
And Death, and Night, and Chaos mingle all!"

The time to study.—The silence of night  
is the friend of contemplation. Cicero was  
fond of night studies. Many other great  
men have found this indispensable to suc-  
cess in the paths of literature and science.  
Franklin often stole from his bed in wake-  
ful moments to record the suggestions of  
his mind. While the multitude sleep, and  
the sound of their occupations has ceased,  
and the streets are solitary, and there is  
no noise but that of the cricket within, or  
the murmuring of the winds, the pattering  
of the rain, or the howling of the dogs with-  
out; when the soul is self collected, and  
calmly examines the subjects that present  
themselves for reflection; then is the time  
for the man to study, to trim his lamp, and  
commune with the sages who have gone be-  
fore him, or those of his own times, who  
have given to the world the fruits of their  
invention or experience; then is the time  
to converse with the patriarchs and apostles,  
whose words are metaphorically and  
happily styled "the fountains of living  
waters;" with those sages who have elic-  
ited the great truths of science or of art;  
with those sacred and profane authors,  
whose works, taken together, enlarge the  
understanding and fortify the soul, to per-  
form the duties and sustain the vicissitudes  
of life. The professed scholar, or mere  
gentleman, who improves this portion  
of time, may say that he is spending it  
in idleness, or in the pursuit of pleasure,  
instead of snoring or his pillow will soon  
find that it gives him a decided advantage  
in conversation, over those who prefer un-  
necessary sleep to the cultivation of let-  
ters; besides the innate satisfaction, that  
is the happy and unalloyed consequence of  
time well spent. These remarks are in-  
tended chiefly for the young, who have not  
yet formed their habits, and may therefore  
learn to steal from sleep some of that pre-  
cious time, so much of which she now  
carries upon from all classes. Old men can-  
not be expected to change their habits,  
though the experiment of getting rid of  
bad habit for a good one, is always worth  
trying. Sometimes it may succeed, how-  
ever old and inveterate the bad habit may  
become. But let no youth fear or doubt  
his capacity to conquer any failing which  
has overtaken him: let him meet the en-  
emy in earnest, and he will be sure to tri-  
umph. From the midnight lamp, then, ye  
young men, and ye noble youth, let your  
duty to God, and to your fellow men.  
Heaven will crown your labors with suc-  
cess, and future times may hail you as the  
saviors of a sinking land.—*Adulade.*

"I can quit when I choose."

These few words have, perhaps, done  
more mischief in the world than can be con-  
ceived. Youthful, just entering the thresh-  
old of life with the bright anticipations of  
their friends, allured by the siren plea-  
sure, with the sparkling cup in her hand,  
glorious and confident, she has been yield-  
ing at their feet, too often stifle the dis-  
agreeable monitions of conscience and  
friends, with this sophistical and false con-  
solation, "I can quit when I choose." Alas!  
link by link, is the chain forging, which  
soon is to bind such unfortunate youths,  
and bid defiance to the noblest resolutions.

—Too true was the assertion of Lord Bacon,  
that all the crimes on the earth do not  
destroy so many of the human race, nor  
diminish so much property, as drunkenness.  
It expels reason—drains the memory—  
is the beggar's companion—and the true and  
only cause of the vast increase of crime in  
the world. There is certainly no charac-  
ter which appears so despicable as that of a  
drunkard; he displays every little spot  
in his soul in its utmost deformity. When  
once the youth becomes a devotee at the  
shrine of Bacchus, and fond of his libations,  
it is time for him to think. Let him not  
lull his conscience with the delusive idea  
of quitting when he chooses, but take a  
noble stand. From the cup, and shun the  
cemetery of morals and reputation with  
which our city unhappily abounds. Drunk-  
ness, that fell destroyer of mind and  
morals, has elicited the exhortation of the  
preacher—the pen of the moralist—the  
warm of the physician—the pleadings of the  
wife and children with tears in their eyes  
—the remonstrance of the parent and the  
warning of the grave—but all will not do.  
It has reached an awful and alarming height  
—it daily increases. It is known to re-  
quire an extraordinary and noble firmness  
of the heart to resist its blandishments and  
allurements: Is it then the temptation you  
are so easily to withstand and the habit you  
are to quit when you choose?—Ah! no—  
my dear young friends, hearken to my  
advice; when the seductive goblet is offered  
to your lips, think not you will once  
more sip the liquid poison because you  
can quit when you choose," but consider  
that cup may probably be the one that will

establish that habit with you which you  
will never be able thereafter to conquer,  
and dash the proffered cup with indignation  
to the ground.—*N. Y. Adl.*

"Youth is of no long duration, and in  
maturity age, when the enchantments of  
fancy shall cease, and phantoms of delight  
dance no more about us, we shall have no  
comforts but the esteem of wise men, and  
the means of doing good. Let us there-  
fore stop, whilst to stop is in our power.  
Let us live as men, who are sometimes to  
grow old, and to whom it will be the most  
dreadful of all evils, to extend their years  
by follies, and to be reminded of their  
former wantonness of health, only by  
the maladies which now beset them."

That the highest degree of reverence  
should be paid to youth, and that a young  
indecent should be suffered to offend their  
eyes, or ears, are precepts extolled by  
sense and virtue from an ancient writer,  
by no means eminent for chastity of  
thought. The same kind, though not the  
same degree of caution, is required in se-  
rious thing which is laid before them, to se-  
cure them from unjust prejudices, perverse  
opinions, and incongruous combination of  
images.

Youth is the time of enterprise and hope,  
having yet no occasion for comparing our  
force with any opposing power, we natu-  
rally form presumptions in her own favor,  
and imagine that obstructions and imped-  
iments will easily give way before us.

Literature of the two Jewish Missions.—  
South American, A. L. 1395.

Ortega and his companions many times in Guy-  
ana, illustrating among the savages. In one of these  
excursions the former was caught by a sudden flood  
of water, and was nearly drowned, and pre-  
sented the whole plan had the appearance of an  
unfounded tale. The missionary and the party of  
Neophytes who accompanied him were used to in-  
cursions of this kind, and thought to escape  
as heretofore. But, at mid-day, the water  
had the flood continued, and compelled them  
to take to the trees for safety. The storm increased,  
the rain continued, and the inundation ap-  
proached. The men and women, who were in the  
water had suffered, one of the large Ameri-  
can serpens approached the tree upon which the  
tegra and his companions had taken refuge, and  
one round one of the branches, began to ascend,  
while they fully expected to be devoured. They  
neither means of escape nor of defence; the branch  
by which he sought to lift himself, broke under his  
weight, and the monster swam off. But though  
they were thus delivered from the danger, the  
situation was truly dreadful: two days passed, and  
in the middle of the second night one of the Indians  
came swimming towards the tree, by the light of a  
light, and said, "I have been telling him that  
his companions were at the top of the tree, and  
that he had not yet been baptized entreated him to  
baptize them, and those who had received that  
baptism, and the baptism of the Holy Spirit. The  
Jew fastened his eyes to the branch by which  
he held, then let himself down into the water, and  
swam to perform these offices; he had scarcely  
reached them, when before five of these poor people  
dropt and sunk. Ortega, in the midst of the  
water had reached the neck of his canoe,  
when he had now to swim, and help him to  
gain a higher branch. The flood, however, now  
became so swollen, that the missionary and his  
thirty higher received a wound in his leg, which  
was never thoroughly healed during the two and  
twenty years that he survived this dreadful adven-  
ture.—*Bowley's History of Brazil.*

If ever you were dangerously ill, what  
fault or folly lay nearest upon your mind?  
Take care to root it out without delay and  
without mercy.

When, even in the heat of dispute, I  
yield to my antagonist, my victory over  
myself is more illustrious than over him  
he had yielded to me.

## NOTICE.

I S hereby given to the heirs of the estate of  
DAVID STOVER, late of Limerick, in the  
county of York, deceased, and all others concerned  
therewith, that I have been appointed executor  
—THAT ISRAEL BOODY, of the Court of Probate, within  
and for said county, an instrument purporting to be  
a true and correct copy of the will of said DAVID,  
and that the first Tuesday in October next, I shall  
to take the Probate thereof, at a Probate Court  
then to be held at Limerick in said county, when  
and where they may be present and show cause, if  
they have any, why the same should not be prob-  
ated, approved and allowed as the last will and tes-  
tament of said deceased.

Given under my hand at Alfred this fourth  
day of September, 1827, for my four Lord  
eighteen hundred and twenty-seven.

JONAS CLARK.

Sept. 13.

## LOST OR STOLEN.

A LARGE CALFSKIN POCKET-BOOK, con-  
taining eight dollars in money, six of which  
were one dollar bills; one of said bills was on Hal-  
lowell & Augusta Bank, and one on Eastport Bank,  
the others were Sixty, Portland, and other money;  
the book also contained a bill of exchange, signed by  
Sawyer for seventy three dollars and fifty cents,  
with an endorsement thereon of fifty dollars, the  
remainder being paid and a receipt given; also a  
note signed by the same person for five dollars, also a  
note signed Dennis Marr, for between nine and ten  
dollars; and other notes against various persons,  
to some considerable amount, as near as the sub-  
scriber can remember. Whoever will return said  
book, and also a full and true statement of the con-  
tents thereof, that he may recover the same, shall be  
generously rewarded.

EZRA EASTMAN.

Limerick, Sept. 5, 1827.

## CAUTION.

ALL persons are hereby cautioned against bar-  
tering or trusting my name, Polly Page, on my  
account, as I shall pay no bills or expenses of her  
signature, unless they are lawfully and unduly  
devised to me and her children.

JOSEPH PAGE.

Limerick, Sept. 20, 1827