

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

LIMERICK: FRIDAY, MARCH 7, 1828.

NO. 44.

TERMS OF THE SALE

* All communications should be directed either to JAMES BURGESS, Post-Master, North-Parsonfield, York County, Me. or to SAMUEL BURGESS, Lunenburg, Me.

✶ No papers discontinued, until all arrearages are paid.

THE PLEASURES OF RELIGION

Let us inquire whether we are possessed of religious wisdom, whether we have tasted the sweets of this divine food. If we have, Religion is to us a source of real pleasure; you now we prize it above all other dainties; we hunger and thirst after more; we are travelling in wisdom's ways with growing activity and delight; and we are using our influence in our social spheres to bring others to share with us in the divine entertainment.

How very great will be the final reward and happiness of the godly! If the pleasures of religion are so sweet, even in this state of imperfection and trial, what will they be in the state of perfection and retribution! In heaven the bliss of good men will be infinite, most excellent in kind, and boundless in duration. How little reason have the righteous, then, to envy the prosperity of the wicked; or to repine in affliction, or to indulge an ungracious, discontented, or unthankful temper.

Let me recommend this wisdom from above to you, my fathers, who are greiv'd with years, and heading to the tomb. You rely on the delights of sense, for the active sciences and amusements of life is rendered impaired and almost at an end. Oh, fly to the nobler pleasures and hopes of religion, as the only substitute for these fading joys. Make a reasonable retreat from the cares and gratifications of the world; and your last days be spent in preparation for religion; be diligent, to a growing preparation for heaven; and be careful to leave you aged, dying advice to your children and the rising age, in favor of the sweetness and excellence of religion.

* My son, eat thou honey, because it is good; and the honey comb, which is sweet to the taste; so shall the knowledge of wisdom

Let me next remind you, my brethren, that as yours is the very age of manly wisdom, it becomes you to shew your superior judgment by obeying the counsel of Solomon. Remember, among all your busy cares and pursuits, that 'the merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold.' If you acquire it, it will draw down the divine benediction on your worldly pursuits, and give a tenfold value to your other gains and enjoyments. But if you neglect it, you will leave your destitute of true satisfaction in this life, and give a keen edge to your poverty and misery.

As to you, children and youth, since every pulse, every sense calls loud for pleasure, let me entreat you to seek it in early religion. Now, my young friends, is the best time of life, if you sow to the spirit, you shall reap a proportionable harvest, either in a life of solid, serene satisfaction here, or at least, in rivers of immortal pleasure hereafter. Religion, far from diminishing, will improve all the charms and innocent delights of your sprightly age.

Finally, Let those who are destitute of this wisdom, earnestly seek it. "If any man lack wisdom, let him ask it of God, that giveth to all men liberally and without reproach; and it shall be given him. — Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." And it those, who have it, feel and exhibit the presence of it, manifest a noble contrast of sensual and vicious delights, a cheerful resignation, when stripped of earthly comforts, and look, and long, and ripen for that world, where their griefs and joys shall be mature and perfect. — *Thy pen.*

[From *Zeitschrift*.]

"Great peace have they which love Thy law:
and nothing shall offend them."

The truth of the above assertion is fully realized by every true, unfeigned believer, for *such* have their minds stayed on God, and are kept in *perfect peace*. Even in the midst of trials and temptations, all within is *calm and serene*; for they know in whom they have believed. Though *calumnies and many* are the scorns through which they may be called to pass, yet they have the God of Abraham to sustain them, *as a father and helper in trouble*. In the hour of trial to the Christian, when the storms of persecution and opposition beat heavily upon them, but, *even as* have on the wide armor of God, who walk not after the flesh, but after the Spirit, can endure hardness as *good soldiers*, and rejoice, that they are counted worthy to suffer for Him, who died to purchase their salvation; and if in the *word* they have tribulation, in God *they have peace*. The hour of temptation, is also an hour of trial; a time in which they must cast away their idols, but those who live by the Spirit in God continually, without stopping to reason with the adversary, say as did their Lord, *"get thee hence, Satan; and notwithstanding all his malicious arts and devices, to turn their steady feet aside, from the path which leads up to heaven, their peace is like a river, which they feel Christ formed within, the hope of glory, and can say Abba Father."* It is a time of trial, when called to leave the parting hand to *dearest loved ones*, as Emmanuel, in whose society they have enjoyed the *glorious communion* with whom they have mingled their joys and sorrows, and whose heavenly conversation has cheered their fainting minds, and encouraged them on their way to heaven; but those, who ardently love the law of God, are still *and bide in sweet submission to His will*. And blessed be the name of the Lord, nothing shall offend them, for they exert their energies on God and live as seeing Him that is invisible; *patient in tribulation*, and rejoicing in the hope of a glorious immortality. Not all the sufferings of a life nor the reproaches of a world shall offend them, when their seat is at the feet of Jesus, of whom they have learned, when reviled, to bless, when persecuted, to suffer, when defamed, to entreat.

How inexpressibly peaceful to such is the hour of meditation. Shut out from the busy world and dismissed from all its cares, they delight to meditate upon the goodness of the Lord, anticipate the happy future beyond the grave and hold communion with their God. How are they lost in wonder, love and praise, while they recount the mercies of the Lord. His

faithfulness toward them. How does it cause the flame of sacred love to rise in their souls; a love which is stronger than death, that hopeth, endureth, believeth and heareth all things, and which casts out all slavish fears— a love to which the world are stronger— They not only sur-
vey the past, but while they “can read their title clear to mansions in the skies,” look with an eye of faith into eternity and view that glorious company of white robed saints which they soon expect to join; they also behold the *conquering Son of God* preparing mansions for them, who has promised to come again and take them to Himself.

Subtly *such* have peace. How patiently they wait, "looking for that blessed hope, the glorious appearing of the great God and our Lord Jesus Christ." Under a sense of such goodness, and with such a hope, their souls are filled with humble love, they fall at the feet of the Lord of lords, and hold communion with their God. His presence makes their paradise; their joys are inexpressible and are known only to *such* whose God is the Lord and whose law they love. Who does not desire happiness like this? Who can rest satisfied with the form of godliness without the power? Who can carry about in their hearts the murderers of their blessed Lord? Yea, who can refrain from loving God with all their heart?

O Christians, ye that know the Lord,
Press on to holiness ;
Seek for the height, the length and depth,
And breadth of godliness.

In Christ a fulness you will find,
The love that casts out fear ;
And know, by blest experience,
You may be holy here. II. F

THE CERTAINTY OF DEATH.

"I, as appointed unto men once to die."

There are few doctrines of the Bible the truth of which has not been denied or doubted. We hear one doctrine called in question, because it is mysterious ; and another because it mortifies human pride. We say, on the authority of Christ himself, ye must be born again ; and ye say, ye must be born again, how can these things be ? We pronounce the heart to be deceitful above all things, and desperately wicked ; and we are straightway charged with a want of charity. But when we say, in the emphatic language of the text, *It is revealed unto me once to thee*—Our voice falls on the ear, like the loud, deep toned bell, which has just sounded over the grave of our dearest friend. No one is prepared to dispute the point—A yawning is heard, and for the moment, a strange, cold dread, like the chill of a summer storm, is felt in every mind. Moments so favorable to serious reflection are too valuable to be lost. May the blessings of God rest upon us while we endeavor to apply this truth to the conscience and the heart !

It is appointed unto men, once, to die. It is no easiness—no matter of doubt whether it will happen or not. It depends on no contingency. Do what we will, dust we are, and into dust we must return. Sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned. Do we need evidence that we are mortal,—where are our fathers, our brethren, our friends?—once mingled with us in social life, they walked with us by the way, and sat with us in the house of God? where are these so lately bound to us by the tenderest ties? where?—God hath changed their countenance, and sent them away; the places which have known them, know them know no more.

We have seen by their departure that they were mortal—they must die—they are even now dead. But is there not something within us, like desire to escape from the troublesome thought, that we, too, must die in like manner? O, shall we not on the morrow, wipe away our tears, and dismiss our serious thoughts and labors for the riches, and honor, and bubble of life, as if we were to live here forever? Far be it from me to recommend grief as the business of life! Far be it from me to encourage gloom and heaviness. But it is a truth, that we must die. Every one of us must leave our riches, if we possess them. We have heaped them up, but ah, who shall gather them? We must leave our favorite plans of business, our schemes of pleasure or of usefulness—leave them at once and forever.

Is it better, then, that we look at this truth seriously, and remember it constantly, and carry it about with us, and act under its influence every day,—or is it better to shut our eyes upon it and act as if it were false, or uncertain?

prays to be prepared for it, will not, in consequence of his thoughts and prayers, die any sooner. No. Death comes with as certain and as rapid strides, to him who heeds not his approach, or quakes with terror at the bare mention of his name.

Noah built an ark for the saving of his household; but this building did not accelerate the coming of the flood: the other inhabitants of the old world despised and disregarded the threatened danger; but their carelessness did not avert the calamity. God had seen the wickedness of man, that it was great on the earth, and that every imagination of the thoughts of his heart was only evil continually. He said unto Noah, *Thou shalt destroy them, because they have made themselves carnal and drunken with wine. Gather unto thee thy wife and thy sons, that thou mayest enter the ark, for I have seen thy righteousness, and given in marriage unto thee. And they that were not obedient to Noah, when the flood came and took them all away. Mark this expression,—and I will destroy them with thee,—and I will destroy thee with them.* Is it then not with us even as it was with them? Is not the sentence of death gone out against us? What is the difference between us and them? We have broken the law of God, as well as they; and though we do not expect to die as they did all at once, yet all, yes, every one of us, is individually, and every one of us, is dying. Did we not spend our far shorter years were spent in warning the old world, and building the ark. Nor is it a matter of much consequence, whether we die by the pestilence that walketh in darkness. It is enough for us to know that we must die. We do know it. Yet do we not pass on as if we knew it not? Ah, we do not like to retain it in our thoughts. We are conscious when a friend dies, that all the schemes and projects of this world are vain, and the prosecution of which he failed, perhaps, until the day when God took him away, are now to him profitless as the labors of the antediluvians to plant and build, when the flood came and swept away both them and their works.—*N. H. Repository.*

What emotions will be felt by every impenitent sinner in the awful day of judgment, when the mountains shall quake at the approach of the Judge, the hills melt, and the world, with all that in it, shall be one flame of fire. Oh, who can stand before the indignation of the Lord ! Who can abide the Sarceness of his anger ! With what agonies will they sigh for the return of the accepted time ! with what delightful ecstasy would their hearts have to fear of another opportunity of repentance proclaimed by their Judge ! But no day of grace remains for them—no voice of mercy will again announce the birth of a Saviour. The doors of heaven will be opened no more—the smiles of forgiving love will never dawn on the faces of those who have been so long in the gloom of sin. After season, and age roll on after age, the melancholy round of darkness and despondency and not a beam of hope glimmering through the cheerless void to revive the wearied and dying eye. All their sins, their unbelief, their impotence, will be set in order before them. With a comprehensive glance of thought, they will behold the vast picture of life drawn only in black, with no bright and luminous spots, no relief, no consolation.

Oh, that men would be wise, and consider these things," ere it is too late ! Behold, "now is the accepted time, and those who seek the Lord now shall find him."

RELIGIOUS CONVERSATION.

I will tell you a story which I have from very good hands, of two very eminent men, both for learning and piety, in the last age, or rather the beginning of the present: the one a great prelate, (indeed a primate,) and the other a churchman of great note. These two eminent men, as they often met together to consult the interest of learning and the affairs of the church, so when they had despatched that, they seldom parted from one another without such an encounter as this: "Come, good doctor," saith the bishop, "or now, talk a little about Jesus Christ;" "et on the other side, saith the doctor, "Come, my lord, let me hear your grace talk of the goodness of God with your wonted eloquence: let us warm one another's hearts with heaven, that the holy reverence and piety of this world may be better acquainted with the holy reverence and piety of our goal, with that delightful sense and feeling, that afforded matter of admiration to those of their friends or servants that happened to be present, or to overhear them. Here is now an example of holy conference, without a preface, and yet without exception; a precedent easy to imitate wherever there is a like spirit of piety. A few such men would put profaneness out of countenance, and turn

the tide of conversation.—Goodman's Winter Evening Conference.

Secret Resolutions found in Archbishop Tolson's desk after his death.

"Not to be angry with any body upon any occasion, because all anger is foolish; and a short fit of madness betrays into great indecencies; and whereas it is intended to hurt others, the edge of all turns upon ourselves. We always repent of it, and are at least made angry with ourselves by being angry at others."

"Not to be peevish and discontented. This argues littleness of mind."

"To use all gentleness towards all men, in meekness instructing those that oppose themselves."

"Whenever I see any error or infirmity in myself, instead of intending to mend it, to resolve upon it presently and effectually."

"To read this every morning before I go to prayer."

MORNING STAR.

LIMERICK.

FRIDAY, MARCH 7, 1828.

It is presumed that our papers have not been received so seasonably, within the last two weeks, as they generally have been. Notwithstanding our papers have been sent to the post-office, as seasonably as ever, yet for the two preceding weeks, they lay, not left this town till Monday after they were published. As faithful servants to our patrons, we have labored to ascertain the cause of this delay, and find that the contract by which the mail is carried through this town was so unadvisedly as to accommodate the contractor. He is obliged to carry the mail up and down through this place, twice a week, but the day on which the mail shall be carried are not specified. Of course during the second half travelling, the carrier has selected such days, as best accommodated himself. He still continues to go and come when he pleases, without any regard to set days. This circumstance renders it exceedingly difficult for us, and very perplexing. We have written to the Post-Master General on the subject; and we shall spare no pains to have this grievance immediately remedied, by having the arrangement so improved, that the mail shall be regularly carried, not only on set days, but that it shall arrive to and depart from this place at appointed hours.

QUESTIONS CONSIDERED.

[See No. 36, Vol. 1. of the Star.]

Question 3d. May a person be so far received into a church as to take a part in church labor, who has not been baptized?

This is rather a singular question, but it may be for the benefit of some of our readers to turn our attention to it. With the idea or practice of partially receiving a person into church membership we are not acquainted. We presume that a person either does or does not belong to a church. If a person does belong to a church he has a right to participate in all the labors of the church, according to the order of God's house. It may not be improper here to consider what constitutes church membership. According to our understanding of the order of the church of Christ, to be a member is a person must give satisfactory evidence to the church of having experienced a change of the spirit, (being from nature to grace,) and must be baptized by immersion in water. A person cannot, therefore, belong to a church who is not baptized. The question, then, to be considered, is, may a person who is not a member be active in church labor?

Suppose, for instance, that a person has experienced a new creation, and this person has an attachment to the church in the place where he resides, and that the church obtain a satisfactory evidence of this work of grace, and have fellowship with him as a Christian; yet, though a believer, does not submit to the ordinance of baptism, permit us further to suppose that this Christian, feels so united with the church, that he desires, and feels anxious for its prosperity, so much that he esteems it a privilege to participate in their labors, and desires to assist them in regulating their concerns.—For the consideration of such, if any such can be found, we will propose several important questions.—1st. If the order of the church, to whose assistance you are

disposed to lend your aid, be right, why not submit to that order? 2d. If it is the opinion of a church, to which you feel an attachment that its members should not only believe but that they also should be baptized, why not submit to that gospel ordinance, in so much as you are a believer, and it is the believer's duty as clearly manifested in the scriptures, and we believe would be manifested to you, if you would walk in the light, as Christ is in the light to be baptized, and be fully united with the church, and thus, like the apostle James, show your faith by your work in obedience.

3d. If the order of the church be wrong, (and certainly it would be wrong, if it required the members to be baptized, when this ordinance was not a duty,) why do you wish to assist an erroneous church, in the performance of erroneous acts?

We will frankly avow our opinion that if a person of the above description, when they feel a desire to render assistance to a church, in consequence of the attachment they feel to it, would carefully and prayerfully look into the word of God, they will either see the propriety of uniting with the church by submitting to the ordinance of baptism, or of relinquishing the idea of assisting a church in their labors, who require this of them. It will therefore be perceived that our answer to the question which is found at the head of these remarks, is in the negative.

ENOSBURGH QUARTERLY MEETING.

This Q. M. according to Eld. Hall's account was organized in October last. In the period of about four and a half years, it has increased from one to twelve churches, and from 5 to about 225 members. This Q. M. now appears to be in very regular order. They have already adopted one practice, which is worthy of imitation by all quarterly meetings which do not conduct in the same manner. We have allusion to the arrangements which they have made that supplies every church with preaching once in two weeks. We have long believed that the interests of Christianity would be greatly promoted, by an equal and regular supply of preaching for the destitute churches. We believe it is a duty incumbent on every Q. M. when they receive a new church into their union that is destitute of a ministerial gift, to supply that church with occasional preaching, and with a regular administration of the ordinances, (especially of the Lord's supper,) from one Q. M. to another, continually. While every effort is making to publish good news of glad tidings, and plant new churches, those already organized should not be neglected, but should be nurtured and built up in the most holy faith.

* It is commendable to reflect, that news of the quarterly meetings are in this practice, and that this course is fast gaining ground.

A short account of the rise and progress of the Free Will Baptist Convention in the south part of the State of Vermont and the province of Lower Canada.

In the month of March 1823, Eld. Charles Howes visited the town of Enosburgh and preached a few times, and his preaching attracted the attention of some. At this time the order was but little known, there being no church within forty miles. He then left the place, and in the month of July following returned, and his fame as a preacher began to spread, large congregations attended to hear the word, but no one was converted. About this time five persons came forward and united in church order and fellowship. Things remained in this situation till November, at which time a quarterly meeting was held at Enosburgh, and the power of the Lord was truly manifested, especially in a prayer meeting on a Sabbath evening, and truly I can say that it was the most powerful time, considering the number of people, that I ever beheld. From this meeting the work of the Lord spread in different directions, and among different denominations of Christian people. Soon after this a church was formed in Franklin, consisting of five members only, but soon increased to the number of 27. As the work was daily increasing, the devil began to awake out of his slumber to avenge the danger he was in of losing his subjects; nothing having happened in so long time before to disturb him, he awoke with vengeance, and came forth with all the horrid yells and frightful forms he was master of. But in this shape he was not so successful, as he was afterwards by shifting his position and transforming himself into an angel of light, and getting into

the little church which had increased to the number of 26, divisions and difficulties immediately followed, and seemingly the church must fall, but the wisdom of God guided her through and landed her in the harbor of peace. The work now spread rapidly, and the harvest was truly great, but the laborers few. We sent up our most fervent prayers to God that he would raise up and send forth laborers into the harvest, and we have no reason to believe that the Lord heard our prayers, and sent forth laborers. Eld. Barham and Br. Manson visited the town of Enosburgh in 1825, whose labors were profitable to us. Since then others have travelled into this section, whose labors have been blessed. The same year Br. A. Eubank, who was formerly a Methodist local preacher, now united with us, and is very useful in the ministry, and Eld. Nathaniel Evers, moved into the place, both of whose labors have been owned and blessed of God. The Lord is raising up young preachers, whose gifts and graces are promising, if they will live faithful in the word. Last year there were a number of temporary quarterly meetings held, which were very beneficial to the good cause. The number of churches is now 12, and the number of members about 225. The growth of the connexion in this region in four years from July last has been remarkably rapid; then there was only one church, now there is 12; then the number of members was only 5, now it is 225. This, we must say, is the Lord's doing, and it is marvellous in our eyes. Last October we had a quarterly meeting at Enosburgh, where several churches were organized into a quarterly meeting, under the appellation of Enosburgh Q. M., and more people attended than were ever present at any one meeting before in this quarter, and the interview was solemn and comforting to many. Since that time our churches have increased additions to their numbers. Last Saturday and Sunday we attended Q. M. meeting at Dunham, L. C. After public worship on Saturday, we proceeded to business. 1st. Received letters from the several churches, and find them in union and fellowship with the Elders' Conference was attended with peace and harmony. Arrangements were made so that all the churches may have preaching once in two weeks, and this has been attended to ever since the quarterly meeting was organized, and the practice has proved advantageous to the churches. Our meetings in the evening were much blessed in the comforting of the children of God, and the reclaiming of some backsliders. Sunday morning the meeting commenced at 10 o'clock. We spent the two hours in prayer and praise and speaking of the goodness of God, and many of the members of the church were wonderfully revived. I think it was the most joyful season we have ever experienced. Preaching commenced at half past ten o'clock. The house was crowded, and the people were solemn and attentive. We believe all the exercises were attended in the spirit, and hope to see the fruit of the meeting in the salvation of souls.

We were much rejoiced in having Br. Stevens and Farnsworth meet with us in Q. M. and to hear of the prosperity of the cause of God in the western country. Their coming to us, in some measure, was like the coming of Titus ananias, and we trust their labors will not be in vain to the people. Farewell.

PERLY HALL.

February 4, 1828.

Extract of a letter from Eld. John Foster to the editor, dated July 23, 1828.

Br. Burbank.—I think proper to inform you of one of the most important things that have transpired under my observation, since I last wrote to you, and if you think them worth a place in your paper, you are at liberty to insert the whole, or any part thereof.

On the 26th, 27th and 28th of January I was in Woodville in company with Dea. James Taylor. We found Eld. Fairchild well engaged in a glorious reformation. We attended a church meeting and three meetings of worship with good satisfaction to us, and perhaps to some others. The brethren and sisters, both old and young, are well engaged. This reformation is a deep one, and I firmly believe it will terminate in the eternal salvation of some, and I hope in a large part in the same. The 3d of Feb. a great assembly of the Farmington quarterly meeting, met Elders Hutchings and Williamson, together with the brethren and sisters that compose the church of Christ in Clinton, Kembeck county, to consult on the important subject of ordaining Br. Dudley Blake to the work of the magistracy, after deliberation the counsel agreed that they thought it would be for the glory of God and his cause to ordain him, which was performed on the 3d inst. In the forenoon I preached to an extensive congregation, though my lungs were very weak from Mark 9:23 and 18th inst. The assembly was solemnly affected. In the afternoon Eld. Hutchings delivered a very animating and powerful discourse from 2d Timothy 1:2; this was a season that will be long remembered. We then repaired to a stage erected out at the door so that all might have an opportunity to wit-

ness the performance of the ordinance, which was as follows: After sitting in silence a few moments in fasting, we knelt down, and Eld. Stephen Williamson expressed prayer with much spirit and fervor, and which was very applicable to the interesting occasion. The charge was given by Eld. Hutchings; and the right-hand of fellowship by myself. It was a solemn season, and the evening I attended a meeting at Bloomfield, in the county of Somerset, in company with Eld. Williamson and Dea. Holbrook. Notwithstanding the low state of my health, I felt the work of the Lord in me. I preached to a very large concourse of people, for an evening meeting, and had a solemn time. I hope that good will come to that people. On the 4th, I returned home. The Q. M. counsel met the 2d church of Christ in Wilton on the 9th inst. to consult the expediency of gathering another church in the southern part of this town, and Jay, and likewise the work of setting apart Br. Thomas Libby to the work of the ministry. At this meeting the church received a very affecting letter from a company of brethren situated at a place known by the name of Moors Hill in Livermore. They expressed in the epistle their wish for our help and build. As there was a number of brethren present from other churches, agreed to send them Elders Locke, Hutchings and Foster, deacons Dakin and Taylor, and brethren Charles Morse and Thomas Libby, by counsel with the meeting next, and agreed to visit with the south part of this church on Tuesday next. Agreed to ordain Br. Libby to-morrow if the Lord will; at the meeting-house in Wilton; which was performed as follows: Eld. Locke preached from Isaiah xlii. 7, 8. In the afternoon Eld. Hutchings preached from 1st Cor. ix. 16. Eld. Hutchings made the ordaining prayer. Eld. Foster gave the charge; and Eld. Locke the right-hand of fellowship. We hope that this also will terminate for the glory of God. On the 11th, the committee met the brethren with counsel in a hall of a deliberative and plain statement of the faith, order and practice of the people, exhibited by Eld. Hutchings, found Dea. Thimier Fernington and seven others wished to be gathered into a church, in the faith, order and practice of this people, there is a number more in fellowship with them, but could not be present at this time. This company here came out from the Baptist church on account of a difference in their sentiments, but their moral character and experience is good. They were gathered into a church in ball of the quarterly meeting (if they can do our doing) I gave them the right-hand of fellowship as sister church. Eld. Hutchings preached to a public assembly in the evening from these words, "For not little flock for it is your Father's good pleasure to give you the Kingdom." Glory to God for this interview. 12th inst. met the brethren in the south part of the 2d church of Christ in Wilton, and found fifteen who thought the time had arrived for the church to be organized as a church. Eld. Hutchings gave them the right-hand of fellowship as a sister church. It is expected that more will join the church soon, that could not be present at this time. When I moved into this town eight years ago, I believe there were but two males and perhaps three or four females, who were of the Free Will Baptist faith. On the 16th, the Q. M. counsel met the church at Wood. This council consisted of brethren C. Morse, R. Elliott, Eld. Hutchings and myself. Agreeably to the request of the church, we agreed to set apart Br. Dudley Blake to the work of the ministry, which was called upon which was performed on the 17th inst., in the following manner: Eld. Hutchings addressed the assembly from John iii. 35. In the afternoon I tried to preach from Rev. ii. 1. Ordaining prayer by Eld. Hutchings; charge by myself; right-hand of fellowship by Eld. Hutchings. I think there is a prospect of a revival in Wood. JOHN FORSTER.

STATE OF RELIGION IN HOLLAND.

The following representation of the state of religion in Holland, is taken from a Leyden paper of the 24th of October last.

In Holland, the equality and good fellowship existing between the different religious sects are the equally delightful circumstance. No religious test is there applied to the candidate for office, and no inquiry made further than as to his aptitude for the post which he seeks to fill. As no one religious body is particularly elevated, so no one is particularly degraded; and there is a universal interchange of mutual respect. The pay of all the ministers of the different persuasions is equally provided for by the government, which makes no distinction between the almost Quaker like Mennonites, and the gaudy Roman Catholic—between the Calvinists, who are many, and the Remonstrants, who are few. The Remonstrants, who are for the most part, an unconcerned thing for (as it is called) Representatives in the Chambers; and at Amsterdam, there have been for a long time Jews among the local Senators. In Flanders, all the Protestant sects are identified in one, which is called the Protestant Church; but the number of Protestants, as compared with the Catholics, is very inconsiderable.

GENERAL INTELLIGENCE.

LATEST FROM EUROPE.

London, Sunday Evening Jan. 6.—The allegation in some of the foreign journals of a large body of Austrian troops having concentrated on the frontiers of the prin-

DOMESTIC.

NORRIDGEWOCK, Feb. 20

Resolved, That we are of one heart and one mind on this subject, and will use our best exertions to prevent the violation of the Lord's day on the Erie canal.

Resolved, That we will give our business and patronage to such lines of boats as do not travel on the Holy Sabbath.

WEEKLY ALMANAC.—MARCH, 1829.

Day	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
7	Fr	6	19	6	mon	3	21
8	Sa	6	17	6	0	6	15
9	Su	6	16	6	1	8	13
10	Mo	6	14	6	2	6	10
11	Tu	6	13	6	2	5	7
12	We	6	11	6	3	4	5
13	Th	6	10	6	4	2	3

MARRIED,

DIED.

PROBATE NOTICE

WM. CUTTER ALLEN, Rec.

LÖST.

Winfield, March 7.

TAKE NOTICE

SAMUEL X RO

NOTICE.

NOTICE.

March 7.

NOTICE.

Brookfield, March 7. - ...

TAKE NOTICE

JEDEDIAH X BLAKE

1, Feb. 22,

Americk, Feb. 21, 1828.

FOR SALE.

CASH paid for RAGS at this office.

