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MORNING STAR.

From the Imperial Magazine.

ON THE PERNICIOUS INFLUENCE OF INCONSISTENCIES IN THE CONDUCT OF CHRISTIANS.

A Christian is a man endowed with the spirit of Christ and who imitates the example of Christ. His heart is under the influence of Divine grace, and his actions bear the marks of a renewed nature. He is under every possible obligation to adorn the gospel of God, by the holiness of his life and the purity of his conversation. But, it has often happened, that the inconsistencies of professors have sunk religion into the dust, and caused the sneer of the infidel and the laugh of the profane, who are always waiting to exclaim, "Aha, so would we have it."

In proportion to the elevated rank of an inconsistent professor, so will be the mischief he creates. A private Christian whose conduct gives "the lie to his creed," does an incalculable injury to the cause of religion;—but a minister, who preaches the truth, and does not live the truth, is a sort of moral volcano, standing in the midst of his hearers, belching forth torrents of noise and of venial lava, which obstruct many in their way to the cross, and retard many in their advancement in the ways of salvation. The evils he thus effects, will probably never be counterbalanced by his future usefulness. It was formerly said, in reference to a certain preacher, "when he is in the pulpit, he should never be allowed to come out, because he instructs so well; and when he is out, he should never be permitted to re-enter, because he lives so badly."

—a part of this may be applied to some ministers of the present day. Without entering into a minute or systematic exposure of the subject in hand, I merely give a few hints and general remarks.

An unnecessary association with carnal company, is not the least inconsistency of professing Christians. We are sometimes forced to be with the ungodly, yet we ought not to be happy with them; but there are professors, and men bearing the name and office of ministers, who choose such for their companions: this induces a want of spirituality, and is inseparably connected with a habit of frivolity and love of the world; it creates a want of decorum of character, and produces a base temporizing and a vacillating spirit, to accommodate the church of God, and the principles and maxims of the world. It is our duty to be civil and obliging to all, but not to be familiar and friendly with all. If ministers and professors were to reprove the vices of their sinful associates, to warn them of their danger, and to introduce religious and spiritual conversation, their company would not be often courted. But it has often happened, that ministers and professors so forget the dignity of their character, and the holiness of their calling, as to disregard the injunctions of the Bible in reference to this point, and thus they give a tacit countenance to all the profanity of their wicked friends. This becomes worse when the ungodly are made confidants, and still worse when they are made advisers in the management of spiritual concerns. St. Bernard has well said in reference to this subject, "not a word of the scriptures; nothing of salvation; but, trifles, toys, and laughter, and words as light as the wind, eat up the time." Christians should imitate the conduct of the disciples in the journey to Emmaus, and conversation respecting a crucified Redeemer would cause our hearts to burn with holy love, and would produce greater enjoyments of religion, and more intimate communion with our God.

Consciousness, is an inconsistency not altogether unknown. Many a Christian who would shudder at the commission of open profanity, is quite contented to have his

heart deaf to the calls of humanity, and hardened by the cursed influence of avarice. His prayers are always ready, but his purse is ever closed. He is a stranger to the "luxury of doing good." What can the world think of a Christian who is covetous as Demas? And what does he himself declare respecting him? It excludes him from heaven, and ranks him with the vilest idolaters. It is covetousness, like the grave, which never says, "It is enough;"—It is like Solomon's leech, always crying "Give, give." Many feel more anxiety at the loss of a few pounds, than at the loss of the favor of their God. The more the covetous man has, the more he wants. Solomon wisely compares riches to "things which are not,"—they are only a shadow; religion is a substance.

Violence of Temper, is another evil, chargeable on professors. Does this correspond with the meekness of the Christian character? Does it agree with the conduct of Christ? They do not hear the scoffing world exclaim, "where is your gentleness?" Violent tempers produce violent actions. A headstrong disposition and an unrestrained spirit have been the curse and bane of many a Christian society. A man endowed with such a temper is the last person who ought to govern others, because he cannot govern himself. In his family, he is a domestic tyrant; in the world, he is a turbulent oppressor; and in the church, he is an ecclesiastical despot, "lording it over God's heritage." But, if religion does nothing for the temper, it does very little for the soul.

Detraction, is also found amongst Christians. Those who are not guilty of evil-speaking and backbiting, often do more injury by base insinuations, than they would by specific accusations and open charges. Connected with this, is a spirit of envy, which will pass by a thousand moral beauties, to expose a single blot. "Cursed is he that smiteth his neighbor secretly." Detraction is generally accompanied with dissimulation, and I know not what can be more awful, than the habit, not only of speaking lies, but of manufacturing of them: "Oh, my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." These evils often proceed from idleness; if these persons were more active in the world and in the church, they would find no time for detraction;—but many Christian congregations are infested with drones.

Hard of Love, is a gross inconsistency. Some professors will read a Christian community, and destroy every particle of affection, rather than abandon a preconceived opinion, or relinquish a favorite maxim. "These things ought not so to be." We are brethren, and should act as brethren. Our great Exemplar not only preached love in His sermons, and petitioned for it in His prayers, but He practised it in His life:—I would say to every Christian, "Go, and do thou likewise."

There are many other inconsistencies, which I merely mention, such as, light thoughts of the sanctity of the Sabbath-day, absence of family discipline, bad example to servants, neglect of justice as to children and domestics, an undue severity and moroseness of temper, ingratitude for mercies, murmurs under adverse circumstances, pride and conformity to the world, and want of family prayer:—these are not imaginary evils—would to God they were! They are too true, and too frequent: "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

By these inconsistencies the Holy Spirit is grieved, and a disgrace is entailed on our holy religion. "We should never forget that the world is, in a certain sense, omniscient in reference to our faults. We are "lights on a hill," and we ought not only to be concerned to shine with steadiness, but with brilliancy. We should not only live above sin, but above the suspicion of it; not only flee from evil, but avoid the very appearance of it. The glory of God, and the advancement of vital godliness, are inseparably connected with the consistency of our conduct. The taunt has often been heard, "that do ye more than others?"—More is expected of us, more is required. We naturally expect more splendor from the shining of the sun, than from the burning of a candle, and more water from the bursting of a cloud, than from the emptying of a cistern; so, more holiness and piety are expected from the Christian than from the man of the world, and if he does no more than others, it is a presumptive proof that he is no more than others.

These inconsistencies produce fearful evils in reference to the young inquirer: he sees those who ought to be his spiritual

at guides showing him the worst examples, and he beholds those whose lives ought to be practical comments on the Bible, trampling its holy precepts under their feet; perhaps buoyed up by a presumptuous hope "Christ has done all," and that "they are complete in him." Away with such a libel on Christianity. Call it not religion—call it the vile blasphemy of antinomian licentiousness. The eagerness of the young convert is not easily checked, and the faith of the genuine believer damped, but religion itself is made the scoff of the profane, and the jest of the alchouse. A sanctimonious appearance, and a canting conversation, will not counterbalance errors in practice: it is not what a man professes, but how he lives, that must decide the reality of his religion. Good works are the only evidence we can offer to the world. Carnal men always decide upon the goodness of religion by the conduct, or rather by the misconduct of its professors, instead of judging from the principles of the system itself, although they do not reason in the same manner in reference to other concerns. A holy life is the best and most convincing argument for Christianity, and I know not what right those have to imagine that they are Christians, who cannot give this evidence; when our Saviour himself has erected the immutable and universal standard, "By their fruits ye shall know them."—*Spirit of the Foreign Theological Journals and Reviews: Philadelphia.*

"Seek ye first the kingdom of God, and its righteousness, and all these things shall be added unto you."

Were we possessed of all the riches of the earth, did we seek first, and with all our might, the world and its honors and pleasures; we could, in reality, have nothing but food and raiment, of all our abundance. And this the poorer class have in common with the rich. Seek first of all, the world; rise early, and sit late; strain every nerve to obtain riches; give your mind no rest, but be ever planning and contriving how to thrive; and after all you may die a poor man, having seen no good, and having done no evil. Fill your cup of evil to the overflowing, and you will lift up your eyes in the regions of woe, where riches and honors are empty sounds; and curse your folly to all ages, for disregarding the command, to "seek first the kingdom of God and its righteousness."—The man, who seeks first the world, is subject to unceasing anxiety, lest something, some unforeseen accident should deprive him of his property. He finds no rest; but vainly imagines he shall, by wealth. Should he become ever so rich, still happiness is as far from him as at his first, and real comforts than a man with half his property; and the stings of conscience, and the gloomy forebodings of wrath, fill him with anguish amid all his pomp and splendor. In reality, he can enjoy nothing of all, but food and raiment, while his heart is set upon the world. But the man who seeks first the kingdom of God, has the promise of all this, by the way, and eternal life last. He can have as many real joys in his heart, as he views all his mercies as the gifts of God; and enjoys his favor with them; and triumphs in the hope that he shall soon enter into that rest, which God has prepared for those who love and obey him. Those who seek first the kingdom of God are influenced in all that they do with a desire to glorify God, and build up his cause in the world. If they have property, it is not hoarded up to rust and rot, but is distributed with cheerfulness, in building up the kingdom of Christ. All they do, is done with a desire to glorify God. They are united to Christ as the wife to her husband; and they have but one interest; and in the prosperity of Christ's kingdom the Christian rejoices. He rejoices now in the display of that glory which he shall soon partake of in its full blaze and which will be his theme for ever. He is sure of the prize at which he aims, for God is engaged in the same cause, and none can frustrate the purposes of the Most High. If he meets with trials, he has the assurance that they will soon pass, and that they will work for his good. With this assurance, he can not only bear them with patience, but rejoice under them. Surely then, godliness is greatly gained; for it hath the promise of all needful blessings in this life, and of rest eternal beyond the grave.

Now, ye grovelling worldlings, what think ye of this? Is not the advantage all on the side of those who "seek first the kingdom of God and its righteousness," even you yourselves being judges? Say not, if you obey this command, that you shall live and die in poverty. This you

may not be able to avoid with all your care. And at best can enjoy nothing more than food and raiment; and this you are promised in case you obey the command. And more than this; if you obey you are promised salvation; but if you disobey, you will sink down to regions of despair. Come now, and prove Christ, and see if he will not be unto you even better than his promise.—Say not you shall be scorned. You may be ridiculed if you disobey; as you will assuredly soon. Wink excuse then can you make why you should not submit to Him without delay? What excuse will you render at the day of judgment? Is Christ a hard master? If you will believe this; go and serve sin and Satan with all your might: slight all the offers of mercy, and do all you can to build up the kingdom of darkness, and you shall find that the way and end of transgressors is hard.—*Chr. Mirror.* CAIUS.

From the Christian Advocate and Journal.

It was on a beautiful summer's morning, as I was passing through the town of B—, that I called to visit two aged persons who were rapidly descending the declivity of ripier years. The beautiful situation of their neat little cottage, surrounded with a pleasant green and a few shady trees, at once attracted my attention. No sooner had I arrived than I was welcomed with Christian affection as a minister of Jesus. The neatness of their apparel, their furniture, and every thing around them, as well as their manner of receiving me, taught me that my blessed Master was no stranger there. After a few moments' conversation on the transient nature of all the flattering charms of the world I cast my eyes around the room, and readily discovered, fixed in a prominent place, the following family rules, with the appropriate passages annexed to each rule.

1. We have no time given us to throw away, but to improve for eternity; therefore we can join in no conversation that is unprofitable, but in that only which is good to the use of edifying, ministering to the souls of the hearers; Eph. iv. 29; v. 16; Col. iii. 5; 1 Pet. i. 15.

2. We have nothing to say to the trifling news of the town, and of the business of others, for we desire the things pertaining to the kingdom of God; 1 Thes. iv. 11; Mat. vi. 33.

3. Neither have we any thing to say to the misconduct of others. Let not, therefore, the faults of any absent person be mentioned, unless absolute necessity requires it; and then let it be done with the greatest tenderness, without dwelling upon the fault. May God deliver us from a censorious spirit, which is contrary to the spirit of Christ; Eph. iv. 31; James. iv. 11, 12; Psa. ci. 5; v. 1, 3; Rom. xiv. 4.

4. We offer the right hand of fellowship to every one that cometh in the name of the Lord. But we receive no one to doubted disputations; but whosoever cometh in the name of the Lord, the same is our brother, sister, and mother; Mat. xii. 50; xxi. 9; Gal. ii. 9; Eph. iv. 24; Rom. xiv. 1; 1 John iv. 8, 16.

5. We neither receive nor pay visits on the Lord's day; for we and our house desire, on that day in particular, to serve the Lord; Ex. x. 8; Josh. xiv. 15.

6. We do earnestly desire any one to reprove us, when we desist from any one of these rules. So shall we be as guardian angels to each other; Prov. ix. 23; xiii. 18; v. 25; xvii. 10; xxxix. 15.

Only let your conversation be as becometh the gospel of Christ; Phil. i. 21.

What manner of persons ought we to be in all holy conversation and godliness; 2 Pet. iii. 11.

Let your speech be always seasoned with grace; Col. iv. 6. H.

ADVICE TO YOUNG CHRISTIANS.

The duty of secret prayer cannot be too strongly urged upon the Christian. Indeed it is impossible for any one who lives in entire reliance on the duty to be a true disciple of Jesus. It is necessary that the soul should be daily renewed and strengthened by divine grace, to enable it to withstand the temptations and allurements of this enticing world. And nothing tends so much to strengthen it as frequent and secret communion with God. By this the mind is alienated from the world—by this the fervor of a first love is kept alive in the heart—by this the thoughts are removed from the vain and frivolous trifles of this world, and fixed on heavenly and eternal things—by this we obtain a foretaste of those joys which we found in the presence of God.

Are you desponding? Do your sins lie as a heavy burden upon your heart? Seek your Saviour; spread all your fears and anxieties before him; make confession of your sins before him.—He will comfort you—he will cause his spirit to shine into

your mind, and to dispel all the darkness which reigneth there. Many a christian has gone into his closet laboring with doubts and fears, who, after a communion with his Redeemer, has felt a calm, unspeakable joy diffused through his mind, and come out rejoicing in the hope of finding mercy and forgiveness by the mercy of God. Is your heart filled with joy? Have you such an overbearing sense of the love of God that you cannot restrain your feelings of gratitude? Where can you pour out your praises but in the privacy of your closet? There, in the presence of God alone, you may give utterance to the sentiments of your heart.—*M. Dep. Her.*

LIMERICK: WEDNESDAY, MAY 14, 1828.

The next Annual Conference of the Free-Will Baptist Connexion is appointed to be holden in Sandwich, N. H., to commence on Thursday following the first Saturday in October next, the ninth day of the month.

It will be recollected that at the Annual Conference last year, it was recommended that the next conference at the time above stated; and, if necessary, be continued, with proper intermissions, until Saturday, 12 o'clock at noon, and that at one of the clock in the afternoon of that day, a meeting of public worship be commenced, and continued on the following Sabbath; and that if at the time and place it should be considered expedient, appropriate seasons for preaching and public worship be set apart, during the sitting of the Conference, and notice thereof from day to day, or from evening to evening, be given accordingly.

The Parsonsfield Q. M. will be holden at the Ossipee Hill meeting-house, Waterborough, commencing on Wednesday next.

THE EPISTLES OF ST. PAUL.

With respect to the epistles of St. Paul, it does not appear that they are arranged in the same order in which they were written. Ancient commentators generally agree that the epistle to the Romans was not the first which was written by him; both of his epistles to the Thessalonians, those to the Corinthians, the epistle to the Gallatians, the first to Timothy, and that to Titus, all having been previously written.

St. Paul's epistle to the Romans appears to have been written when he was travelling through Greece, undoubtedly from Corinth, after he had completed his tour in Macedonia, about A. D. 60. By a reference to several passages, the foregoing remarks will appear to be correct; Acts 20: 1-3. The salutation from Gaius, the apostle's host, and from Erastus, chamberlain of the city, Rom. 16: 23, assist to prove that this epistle was written from Corinth. From 1 Cor. 1: 14 it appears that Gaius lived there; so did Erastus, 2 Tim. 4: 20. Besides, Phoebe, a deaconess of the church at Cenchrea, the eastern part of Corinth, having been the bearer of this letter. From all these testimonies and circumstances it is evident that Corinth was the place from which the epistle to the Romans was written.

The principal design of the apostle in this epistle, it seems, was to show 1, that neither the Gentiles, by the law of nature, nor the Jews by the law of Moses, could obtain justification before God; and consequently it was necessary for them to seek it from the free mercy of God by faith in Christ. 2. That God has a sovereign right to show mercy on what terms he pleases, and to withhold it from all those who reject his offered grace. The apostle labors to fix in those to whom his epistle is addressed a deep sense of the excellency of the gospel, and to engage them to act conformably to it. He declares himself not to be ashamed of the gospel of Christ, and was ready openly to declare it at Rome, seeing it was the powerful instrument of salvation, both to Jews and Gentiles, by means of faith; Rom. 1: 14-17.

The first epistle to the Corinthians. Corinth was a celebrated city of Greece. For some time it was the most illustrious of all the Greek cities, and the capital of Achaia. It appears to have been founded 514 years before the christian era, by Sisyphus, the son of Eolus, and grandfa-

ther of Ulysses. It was situated on the south part of the isthmus which connected northern and southern Greece; and which now joins the Morea to the Continent.

There never has been any dispute among commentators with regard to the place where this epistle was written. The position that is made ch. 16: 8 of the apostle's determination to tarry at Ephesus until the Pentecost, and the salutation of the churches of Asia, show that this letter was written at that place, during his second abode in the city, of which we have an account in Acts 19: 1-41. The postscript to this epistle which represents that it was written from Philippi, must of course, as Mr. Benson indicates, be spurious. From all the circumstances that can be collected in the case it appears very rational to conclude that this epistle was written about A. D. 57.

With respect to the design of this first epistle to the Corinthians, it appears that it was intended partly to correct some gross errors and abuses among the believers at Corinth, and partly to answer certain queries which they had proposed to the writer. A historical acquaintance with the situation of the people of Corinth will enable the reader to account for the manner in which the apostle labors upon various subjects which he embraces in his first epistle unto them.

Second epistle to the Corinthians.—It appears that soon after the apostle wrote his first epistle to the Corinthians, he left the city of Ephesus and went to Troas, in expectation of meeting Titus there on his return from Corinth, and receiving from him an account of the Corinthian church. But not meeting Titus at that place as he expected, the apostle went to Macedonia, where Titus came to him, and gave him the satisfactory account of the state of affairs in the church at Corinth, and of the effect produced by his first epistle on the minds of the Corinthians. The second epistle was written from some place in Macedonia, probably within a year after the first was written.

The intention of the second letter, it seems, was more fully to illustrate and support the same principal subjects that were embraced in the first, according to the further information which Titus had given of the situation of that church, and the disposition of its members. There are however several interesting subjects noticed in the second epistle, which were not introduced in the first.—The account which the apostle gives of his labors and services in preaching in several places.—The comparison which he draws between the Mosaic and Christian dispensations, and his illustration of the more excellent glory of the latter.—The caution he gives believers against associating with unbelievers.—The manner in which he justifies himself and his apostleship from the injurious insinuations and accusations of false teachers.

Two especial reasons seem to have urged the apostle to write the second epistle so soon after he had written the first. 1st. The case of the incestuous person that lay under censure, whom, being truly penitent, it was desirable immediately to restore to the fellowship of the church. In the second chapter he gives directions concerning the subject, and afterward in the seventh, declares the satisfaction which he felt upon the information he had received of their conduct in that affair. 2d. At the close of his first epistle, he had proposed their making a contribution for the relief of the poor saints in Judea; and, as it appears, they had delayed this business, and the apostle judging that it should be accomplished as soon as possible, he thought proper to write immediately to them on the subject, urging them to be liberal, after the example of the churches in Macedonia. It should be observed the whole connexion of this letter is historical, other things being introduced, seemingly, by way of digression; and in every part of it, the apostle beautifully displays the most tender affection towards the Corinthians, who had been greatly moved by the seasonable severity of his former address; and directs, encourages, and comforts them with various admonitions and considerations."

(To be continued.)

Br. William L. Carlton informs by a letter dated April 25, that the work of the Lord is spreading like a consuming fire in Miss. He gives, at considerable length, an interesting account of a meeting which was recently held in that place; in the course of which nine, after praying for mercy during a short season, were hopelessly freed from sin, and brought to rejoice in God their Saviour. This blessed work, which has been so gloriously begun, according to his account, seems to be progressing in a wonderful manner.

Br. Asa Day, of Washington, Me. is informed that such arrangements have been recently made, that papers directed to that town will hereafter arrive, it is believed, with more regularity than they have heretofore done.

For the Star.

EDGECOMB QUARTERLY MEETING.

This meeting was held in Woolwich on Saturday, April 19th, 1828. After singing and praying to Him who hath all power in the heavens above and in the earth beneath, we organized the meeting by appointing Eld. John Linnon to preside. Letters from several of the churches were received. One from the second church in Wiscasset informed us that the Lord had been pleased to visit that place in much mercy; there, wanderers have been reclaimed and sinners converted to the Lord, which has caused the children of God in many places to rejoice and be exceedingly glad. 4 have been added to that church since the last Q. M., and many to other churches. They also inform us that they need help. The first church in Wiscasset is in a flourishing condition. In Edgcomb the brethren are cast down, and need assistance. The brethren in Woolwich are well engaged; one has been added by baptism since the last Q. M. The brethren of Whitefield church request help. Two have been added to Westport church since the last Q. M., and love abounds among the members. From Parker's Island we learn that there are signs of a day of refreshing from the presence of the Lord in the church in that place. No information was received from Bristol nor from Back river churches.

Appointed Eld. Smith Fairfield and Eld. John Linnon as a committee to visit the church in Edgcomb.

Agreed to hold the next quarterly meeting at Westport on the first Saturday of July next.

The Elders' Conference was held in the afternoon of the same day. A request was made that Br. Samuel Albee be licensed to preach, which was referred to the next Q. M. Appointed Elders John M. Bailey, Barnabas Idege and Br. James Bailey as a committee to visit the church in Bristol. Eld. John Linnon was appointed to visit Whitefield church.

De M. L. Rollins of Chesterville, and Eld. John Linnon preached to the general satisfaction of the hearers. A number of powerful exhortations were delivered, particularly one from Eld. Smith Fairfield. One found deliverance from sin in the meeting, and went home rejoicing. The Lord has been gracious to his people in Woolwich, for which they are bound to praise Him.

SAMUEL GOULD, Clerk of the Q. M.

For the Star.

MONTVILLE, April 15, 1828.

Br. Burbank,

With pleasure I would say a few words of the Lord's marvellous doings in Belfast and Waldo. The reformation still continues, and it is a very refreshing season from the presence of the Lord. The committee appointed by the Q. M. to visit the newly gathered church, and to set things in order, attended to that duty on Saturday and Sunday, 29th and 30th of March, and set apart, by ordination, Br. Ebenezer Allen, to the work of the ministry. A very affecting and suitable discourse was delivered by Eld. David Sweet; prayer at the laying on of hands by Eld. Thomas Park; charge by Eld. John True; right hand of fellowship by Eld. Joseph Gowin. After attending to the ordinance of baptism in the above church, I returned by way of Warren, where the Lord has poured out of his spirit in a wonderful manner, and baptized 4-69 have joined the C. Baptist church, and about 46 the Congregational church. After this I proceeded to Hope with Br. Higgins, and attended to the removing of some difficulties out of the church. The Lord has appeared again in mercy and is reviving his work in that place. One has found peace, and a number are mourning the Saviour's love to know.

JOSEPH GOWIN.

DOVER, N. H. April 22, 1828.

Br. Buzzell.—Since your visit to this town, the work of the Lord, which then appeared on the rise, has been gradually increasing; within a short time past it has spread more rapidly. In a place like this it is difficult to ascertain the number converted. We trust that more than twenty have been subjects of converting

grace. The attention to religion in the town is greater than I have seen it since the commencement of my labors here, in Nov. 1827. On the first Sabbath in the present month I baptized five. A very large concourse of people witnessed the ordinance with that solemnity which it is calculated to inspire. Our meetings are crowded with attentive hearers. We have no house at present that will contain the people that wish to attend our meetings. It is not uncommon that many are obliged to go away for want of room. We hope that the time is not far distant, when our brethren in this place will enjoy better accommodations. On the 3d Sabbath in April I baptized two, and it is expected that more will go forward soon. May the Lord increase his work in this and every place, until all nations shall join and call the Redeemer blessed.

Yours in the fellowship of the gospel of Jesus Christ. ANDREW T. FOSS.

Reviews of Religion.—We have till now avoided saying any thing respecting the revival in this city, lest we should raise expectations that might be disappointed. But we rejoice to state that there has been a work of grace in the midst of us, to surpass the former meetings of the Conference in this city. The work is deep and silent, but not the less real. Like the wind that bloweth where it listeth, we hear the sound thereof; and are refreshed by its breezes, and feel its life giving power, although "we cannot tell whence it cometh or whither it goeth." It was stated to the Conference by the delegation from the Church of the United Society, that they numbered 75 hopeful conversions connected with that society in the city. There is as many as 50 in the villages in this town—a few in Yale College; a number have been added to the Baptist church; to which if we add those connected with the 1st and 3rd societies, the number will not fall much short of 200. Some have been added the present week, and we hope and pray that this is but the beginning.

The revival in Milford still continues. Two hundred are indulging the hope that they have been called out of nature's darkness.—Fifty or sixty attend the sabbath meetings. In North Milford a powerful work has been progressing ever since the meeting of the conference in that place, 4 or 5 weeks since. In Bethany, 81 were reported as indulging a hope.—In Prospect, from 50 to 60—Woolcott 12 to 15—Salem, about 40—Waterbury, 50 to 60—Haddam, between 300 and 400 in the town. These are some of the most recent.

And what is all this to the thoughtless multitude? "Beware therefore, lest that come upon you, which is spoken of in the prophets; namely, a day of wrath, and wonder and perils; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

New Haven Rd. Ind.

"A French Canadian Roman Catholic Settlement," near Ogdensburg, St. Lawrence Co.—We received from an unknown correspondent, a short time since, an account of the establishment of a regular prayer meeting on a Sabbath evening at this place, which had resulted in a few interesting cases of conversion. The inhabitants were represented as very poor and illiterate, and the conversions as being of a very striking character. As we never allow ourselves to publish anonymous accounts of such matters, we of course laid aside the communication. A letter from a friend in another quarter, however, has come to hand, which confirms the statement above alluded to, and shows that the efforts of a solitary layman have been chiefly instrumental in the work. Among the converts is an aged Indian woman, whose appearance is wonderful though she cannot even read. Considering the place, the character of the inhabitants, their prejudices, &c. the work is of a most encouraging character; and in view of it, we may well exclaim,—"What hath God wrought!"

W. Rec.

Church at Carmel.—By the politeness of a friend, we are permitted to insert the following extract of a letter from Mr. Proctor, Missionary at Carmel.

Cherokee Phalanx.

"We had a very solemn and interesting meeting on the Sabbath last. The congregation was large. Three full Cherokees were baptized. They live about 25 miles from us in a small town very much secluded. Some of our Cherokee members and Mr. Buttrick have visited them. These men appeared better than any candidates I have ever seen, all things considered. They say there are many more in that place, who are serious. They are very anxious to have some parts of scripture in Cherokee, or any Cherokee tracts. I understood, the other day, that you were about to get the Gospel of Mark printed. Do let me know by next mail how soon we can obtain it. Many copies are wanted in this place, and I have been requested to write for them. It is a pleasing, but a singular fact, that here the Bible is preferred to the newspaper.

The Cherokee members of this church, and those of the church at Hightower, have formed societies to hire a Cherokee brother to go as their missionary to the dark towns north of us, to carry bibles,

a constant supply. Morocco Shoe-makers will find it for their interest to call and examine for themselves. JAMES McARTHUR.
Limington, April 23.

BIBLES.
QUARTO & POCKET BIBLES
 For sale at the store of ABNER LIBBY
Cheap for Cash.

Religious Magazine, Philadelphia.
THOUGHTS OF HEAVEN.
BY MARY HOWITT.

Thoughts of Heaven! they come when low
The summer-eve's breeze doth faintly blow:
When the mighty sun shines clear, undisturbed
By the wavering tide, or the dipping bird:
They come in the rush of the surging storm,
When the blackening waves rear their giant form:
When o'er the dark rocks curl the breakers white,
And the terrible lightnings rend the night—
When the noble ship hath vainly striven
With the tempest's might, come thoughts of Heaven.

II.
They come where men doth not intrude,
In the untracked forest's solitude ;
In the stillness of the grey rock's height,
Whence the lonely eagle takes his flight ;
On peaks, where lie the eternal snows ;
In the sun-bright glen, 'mid its rich repose ;
In the healthy plain, by the dark, clear lake,
Where the fair Swan sails from her silent brake ;
Where nature reigns in her deepest rest,
Pure thoughts of Heaven come uncrept'd.

They come as we gaze on the midnight sky,
When the star-geomed vault looks dark and high,
And the soul, on the wings of thought sublime,
Soars from the dim world and the bounds of time :
Till the mental eye becomes unsealed,
And the mystery of being in light revealed :
They rise in the Gothic chapel dim,
When slowly bursts forth the holy hymn,
And the organ's rich tones swell full and high,
Till the roof peals back the melody.

Thoughts of Heaven' from his joy beguiled,
They come to the bright-eyed, artless child ;
To the man of age in his dim decay,
Bringing hope his youth has not borne away ;
To the woe-struck soul in its dark distress,
As powers spring up in the wilderness ;
And in silent chambers of the dead,
Where the mourner goes with soundless tread .
For as the day-beams freely fall,
Pure thoughts of Heaven are sent to all.

THE SUN OF RIGHTEOUSNESS

Life of the universe, bright Son of glory !
Rise on the Heavens hallowed, and shine !
Disperse all the clouds and darkness before thee,
Dulcet around thee the splendor divine.

Life of the world, and death's potent destruction !
Breathest thou around thee the souls of heroes,
All who die the deed will put into motion,
And hearts become soft, though harder than
stones.

See ! Lucifer falling, son of the morning !
Demons to caverns of darkness retired ;
They cannot endure the Spirit of burning fire,
They cannot withstand Omnipotent.

Now is the season of merry despoiling !
Now is the banner of Jesus unfurled ;
And thousands of souls this moment are praying,
His kingdom may spread all over the world.

MISCELLANY.

GOOD ADVICE.

The following extract is from a recently published letter of the late Thomas Jefferson, written at Paris, in 1785, to his nephew, at the College of Williamsburgh, Va. It is worthy the attention of every youth in our country.

When you shall be well informed with
the things of God, you shall be able to place you in
the highest point of view, but to pursue the things
of your country, of your friends, and yourself,
with the purest integrity, the most chaste honor.
The defect of doing otherwise, will be made up
by the defects of your friends and your country.
These, then, your first object. Give up money, give
up fame, give up science, give up the earth and all
it contains, rather than do an immoral act. And ne-
vertheless, in all circumstances, that it is best for you to do a dis-
honorable thing, however slightly it may appear to
you. Whenever you are about to do any thing, though
it may seem to you to be a trifling thing, consider
how you would act were the whole world looking
at you, and act accordingly. Encourage all your
virtuous dispositions, and exercise them whenever
you have an opportunity. Endeavor to acquire
strength by exercise, to subdue the body
and that exercise will render them habitual.
From the practice of the purest virtue, you may be
able to acquire a great deal of knowledge, and
in every moment of life, and in the moment of
death. If ever you find yourself environed with
difficulties and perplexing circumstances, out
of which you cannot force him extricate yourself,
ask if God is right, and pursue the path which
you the best, out of the worst situations. Although
you can't see, when you take one step, what will
be the next, yet go on; follow truth, patience, and
perseverance. You may be in the middle of the
of the labyrinth, in the easiest manner possible.
The knot which you thought Gordian, will untie
itself before you. Nothing is so mistaken as the
idea of a difficulty, which is only a difficulty
from a difficulty by intrigue, by dissimulation, by
an untruth, by an injustice. This increases the
difficulty ten-fold; and they who pursue these
things, are in the greatest danger of being lost, and
that they can turn no way but their infamy becomes
more and more exposed. It is of great importance
to set a resolution not to be shaken, never to tell
a lie, never to do an unbecoming thing, never to be
contemtable, and he who permits himself to tell
a lie once, will find it easier a second and third time.
At length it becomes habitual; he tells lies with-
out reflection, and the more he speaks, the more he
leads to that of the heart, and in time depraves all
his good dispositions."

From the Christian Watchman.
RELIGIOUS NEWSPAPERS FOR FAMILIES.

Mr. Editor—Among the many ways and means which are used for the encouragement of education, I have found from past experience, that a newspaper in a family is very desirable and useful. It has been observed that those who have no taste, and no desire for reading books in common use, will nevertheless read a newspaper when it comes into their way. Having a large family myself, I have sometimes been almost persuaded to subscribe to one of the Christian Watchmen, that I might the better accommodate all who have any inclin-

nation to read. There are also other advantages to be derived from the perusal of newspapers, besides that of encouraging a taste for reading. It is a source of information, and thus acquires some knowledge. Geography, History, and other facts, that from some of these interesting accounts of revivals and conversions, the reader may be induced to go still further, and look into the scriptures, and be refreshed by the promises with Pentecost seasons, and refreshings from the Lord. And, possibly, from the perusal of some facts, he may eventually be led into all truth. The *Revivalist*, therefore, is a paper, which every religious newspaper, would go a little out of his way to obtain more subscribers; and to forward their names to their respective editors. Some of the subscribers, however, are not able to pay each one paying his part. This is a very poor policy; as each one wishes to read it first, and both want to have it last and keep it. Each would do better to have a paper to himself. I forward you the names of the subscribers, and I am sure that all your present subscribers, at least every agent, would do likewise. AMI DE VERITE.

MODE OF RIDING ELEPHANTS. At Barapokra, for the first time, I mounted an elephant, the motion of which I thought far from disagreeable, though very different from that of a horse. The elephant, when he is mounted, seems at once, the sensation is like that of being carried on a man's shoulders. A full grown elephant carries two persons on the "hawdash," besides the "mohout," or driver, who sits on his neck, and a sersang, or copper horn and with an umbrella. A small crowd of small boys, who are not unlike the body of a small pig, but without a head. The native bhowah have a far less elevated seat, and are much more ornamented. At Calcutta, or within a few miles of it, no elephants are allowed, on account of the danger to the passengers, and the strengthening horses. Those at Barapokra were larger animals than I had expected to see, two or three were at least ten feet high. That which I called Amherst road, and on which I descended, was a very noble fellow, a dromedary in appearance, and a very good rider. The trunk of Gude, and ornamented all over with fish, encased in gold, a device which is here considered a badge of royalty. I was amused by one immediately, which I did never before (beard of it). The elephant, when he is going on a man walks by his side, telling him to go on, and to stop, and to take care, "step out," warning him that the road is rough, slippery, &c. all of which the animal is supposed to understand, and take his measures accordingly. The mahout says nothing, but guides the elephant, and tells him to go on, to the side to which he wishes him to turn, and to stop, and to go on with the formidable goad, and stopping him by a blow on the forehead with the butt-end of the same instrument. The command these men have over the elephant is a very well known, and a very humane one. I was severely cured of my fear of the animal. His seat, which was instantly obeyed, to kill a man who had said something to offend him. His master was executed before our arrival.—*Bishop's Memoir's of a Tour in India.*

[illegible]

CHINESE CUSTOMS.—It is a custom with the Chinese builders, on laying the upper beam of the roof of a building, to let off fireworks, and worship, or, the spirit which presides over the ground on which the house stands: when they congratulate the owner on their proceeding thus far with the building. The journeyman generally get a little liquor on the occasion. It is a very general opinion, that the masons, by consulting in the wall an image, or the representation of some evil spirit, can materially affect the happiness or prosperity of those who reside in the house: hence it becomes usage towards the patron of the masons, that success and happiness may attend the inhabitants.

REFERENCE FOR THE SABBATH.—A curious work has lately appeared in London, entitled "The Chronicles of London, from 1089 to 1493." It was written in the fifteenth century. The manuscripts were found in the British Museum. Among the curious anecdotes, contained in it, is the following:

"In the year 1208, at Tewkesbury, a certain Jew on Saturday, fell into a cess pool, and would not allow himself to be drawn out on a Saturday, on account of his reverence for his Sabbath; but Richard de Clew, Earl of Gloucester, would not allow him to be drawn out on the next day, being Sunday, because of his reverence of his own Sabbath, and so the Jew died."

Leading hay in Chili.—A writer in the *Christian Spectator*, who has spent several years in Chili, (or Chile) remarks that almost all substances from the earth or sea, are transported on the back of mules in that country. Hay is wholly brought to market in that way. A man mounts his mule and stands erect, while a second brows him up small bundles of long green grass, which he places round him as our countrymen do with their hats. He is so laden that nothing but his long ears and the owner's head are visible, he is brought to the city, where the rider sells one load and another until his load is gone. Long sticks of timber are brought to market on mule-back, they are crossed and lashed to-

gether on the saddle; the upper ends project beyond the mule's head, and sweep the whole street.

Bishop Heber's first impressions concerning the outward appearance of the natives of India are exceedingly interesting. The following passage is extracted from his *Indian Journal*, a work not yet published.

"The observations struck me forcibly; first, that the deep bronze skin is more naturally agreeable to the human eye than the fair skins of Europe, since we are so disposed to find it easy on the sight; secondly, while it is well known, that when a fair complexion gives the idea of ill health, and of that sort of deformity which in our eyes belongs to an Albino. There is indeed, something in a negro which requires long habit to reconcile the eye to him; but for this the features and the hair, far more than the color, are answerable. The second observation was, directly the idea of delicacy, which we naturally attach to such figures as those now around us is they are what is prevented by their being of a different color from ourselves. So much are we children of association and habit, and so instinctively and immediately our feelings adapt themselves to a total change of circumstances; it is the partial and inconsistent change only which affects us."

AGRICULTURAL.

ON TILLING GROUND.

The labors of the field rank first in point of utility. To these all classes of human beings from the king on the throne to the peasant in the cottage, are indebted for the necessities of life. They also lay the surest foundation for national independence and wealth. Nor is agricultural labor properly considered less honorable than it is necessary and useful. SOAM in innocency was a gardener, and a farmer, and so succeeded him in that occupation. VETRACAS, the beakman, had distinguished honors paid to his memory for improving the tools of husbandry; he also succeeded for his skill in raising the vine and expressing its juice; and CERES, a notable house wife of old, for her skill in baking bread. CINCINNATUS, was taken from the plough to be General of the Roman armies, and Dictator over the Commonwealth, and as soon as his country could dispense with his services, he contentedly returned to his plough again. The Romans early resigned the government of the Republic to the farmers, the occupation of Agriculture, was regarded from experience, as in point of real happiness he had gained much by the exchange. Gideon marched from his threshing floor to deliver Israel, as a general in chief. Elisha was ploughing when he received his sacred commission as a prophet of the Lord. Our great and good Washington, and our venerable Lincoln were practical farmers; the latter, if I have been rightly informed, used before the revolution to drive his own team, and to labor daily on his farm with his own

The pursuits of agriculture, with diligence and prudence seldom fail yielding, not wealth, a moderate independence. For the farmer who is not in debt, and who produce of his farm is sufficient with industry and frugality, to support his family, is really as independent in his circumstances as though he were worth a million.

This calling is the least dependent of any, and the least exposed to fatal accidents, affords on the whole, the greatest sum of contentment. Gillert Butus, of Scotland, himself a laboring farmer remarks in a letter written in the year 1800, "I am always of opinion, that if a man bred to the habit of a farmer's life, who possesses a farm of good ground, which affords him the opportunity of such terms as enables him to pay all demands, is not happy, he ought to look somewhere else than to his situation for the cause of his uneasiness." This Mr. Burns, a man of superior cast of understanding was a small farmer on *lease land*, and if such a situation afforded contentment and happiness to one of the first rate sence, much more might a moderate farmer in our country derive from incumbrances, and belonging to those circumstances. The farmer in those circumstances occupies a larger estimate of his own lot in life, would see a hundred reasons of gratitude to one of complaint.

A practical farmer whose livelihood depends upon his calling—should make it the pinnacle of his worldly ambition to excel in it. If he neglects his farm for almost any thing else, he is generally a miser both in interest and credit. Solomon the wisest observer of men and things tells us of his disgust at the sight of a slovenly farmer—"I went by the fields of the slothful—and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down." Owner where art thou? Perhaps dozing away thy time in slumber and sloth; or spending it at the tavern or perhaps dreaming of some

tion, or engaged in the business of some petty office. Better mind thy own proper business: else "shall thy poverty cast one that travelleth, and thy want an armed man." A farmer on the other hand, who keeps his land and his stock in excellent order, need not be ashamed even were Solomon himself passing by. Every passing traveller no sooner casts his eyes over such a farm than he honors the proprietor in his heart.—The proprietor, however, is sure to receive for his labours, something that is more solid than the honor of a passing traveller. He has a plain honor.—A comfortable decent provision, for which he is indebted to Him only whose is the earth and the fulness thereof.

It is not the abundance of land, but the thorough and skilful cultivation of it, that fills the barn with hay, the cribs with corn and the mansion house with plenty. No one to crave a larger farm than he can cultivate to profit, is therefore an expensive folly: for whatever a neglected field is worth, the interest of the capital, together with yearly taxes, will at length at the field un.

If a farmer neglects his farm, his farm
will neglect him. The husbandman must
not labor else he partaketh not of the
fruits. He must be vigilant else careles-
sness will waste and lose what industry
gains. He must be economical and frugal,
else his out-goes exceeding his in-

me, he is sure finally to come out at the little end of the horn. He must not get above his business, else he will have double work and half crops. Finally, he must study agriculture as a practical science, and make use of the means in his power to increase; else he will neither mine in his calling, nor reap the profits on it, which he might and which others actually do.

Farmers, venerate the hoe, the scythe and the sickle. If you exchange the implements of husbandry for other means of livelihood, you venture where there are several blanks to a prize! "Look over your lands and see what parts may be allotted to more advantage—how you can raise more grain and flax, keep more cows and sheep, fatten more cattle—sell more beef and pork, and other articles of produce. Study agriculture; carry it to its greatest perfection. It is the basis of our wealth, of manufactures and commerce."—*Con. Cour.*

Temperance Department.

We make the following extracts from the excellent address of Mr. Shaw, delivered before the Convention of the American Association for the Advancement of Science, a copy of which has been politely furnished to us by—*National Philanthropist*.

Tens of thousands are now living in poverty, and the millions who are struggling at the bottom of the social ladder are being crushed by the increase of their sordid indigence. There are tens of thousands now in our country, who have no other means of support than the daily alms of the pauper, and there are at this hour other tens of thousands, who are enduring, in the unfeeling and selfish conduct of their natural protectors, mercenary and unfeeling as the slaveholder, the same kind of orphanage. Oh that we could but see the fullness of its real deformity, in its appalling magnitude—deceit and lamentation more bitter and loud than the wailing of the orphan, and the agonizing moments, would rise up to stain our sacred every corner of our land.

From this view of our subject, does it not appear that the friends of religion and humanity are called upon to be vigilant and active in their labors, and to be ever prepared to stand ready, well they consent to be aided, and do nothing to stem the torrent? Will they look calmly while the selfishness now is laying prostrate his thousands upon thousands, not on the field of honor, but of disgrace and guilt? It cannot be. The friends of man must and will be the friends of society and temperance. It is impossible to have our brethren of the human family the feelings of a philanthropist or christian, without extending some form of opposition against wickedness. It is so that the attention of every one of us must be attracted to this subject, that we may all be able to think right, and to act according to our convictions."

Let no one, who is disposed to forsake his evil course, believe that so great and sudden a change could endanger his life, for this is sometimes said. Total abstinence has been enforced upon more than two hundred persons of this description, in the House of Correction at Boston, and not a single life lost by it. But if these were the greatest danger; to which would a man of human feelings offer lightly a sacrifice, to the cause of reformation, or, better yet; to depart with a hope of God's favor, or with the awful wo denounced against the drunkard?

It is our bounden duty, and so it is every man's, to discourage at all times the unnecessary use of intoxicating liquors; for in no other way can their excessive and destructive consumption be avoided. Let us shun the very appearance of evil. Let us buy ourselves even an innocent gratification, if it causes others to transgress. Let us act in the spirit of the magnanimous apostle, who declared that 'if meat make my brother to offend, I will eat no flesh while the world standeth; lest I make my brother to offend.'

We earnestly call on all to co-operate with us in this good work. We would gladly see the name of every friend of the cause in the list of our number; but far more pleasure would it give to us to have that every one be the efficient and hearty friend of temperance. Indeed, we now have the aid of our aid and of many who have not yet thought proper to unite with our association; and we know that every friend of temperance, and every true friend to morality, religion, and man, whether he belong to our number or not, is one of those which we have undertaken we must prosecute. Should we be many or disheartened in the work, while so many others can be deterred from it by the force of our example? We thought ourselves. No, the cause of truth and temperance has within itself the vital principle of never ending growth. 'Onward' are our watchword, success our attendant. for *our Helpers* is!