

# MORNING STAR.

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## Conditions.

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## MORNING STAR.

For the Morning Star.

Romans 9, 26.

### AND SO ALL ISRAEL SHALL BE SAVED.

ISRAEL was a name given unto Jacob by an angel after he wrestled and prevailed, having power with God and men. See Genesis xxiii. 28. All such as press unto the Kingdom of God and take it by force, whether Jew or Gentile, may be called Israel. The Jews were not all Israel which were of Israel, neither because they are the seed of Abraham, are they all children. Many of them did not attain unto the law of righteousness, but went about to establish their own righteousness. They killed their own prophets, and did not believe in the Lord Jesus, of cures they died in their sins. For the wrath of God had come upon them to the uttermost, and concerning some of them, God said, I will love them no more. We cannot conclude that such are the Israel which shall be saved. Yet, the Jews, as a nation, may be grafted in again; if they abide not still in unbelief. This, no doubt, is the meaning of Paul, the writer of this epistle. "And so all Israel shall be saved," having reference to the day when their blindness should cease, and they should be received and grafted in again, in the day when the knowledge of God shall cover the earth as the waters do the sea. Of course all Israel shall be saved. For in the day when all people will walk every one in the name of his God, and we (the Jews) will walk in the name of the Lord our God for ever and ever, (see Micah ii. 5,) then all Israel shall be saved. After they shall abide many days without a King, as they now are, the children of Israel shall return and seek the Lord their God in the latter days. See Hosea 13, 4. "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide myself any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 29. "And so all Israel shall be saved." Again it is written, and he that is feeble among them at that day shall be as David, and of course will prevail like Israel of old, their father, who had power with God and men, and did prevail. And in that day there shall be no more the Canaanite in the house of the Lord of hosts." See Zech. last verse.

Paul, having a knowledge of these scriptures and many more to the same effect, said, "And so all Israel shall be saved," as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins, as Isaiah before had said, (59, 21) "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." God hath not cast away his people which he foreknew; for I, says Paul, am an Israelite; so there were many more of the Jews who believed in Christ, and received the promise of the Spirit, through faith. Such Israelites were saved by the washing of regeneration and the renewing of the Holy Ghost, as he saith in another place, "Who hath loved and called us with a holy calling." This salvation of Israel is spoken of in the past tense, which they and all others who abide in the possession to the end, will receive an eternal salvation in the world to come, which will be a salvation from all the effects of sin, and from all misery and immortality. Although they are now enemies to the Gospel of Jesus Christ, it is for our sakes; but as touching the election, (as a nation appointed to many benefits before any other nation,) they are beloved for the sake of their Fathers Abraham, Isaac and Jacob, the prophets, &c.; and for their sakes God will gather them in much mercy, and fulfil the promises made to them, unto their children,

when they shall seek Him with supplications and weeping, and make them again a vessel unto honor. Then shall they pronounce a blessing on him that (even) cometh in the name of the Lord. For the above cause they are beloved by the Gentiles, who through them received the Oracles of God, and because salvation is of the Jews, and is also bestowed on the Gentiles, through Jesus Christ; and they as well as the Jews are blessed with the blessing of Abraham, that they too might receive the promise of the Spirit, through Faith. And as God is a God of the Gentiles, as well as of the Jews, and is rich unto all that call upon him, what shall hinder any one from obtaining that name Israel? Yes, not only that name, but that salvation from sin here and that eternal salvation hereafter, of which Christ is the Author, to all them that obey Him?

When the offering up of the Gentiles is acceptable, being sanctified by the Holy Ghost, each one is a Jew inwardly, and circumcision is that of the heart, in the Spirit and not in the letter; whose praise is not of man but of God. Such, holding fast the beginning of their confidence steadfast unto the end, shall receive the promise of an eternal inheritance; "And so all Israel shall be saved" world without end, live for ever in a city of pure gold, inherit all things, eat of the tree of life, drink of the river, the streams whereof make glad the city of God; have hats of gold, be dressed in linen white and clear, with golden girdles, and a crown of glory that fadeeth not away; with their Father's name in their foreheads, being children of the resurrection, shall die no more; but, with a loud voice, will be ascribing glory to God and the Lamb, saying, salvation to our God, who is worthy to receive glory, and honor, and power, and blessing, and might, for ever and ever. Amen.

W. PITTS.

Greenfield, N. Y. April 28, 1828.

### FOR THE MORNING STAR.

And now comes which is in heaven, and on the earth, and under the earth, and such as are in them, and all that are in them, heard, saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

REV. V. 12.

This is a revelation made unto John by the Spirit which he had received, which Christ said shall show you things to come. He being in the Spirit saw and spake of things, all of which had not as yet transpired, as though they were present.

Thus we will be saved in heaven worshipping, were many angels. The four hundred and forty and four thousand, besides a great multitude which no man could number, of all nations, and kindred, and people, and tongues—These, or as many of them as had arrived in heaven, were at that time worshipping God and the Lamb; and those on the earth, were the church militant which worship God in spirit and in truth; and those under the earth and in the sea, are all those which shall finally have part in the first resurrection. All and every creature of the great multitude of men and angels, he said, and he said, saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." But, perhaps some one will say that this great number included all the posterity of Adam, who will finally be saved, and worship in Heaven or the Holy City for ever and ever. But this same Revelation teaches us, that those without the city are such as have a resurrection of damnation, are unjust still and filthy still, having their part in the lake which burneth with fire and brimstone, being devourers and murderers, and idolaters, and whosoever loveth and maketh a lie. These shall walk instead of worship; they shall curse their God and King, instead of ascribing unto Him glory and blessing, &c. John hath not said that he saw any in hell worshipping God and the Lamb; (yet I am willing to allow that, indirectly, these in their wrath may praise Him, by acknowledging his justice in their suffering the vengeance of eternal fire;) but I am persuaded that those which are spoken of in Rev. v. 13, are every creature after the resurrection of the dead, and of Adam's posterity, and all the host of Adam's posterity, and all holy angels which shall compose the eternal inhabitants of the New Heaven and the new earth; and now the important question is, Who shall dwell in the Holy City? The answer is, All those who have clean hands and pure hearts—all such as repent of their sins, believe on the Lord Jesus Christ, and obey him, shall be sanctified through the Truth—all such who receive the Faith, shall receive eternal salvation in the City of God. But how shall we escape if we neglect so

great salvation? As this is a question which cannot be answered, let us all obey the gospel, that our employment may be to worship God and the Lamb with all the heavenly host, for ever and ever. Amen.

WILLIAM PITTS.

Much has been said of late about the restoration of the ancient order of things, which I suppose refers to the practice of the apostles of our Lord and Saviour. It seems to me that more have tried to imitate the lives of the apostles in preaching, praying, &c. than have tried to possess themselves of the same spirit which the apostles possessed, and in which they done the work of the Lord, which is the spirit of charity, without which the apostle said he was nothing. One of the greatest objects in our view is said to be the union of Christians. It appears to me more necessary that the spirit of love should prevail. Some have thought that the laying of creeds and confessions of faith aside would have the desired effect. But I ask, did creeds and confessions produce the variety of opinions? or did opinions produce the variety of confessions now known in our world? and will a removal of an effect in any wise destroy the cause? Some may say that they keep up the opinions already existing. I ask again, would the laying aside of one's creed which is only expressing his opinion, in any wise change his opinion? and if he changes his opinion, will he not lay aside his creed which no longer expresses his opinion?

Are not men of no written creed equally temerous of their several opinions? yes, men who confess the scriptures alone are found to differ widely on the subject of doctrine, and discipline. Others have hoped to obtain the desired object by laying aside all names but that of Christian; but we find among those of this name alone, something wanting to effect a union; and we find men of the first talent, differing as to the practice as well as the faith of the apostles, and much contention arises as to the proper rule for the guidance of modern Christians. While some take the writings of the apostles of our Lord, others contend for the same spirit that guided the pen of the primitive saints; in which case I think if they both lived agreeably to their profession, we should not see so much difference as we now behold. While I have been observing the writings, there have been led to search for the cause of all this, and have here, reader, to inquire what shall be the standard of the people. Therefore, brethren, let me call your attention to a few thoughts on this subject—We are told that such only worship God aright who worship him in spirit and in truth. It seems to me that I behold something like this: "If any man preach any other gospel than that which ye have heard, let him be accursed." Our gospel came not to you in word only, but in power and in the Holy Ghost, and in much assurance. If, brethren, we would consent to contend for what opinions were preached by the apostles, and remember that their writings were addressed to people under various circumstances, and would try at all times to keep in possession the meek and quiet spirit of our Lord and Saviour Jesus Christ, we should be oftener found trying to convince the sinner of his ways, than to convict our brother of heresy; and instead of publishing our brother's faults to the world, we should try to reclaim him from the error of his way. When Christians find a spirit in them that would influence them to go contrary to the law and the testimony, they should remember, that the Lord came not to destroy the law or the prophets, but to fulfil them; therefore, such a spirit is not of Christ.

SAMUEL BRADFORD.

Clark County, Ohio, April 17, 1828.

### THE DESIRE OF THE WICKED TO BE HOLY.

From Dr. Taylor's Sermon in the Nat. Preacher.

How great the delusion of those impatient sinners, who flatter themselves, that they should be glad to be Christians, if they could. If it be true, that nothing but their own unwillingness prevents them from becoming the disciples of Christ; then it cannot be true, that they really desire to be Christians; for if this were the case they would not continue impatient. There is certainly an unwillingness somewhere; and it must be either on the part of the sinner, or on the part of God. The reason that the sinner is not a saint, is either that he is unwilling to be one, or that God is unwilling that he should be one. We cannot make a third supposition. But God has sworn by his own part: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he turn and live. Turn ye, turn ye, for why will ye die." And in the text, who-

ever will, let him take the water of life freely. I am aware, that sinners often really believe, that they desire to be Christians. But they deceive themselves; and I will endeavor to explain the ground of their delusion. They doubtless desire to escape future punishment, and to be made eternally happy; and as they are convinced that religion is necessary to the attainment of future happiness, they flatter themselves that they desire to possess it. But observe religion itself is not the object of their desire. But its future rewards. The drunkard may sincerely desire the blessing of temperance, while he has no desire to abandon his cup. So sinners may desire the rewards of piety, while they have no desire for piety itself. They see no beauty in holiness. It is the object of their aversion; and all their desire for it is like the desire of a sick man for a loathsome medicine, which he knows he must take or die. Do any of you, my hearers, flatter yourselves that you desire to be Christians? Have you seriously thought, what it is to be a Christian? The Christian hates sin, and loves holiness. He hungers and thirsts after righteousness. He delights in the service of God. It is his meat and drink to do the will of his heavenly Father. Do you desire to possess such a character? No man truly desires to be a Christian, who is not willing to forsake his sins, and to walk in newness of life. And are you willing to do this? Call up to your mind the sins in which you have indulged. Are you willing to forsake them? If you are, you will forsake them immediately. Look at the duties of religion. Are you willing to perform them? If you are, you will commence a life of obedience without delay. If you are not willing to do these things you are not willing to be Christians: for these things are essential to the Christian character. Cast away, then, this vain delusion. Be willing to see your own hearts, and to acknowledge your true character. No longer attempt to exculpate yourselves, and to impute unrighteousness to Jehovah. When you say, you would be glad to be Christians, if you could, you virtually say, that it is not your fault that you remain in impotence. And whose fault is it, my hearers? It is either your fault or the fault of God. While therefore you exculpate yourselves, you cast all the blame of your impotence upon your Maker, and is not this impiety?

### DEATH.

It is universally allowed among moralists that nothing is productive of a more salutary influence on the lives of men, than a frequent contemplation of the brevity of existence, and the certainty of death. The thought of that hour, when an impassable gulf will be interposed between the heart and all objects of earthly attainment, when the sword will be wrested from the hands of power, and the tinsel decorations of fashion stripped from the gay, when the blishments of pleasure shall lose their attraction, and the phantoms of hope no longer delude, cannot but have an efficacious effect on the adjustment of our pursuits, and the disposition of our time.—To him who bears constantly in mind that he is born to die, the seductions of appetite are presented with abated influence; each moment as it passes reminds him that he is nearer the grave, and that there is no leisure for folly, much less for guilt.

It has been justly remarked by Seneca that he who enjoys the true taste of life but he who is ready and willing to abandon it; and they only can

"Leave the warm precincts of the cheerful day,

"Nor cast a longing, lingering look behind,"

who by remembering that they are mortals, have prepared themselves for immortality. Death to him whose existence has been crowded with proper avocations does not wear a repulsive garb; and though the love of life is implanted in every human heart, yet it is only to the wicked and idle that the summons to the grave brings terror and dismay.

It will not be found upon examination that they who complain most of the shortness of life are the ones that occupy it with the best employments; but on the contrary, that the very brevity which they lament is wasted away in fruitless regrets, or in idle speculations.—Life, properly disposed of, is amply sufficient for all purposes. The narrow estate that is carefully cultivated and diligently harvested, may yield a more abundant harvest than the wide spread fields of an indolent and improvident husbandman. If as much solicitude were experienced among mankind to live well, as almost all men feel for a long duration of existence, death would cease to be looked forward

to with terror, and his summons would be obeyed without apprehensions.

The great error is that we consume life in preparing to live; we devise extensive plans, and propose gigantic undertakings, as if we were never to die; we exhaust our allotted time in laying a wide foundation, and are called away from our labor before the superstructure can be reared.

N. Y. Telegraph.

#### LIMERICK, WEDNESDAY, MAY 28.

[Last week we published a list of Agents. This was done for the convenience of our subscribers as well as for our own benefit.]

1. All who are indebted to us for one year's subscription, and more are requested to make payment to the Agent in their vicinity without delay, who will accept for the same. Those who do not live in the vicinity of any of our agents, and are indebted to us for our paper to the amount of two dollars, are requested to forward that sum in one bill to us, by mail, immediately.

Several reasons induce us to make this request at the present time.

1st. "Short settlements make long friends." We wish to cultivate a happy friendship with all people to the latest period of our lives. Prompt payments, year by year, will be gratifying to us, and we think that it will be easier for our subscribers to pay \$1.50 annually, than to pay \$3.00 biennially. Some few of our subscribers have taken our paper from us for convenience, and have yet made no payment. Such should now hasten to our help.

2. The financial situation of our concerns, absolutely requires us to make this request. In our business we wish to be independent of our agents. Our dependence on agents, our engagements, is solely on our subscribers. Many of them have been punctual, very punctual in making their remittances, for which we feel very grateful. To such we are indebted in a great measure for our continuance in business.

Those who have neglected to pay for more than a year, if they immediately make payment will not be taxed with an additional sum on their neglect, only in cases of discontinuance. That is, those who have taken it two years, will receive a receipt for the same by paying \$3.00, if they continue their paper. Our Agents will govern themselves accordingly.

Our Agents and subscribers will recollect that all bills, whether large or small, are subject to the same amount of postage.

#### THE EPISTLES OF ST. PAUL.

(Continued.)

The Epistle to the Philippians.—Datus was the ancient name of Philippi; but Philip the father of Alexander the great having repaired, extended and ornamented it, called it Philippi, after his own name. It was a considerable city on the eastern frontier of Macedonia, now part of Turkey in Europe. It is represented to have stood to the north west of Neapolis, about 70 miles north east of Thessalonica, and about 190 west of the place where Constantinople is now situated.

An account of the first introduction of the gospel into Philippi is given in Acts 16: 3—41. It appears in other parts of this chapter, that the preaching of the gospel by Paul and his fellow laborers, in Philippi, Thyatira, and other places in that region was attended with great success much to the annoyance of the enemies to the cause of Christ. From Acts 20: 6, it seems that Paul made the Philippians a second visit, but there appears no account of his visit at this time. It indeed looks very probable that he often visited them as he travelled to and from Greece.

From this epistle it appears that the people to whom it was addressed, in all respects walked worthy of their vocation,—that they maintained the doctrine of the gospel in its purity, and practiced according to its precepts. For while most of Paul's other epistles contain reprehensions of some in consequence of their erroneous sentiments, and others for their ungodly practices, throughout the whole of this epistle to the Philippians, no blame is attached to any of them, unless the caution which is found in chap. 2: 3, 4, can be so construed. But the whole subject of his epistle seems to be calculated to encourage them to persevere and make advances in the way of life. The apostle, however, finds occasion to pass a severe censure upon those Judaizing preachers (to them, it seems, he was constantly opposed) who were endeavoring to introduce themselves among the Philippian believers as they had done among christians in other places, apparently making it their business to destroy the purity and union of the churches.

The epistle to the Colossians.—Colosse was a populous city of the greater Phrygia, an inland country in the Lesser Asia. It was situated in the place where the river Lycus begins to run under ground, before it falls into the river Meander.

It is the general opinion that though St. Paul resided at Ephesus no less than three years, and preached in divers parts

of Lesser Asia, and even in many parts of Phrygia, yet that he had never visited Colosse, but that the Colossians had received the gospel by Epaphras, who was with St. Paul at the time he wrote this epistle. This opinion, however, is controverted by Dr. Lardner and Dr. Macknight, who have labored to prove that the churches of Christ, both at Colosse and Laodicea, were founded by Paul. But Mr. Scott thinks that the evidence against the apostle's having been at Colosse greater than to the contrary.

There is an apparent similarity betwixt this epistle and that to the Ephesians; both as it respects the subject matter, and the manner of expression. It is reasonable to suppose that they were both written at the same time. By carefully perusing this epistle, the conclusion will be drawn that the Colossian believers were in danger of being perverted from the genuine doctrine of Christ, by persons who strove to blend Judaism, and even heathen superstitions, with christianity, pretending that God, because of his great authority, should be approached by the mediation of angels; and indeed, that there was no other way by which we could draw nigh to him, and that there were certain rites and ceremonies, chiefly borrowed from the law, by which those angels may be made our friends.

Eld. David Swett of Newburgh, under date of May 16, writes as follows: "The Lord has again revived his work in this place. Four or five of my neighbors have recently obtained like precious faith with us, and a number who have spent many days in captivity, have returned and come to Zion with joy and gladness." He also states that he has within a few weeks travelled in Exeter, Garland, Dover, Atkinson and Sebec, and informs that the work of the Lord is prospering in several of those places. A good work is progressing in Kirkland, Milo, and Maxfield.

Eld. Silas Curtis writes from Monmouth, (May 22,) that there has been some revival of religion in that place for several weeks past. The old saints have been quickened, and four or five sinners have been hopefully converted. Others are mourning for sin. The prospect, of course, is still encouraging.

The Montville Q. M. will be held on the third Saturday and Sabbath in June next, at the Centre school-house in Thordike. The Elders' Conference will convene at 9 o'clock on Friday preceding. "It is hoped," says the clerk, "that every church will send a correct statement of their order, number, preachers and licensed gifts, that the Register for 1829 may be correct."

The New-Hampshire Y. M. will be held at Stratford, N. H. commencing on the Second Saturday in June next.

It is expected that Eld. Henry Hobbs will attend this meeting who will receive and receipt for money due us for the Star or otherwise, and take the names of those who may wish to become our patrons. He also will have the Life of Randall, and can furnish those who may want by the dozen, &c.

Allen Cunningham of Edgecomb, is appointed Agent for the Star.

#### For the Morning Star.

##### PARSONSFIELD QUARTERLY MEETING.

The May session of this meeting was held at Waterborough on Wednesday and Thursday of last week. Notwithstanding the rainy weather, which continued thro' the meeting, the evening previous to its commencement a meeting was attended by a number of preachers from various directions, and it was a profitable interview. The next morning the people gathered from the north, south, east and west, as though they felt interested in the cause of God—the best of all causes. The meeting was organized by appointing Eld. S. Burbank to preside. Information was received from most of the churches, (we regret that we did not hear from all,) which were represented to be, generally, of good standing, striving for eternal life; many of them enjoying precious reformation, especially in Waterborough. In a school instructed there by Br. Nathaniel Emery about 15 youth, from 12 to 22 years of age up to young men and women, have obtained a hope in Christ. Perhaps the reader may argue, as some have in the vicinity where it occurred, that such are too young to serve the Lord, but I appeal to the testimony of a little daniel to confound the infidel. In a crowded assembly she arose, and while speaking under the influences of the spirit, exclaimed, "Some say that I am too young to serve the Lord, but if I was not I would not serve the Lord, I was old enough to serve the Lord, I know I have been a great sinner all the

days of my life, but God has taken my feet out of a snare, and my clay, blessed be his heavenly name; he has put a new song into my mouth, and I am resolved to sing it as long as he lends me breath. Come sinner, come, walk up the holy hill of Zion with me, why will you wade through the mercuries of God down to misery, when it cost nothing more nor less than the blood of a Saviour to ransom your soul from sin. If you lose your soul, you will lose your all." I forbear enlarging upon the solemn truths of a child. Likewise about 20 have bowed to the mild yoke of Christ, and for the first time in the east part of Shapleigh, and nearly as many more have been revived in their minds of various denominations, all agreed as touching one thing, the glory of God and the good of souls. In this place I have taught school the past winter, and several of the converts were my scholars. I find the fear of the Lord, which is the beginning of wisdom, is much better than the rod; and to depart from evil, which is understanding, is better than the applause of men.

There were requests for preaching from several churches, which were immediately granted, and preachers promised to supply them betwixt this and the next quarterly meeting. Counsel was requested where trials existed, which were promptly attended to. A council was chosen to visit the east part of Shapleigh and organize a church if they think proper. Br. John Boomer related his experience and call to preach the gospel, and desired to become a member of the Free Will Baptist Connexion. The Elders' Conference thought it best for him to enter by the door, as he was a stranger and had come out from another denomination, by their inquiring more into the state of his mind and his standing, and then to receive him into some church in the Connexion if proper, and for the Connexion to watch over and encourage him in the Redeemer's cause, which he said was satisfactory to his mind. Business was satisfactorily in general, although we had not time to attend to all that appeared to be essential. The Conference thought it necessary to have a meeting of business appointed in future, the day previous to the commencement of the quarterly meeting. All things were done with decency and in order.

The preachers came together in fullness of the Spirit. A number came from the east, viz. Elders J. White, H. Chandler, and E. Stinchfield. There were meetings in various places both Wednesday and Thursday evenings. The word was dispensed in demonstration of the spirit and with power. Saints rejoiced in the God of their salvation. Prodigals returned home to Father's house, where they found bread enough and to spare. Mourners were comforted, and they prayed the publican's prayer and found mercy. There was a meeting, and some have since praised God on the banks of deliverance to my knowledge. Although it was remarkably rainy through the meeting, yet we trust it was a season which will be long remembered in heaven above and in earth beneath. No thanks, however, to the preachers, (tho' a number of them were heard to say they were resolved to live devoted to God,) for it was evident that the Sun of Righteousness reigned in the meeting, and all the glory will redound to Him.

NATHANIEL THURSTON, Clerk.

#### LIMERICK, May 21, 1828.

MR. BURN:—In the morning of the millennial day, which we hope is now dawning, accounts of religious revivals are so common, that by many people they are hurried over in perusal, as communications of little importance. To the real friends of Zion, however, such accounts are read with happy emotions of the heart. Taught by their divine Master, they feelingly pray, "Thy kingdom come. Thy will be done, as in heaven, so on earth." To the city of their God, the champions of the Redeemer say, as the prince of Israel to ancient Jerusalem: "They shall prosper that love thee. Peace be within thy walls, and prosperity within thy gates. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." They anxiously hope, that they have not mistaken some luminary of the night for the morning star of the millennial day. They pray that they may not be disappointed in the morning prospect, on which they are hopefully gazing. The signs, therefore, of the millennial dawn they contemplate with lively interest. Among the signs of the morning of the millennium, which we include, of course, the vast number of revivals, which in number are increasing in every following year, like each successive revolution of the combination of numbers, in the continued multiplication of the last product into itself.—With the class which form the product of revivals, that belong to the present year, may be included the late work of renewing grace in Shapleigh. There were indeed, in the course of last fall, a few persons who were hopefully made willing by the influences of the Holy Spirit, to leave the ranks of the common enemy, and to enlist under the Captain of

salvation; but by far the greater part the last winter and present spring. Since the gracious work commenced, upwards of fifty, it is believed, have become true converts to christianity. Of these I have baptized thirty-three, who united with the Calvinistic Baptist church. Others no doubt will soon follow their Saviour in the same ordinance. Some of the other hopeful converts have joined the Congregational church, and some the Free-Will Baptist. The scene to me while in Shapleigh, which was the most of the last winter and part of the present spring, was very delightful. There, from the opening jaws of perdition were the young heroes to Heaven, flying on the wings of affection to the great Redeemer, "as angels and as deacons with many stripes," satisfied that "the way of transgressors is hard," and "filled with their own ways," were made willing, in this "day of God's power," (Ps. ex. 2,) to retrace with broken limbs their by-paths of sinful indulgence, in order to reach the highway to Heaven, from which they had foolishly, and criminally strayed. The revival has been realized in the hearts of some in middle age; but for the most part the children and youth have been the subjects of renewing mercy. In prayer meetings and consistent performance of the children, hopefully pious, were very affecting, and agreeable to all present who were friends of piety. At prayer meetings children between eleven and thirteen years old, six or eight of them at a meeting, I have heard perform in prayer with humble boldness, before a mixed assembly, consisting of aged people, as well as young, and of the irreligious, as well as the pious. Sometimes the same little boys not only prayed, but feelingly addressed the people on the subject of eternal life. Besides the children, who were diligent and solid, whose useful and affecting performances, I have described, there were others between the ages of fourteen and twenty-one, who very generally took active part in the meetings. Though the people more advanced in years, who have entertained hope in this revival, were zealous, bold, and active, when assembled for divine worship; yet I have spoken more particularly of the youngest class, because their devout prayers, and heavenly appearance, in considering their age, so well fitted to excite, in the minds of adults, solemn, pleasing, and useful emotions. Some persons, indeed, think, and speak unfavorably of such things in children. In the days of the humanity of our Saviour, while he was clearing the temple of its rubbish, and performing other gracious works, (which seem to be an emblem of a revival,) "the chief priests and scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David," were angry, displeased, and said unto him, Hearst thou these things? and Jesus said unto them, Yea: have ye never read, Out of the mouth of babes, and sucklings, thou hast perfected praise?"

West Shapleigh before this culture of divine grace was a spiritual desert. But it has "rejoiced, and blossomed as the rose." Melancholy smiles, contemplating the beauties of spring. The vernal landscape, richly adorned with the varieties of beauty and sublimity; and the majestic clouds, the chariots of the Almighty, gently passing between the sun and the smiling objects below, compose a scenery on which the eyes rest with the pleasant sensations. But what is the gayety of spring, while anticipating the ravages of a winter frost! What are its short-lived vanities, compared to the nobler, and everlasting beauties of the Redeemer's Kingdom!—What is the scenery of spring, compared to the spiritual meaning of Solomon's vernal description in his inspired Song! (Ch. ii. ver. 11—13.) Or what is the actual enjoyment of its spiritual meaning, here below, compared to the participation of the unspeakable joys of Heaven!

"There in the land of pure delight,  
Where saints immortal glory bring,  
Infinite day excludes the night,  
—And pleasures banish pain."  
Sweet fields, beyond this vale of tears,  
Stand dress'd in living green;  
The everlasting spring and summer,  
And flowers unwith'ring, seen.

Yours affectionately,  
WILLARD GLOVER.  
MR. W. BURN.

Copy of a letter from Eld. Jesse Heath to the senior editor, dated Snow Hill, North-Carolina, April 25, 1828.

BR. BURELL:—Yours of January 2nd, was duly received. I should have written sooner, had I not been absent from home on a tour in the lower part of this state, where I had a pleasing interview with Eld. Smith and many respectable brethren, with whom I spent some time, and attended several meetings with new satisfaction. In the following places religion has recently gloriously revived among us, viz: Poly Bridge, Duplin co. under the care of Eld. Akin; Gum Swamp, Pitt co. under the care of Eld. Lockham; Newbern, Craven co. under the care of Eld. Pipkin, and in Poiny Nick, Newbern co. under the care of Eld. Hollace. The additions in all these places have been considerable. Blessed be the Lord. I am

also happy to state that a gradual work appears to be progressing generally among us. On the second Saturday in this month at the Grimmerly meeting-house in Green co. I baptized four; while administering the ordinance of baptism, many were in a flood of tears; I hope the Lord will pour out of his spirit upon that place. I have just received a letter from Br. Elias Hutchins in the state of Indiana, and from what he states I am encouraged to hope that he will pay us a visit, probably next winter. I have also recently received a letter from a preacher in West Florida, Jackson co. who wishes to be taken into connexion with us. A special conference has been called for that purpose. After considering his case, we agreed to receive him as a member, and preacher in connexion with us until our next Annual Conference, which meeting we have invited him to attend, in order that he may receive ordination and form some acquaintance with the people of his choice. His name is Elijah H. Callaway. I remain your brother in the best of bonds. JESSE HARRIS.

WARREN, (Me.) May 6, 1823.  
Br. BONDAGE, I would relate to you a few particulars relative to the state of religion in this vicinity. About the first of February last I came to this town, and found the church in such a low and scattered situation, that I hardly knew whether to stop and hold some meetings or to return home immediately. But I finally concluded to go to the west part of the town, (part of the members of the F. W. Baptist church reside in the west and part in the east section of the town) and hold one meeting with the people, which was accordingly held at Br. Williams's. The Lord gave me freedom in speaking to the people, and my discourse seemed to have taken possession of their minds. After having attended a number of meetings, during which several had requested prayers, I was obliged to tell the brethren that I must leave them in consequence of appointments to preach, which I made on my way to that place. They requested me to return after having attended these appointments, which I concluded to do. The Lord was pleased to convert four souls from the evils of sin before I left the place.

I returned to Warren on the 19th of February, and endeavored to preach Jesus to the people in public and in private, in my feeble manner, and had the satisfaction of seeing the Redeemer's cause prosper. Some were added to the church by receiving the spirit of adoption. After having tarried here a number of weeks, and finding it to be the wish of the brethren, and thinking it my duty, I removed my family into the place. I thank the Lord, that although I have left my friends and natural relatives for His cause, yet I have found fathers and mothers, brothers and sisters and friends in an unfriendly world. I have also suffered persecution, which is one part of a preacher's salary; yet I can say, Hitherto the Lord has helped me. Several of my brethren yet manifest an unwillingness to forgive me for sins committed while I was a wanderer from the fold of Christ, and oppose me on that account. I believe that God has forgiven me, and it has grieved my soul to discover that my brethren will not. I must once more ask the forgiveness of all whether saint or sinner, whose feelings have been injured by my conduct while I was in a backslidden condition. The brethren in Warren are very anxious to have Br. Abiezer Bridges visit them. I hope when he sees this, he will comply with their wishes. YVES HIGGINS.

JAY, May 12, 1823.  
Br. Barbanks, Amongst the numerous readers of your useful paper, doubtless I have a few friends who feel some interest in my health and welfare; and perhaps they will be glad to hear of my present state. As to my health, it is some what more favorable than it was when I wrote to you last; my complaints have abated in some measure, but whether the cause is removed from my lungs is extremely doubtful. Last week I rode out for the first time for two months. As the state of the churches in the vicinity of this place, the brethren who visit me occasionally, say that they are in good order, and in some of them it is a time of refreshing from the presence of the Lord. JOSE FOSTER.

Extract of a letter from the Rev. George Redford, of Worcester, (Eng.) to the Rev. Wm. B. Sprague, of West-Springfield, Mass.

The increments of the religious world here are pretty regular. We want more of the life and power of religion; but the work is progressive. The state of London has lately occupied a good deal of attention, and the destitute districts have been regularly visited by pious persons. Still London is comparatively destitute of the means of grace, and its religion though prolific of charities, is not of the highest order. The Bible controversy still rages at Edinburgh, with more violence than ever; but in England, all is peace. Much good

is doing in nearly all parts of England, and our public Societies are, upon the whole, prosperous. Evangelical religion is advancing in the Church of England, but it is pitifully overborne by the weight of secularity, and the defilement of political parties with which it is allied. I live in a Catholic town, in which are some 40 or 50 clergymen of the Church of England, with a Bishop at their head, and some 16,000 or 18,000 [pounds] a year; and there are but two out of the whole who can be said to preach the Gospel, and they are despised and persecuted more than any Dissenter. The population of Worcester is about 20,000. The dissenting congregations of all kinds comprise about 3000 or 5500 persons; perhaps as many attend the various Episcopal churches as ten in number, but certainly not more than one third of the inhabitants attend any place of worship.

Ireland is certainly on the eve, or even already in the crisis of a great religious change. Many hundreds have renounced Popery, but whether they have embraced a spiritual faith, is in the most cases questionable. Yet even the weakness of the cause of Babylon is a blessing.

Progress of evangelical piety in Germany. Extract of a letter from a clergyman resident in Berlin, Prussia, to his friend in New Jersey: "The cause of religion appears to be prospering more every day in Germany. I have heard lately a letter read from Pomerania, giving an account of a revival which might have been taken for a description of our season in our own country. The same inward experience was detailed, and even the external circumstances are almost precisely the same. This revival, which is represented as very extensive, has been in a great measure produced by the efforts of several young military men belonging to noble families, who had been brought to a knowledge of the truth in Berlin. The clergy of that district are said to be peculiarly cold and theological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighborhood six hundred are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the crown prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of the kind here conducted apart from and in opposition to the clergy, many disorders have occurred; but all things considered, it has terminated very favorably." Philadelphia Chr. Adv.

Dr. NATHANIEL THURSTON, by Divine permission, will preach in the meeting hall at this village, next Saturday, commencing at 4 o'clock in the afternoon.

#### GENERAL INTELLIGENCE.

CONGRESS. The bill for the relief of the surviving Officers and Soldiers of the Revolutionary Army, has passed both Houses of Congress. We have not as yet seen the bill; it provides, however, that the surviving officers shall receive full pay for life, according to their rank, when that rank does not exceed that of a Major, to commence from the date of their discharge. The bill is provided for in the same manner. The pension cannot be taken by any legal process from those who are entitled to it. On the final passage in the House, the vote stood, for the bill, against 68, and the vote stood, for the bill, against 68.

Literary Cud. The Tariff Bill has also at length passed both Houses of Congress, the House of Representatives having adopted the various amendments by the Senate in that Bill. The National Journal, (a paper published at Washington) says "in the shape in which the Bill has been amended, from the Senate, many of the objections which were stated against its passage have been removed; and the measure has assumed a character which will make it much more agreeable to those interests which mostly regard the protection of the Tariff."

Melancholy. We understand that the dead body of a man was recently found on an island in the Ohio near the mouth of the Tennessee river, which, from an examination of the pocket book and papers about it, is confidently believed to be the corpse of our late countryman, the Hon. Henry Clay. The melancholy fate of this misguided and unfortunate man, furnishes a most impressive and salutary lesson. A few weeks since, he was taken by his usual medical circles, was cordially taken by the hand and introduced to a large and honorable set. Suddenly he is detected in repeated acts of forgery, he disappears and is found only a lifeless corpse. Mr. Patterson would hardly have believed that he would have met his end in crime. He probably had no intention to default, but hoped and confidently expected to take up all his forged paper. In a moment of pressure from pecuniary embarrassment he committed the fatal error, and finding himself able, by a repetition of similar acts, to escape detection, to obtain temporary relief, he went on plunging deeper and deeper into crime, until an explosion suddenly arrested him in his mad career, and awakening him to the full extent of his guilt, he destroyed his life. The principal source of all his guilt and misery and ultimate ruin is, we understand, to be found at the gaming table.

Nashville Whig. Numerous emigrants are coming out this season from Switzerland, by way of New York. The Whig at New York has upwards of 100, the Henri IV. we understand has nearly 200, and the Caroline Augusta, which arrived last week, brought 165. It said the applicants for passages were more than the American accommodations could accommodate. That from one district of Switzerland nearly 6000 persons were arranging to embark for America.

Quarter Master Russell has returned to Bangor from Houlton, and reports that British officers from Fredericton are laying out ground for a military settlement on an eminence upon the Provincial side of the line, near the mouth of the river. The selected for erecting barracks for the troops. Lieut. Callagher, with a company of U. S. L. Infantry from New York, arrived at Bangor on Saturday last. — Bath Gas.

Col. Miller, well known in this country as an active and efficient friend of Greece, arrived at Salem on Saturday last, in the big Leader, from Smyrna, and last from Malta, March 28. He is accompanied by a Greek youth. Col. M. states that the cause of Greece is daily advancing.

The New York Greek Committee has received in the course of a single week, contributions to the amount of \$20,000 contributed in goods and money, for the relief of the Greeks.

Two Phenomena at Charleston! — The Charleston Gazette says that there are two gentlemen who have subscribed for that paper fifty years, without ever having been in arrears, — and moreover, that they have not given the publishers the trouble of sending in, from time to time, their "little bill." Go ye and do likewise.

Yellow Fever at Havana. — By an arrival at Baltimore, we learn that the yellow fever was raging at Havana 33 in, with great violence. A Spanish 74 had, it was said, 200 men on the sick list. An English merchantman had lost all her crew; and several American vessels had sustained losses.

From the Boston Commercial Gazette.

#### LATEST FROM ENGLAND.

By the packet ship Amethyst, Capt. Bursley, which sailed 21st April, we were furnished with London papers to the 20th, and Liverpool to the 21st a few days later than our previous advices. We had no confirmation of the report, that the Russian army had crossed the Danube, an article from Odessa of the 22d March, states "that war has been declared against the Porte, and our army waits only for a favorable season to open the campaign." The Turkish papers, which follow, observe "that this does not allude to a fresh declaration, but is the reply which the St. Petersburg Gazette published to the Turkish manifesto, which was a sufficient indication of the intentions of Russia." The article also states that the Russian army at Odessa for the Russian army, and they are said to be hired to proceed as far as Constantinople. The Odessa article adds, "that above one hundred transports of troops have been placed at the disposal of the Commissariat department. The government has signed contracts with several merchants and captains of ships for the material and wine which may be required for an army on its march to the interior of Turkey." An article from Berlin, May 9, observes "the private letters from Petersburg say that the war with Turkey is considered close at hand, and that the Russian army is preparing with the greatest promptness. It was said in that capital that orders had been given to fit out all the ships of war at Schastee—all which are to join the fleet in the Black Sea, and it is thought this fleet will be sent to cruise at the entrance of the Bosphorus. Many vessels are fitting out at Odessa."

The Toulon and Marseilles articles in the Paris papers of the 17th, continue to speak of an expedition to Algiers or to Tunis. The Courier says "we do not believe that any expedition is in contemplation. The activity in the military department is for the purpose of raising the army to 150,000 men, and the establishment of 240 or 250,000 men."

In remarking upon the recall of the Prussian Envoy, Mr. de Moltke from Constantinople, the Courier observes, "he has incurred the displeasure of his sovereign, in consequence, it is reported, of his having suffered Turkey to believe that if she declared war against Russia she might expect the support of the other powers. Prussia as well as Austria are in a position to exert their endeavors to prevail upon Turkey to pursue a more moderate course, and thus avert the impending danger. It is supposed therefore, that the Prussian minister will also be recalled from Constantinople, which has the result of increasing the most public evidence that the Austrian Cabinet is influenced by the same policy as the Prussian. Turkey seeing all these hopes disappointed, which led her to expect the assistance of powers, would not leave her to contend with Russia single handed, will it is trusted, return to a more prudent policy, and accede to such terms as may yet preserve peace. But we do not expect she will still adopt such a policy. The Courier says "we have crossed the Pruth and advanced to the Danube. The Emperor of Russia has given us his repeated assurances of moderation, and in that disposition, which has not been declared he has no objects of aggrandizement in view, it is ample cause to believe that he will not reject offers of negotiation, nor insist upon harsh and severe conditions."

It appears from letters from Constantinople, that the persecutions of the Armenians even extended to the convents of women, of whom 600 had been obliged to leave the capital.

An eruption of Mount Vesuvius took place on the 14th of March, and a violent, and great quantity of stones and ashes have been discharged, accompanied by flames. After a variety of explosions, a tremendous shock forced the three apertures into one, and a column of smoke and ashes arose from it and continued to rise, and the appearance of a pine tree of gigantic dimensions. The rays of the sun reflecting against it presented one of the most extraordinary spectacles ever seen. Stones were thrown up in great numbers, and one among the rest of immense dimensions, which was thrown over the side of the crater, and rolled down the mountain.

French Nuns. — The total number of Nuns in 19,340. The Nunneries are in number 3024, of which 1953 have been definitely authorized, and 1041 are waiting for authorization.

The following example of self immolation occurred lately at Sweden. At Jaipur, an old Bairagi, above a hundred years of age, the head of an establishment, had assembled about seven or eight thousand mendicants of his order, whom he fed for two days; on the third day he died, and was put in a coffin, and was followed by his predecessors, and delivering over his own pillow to his spiritual successor, Srivastha, he announced, in a loud voice, that this year would be agitated by public contentions; and then entering the pillar, the Bairagi present, by his desire, buried him alive.

**MARRIED.**  
In Waterborough, by Orlando Bagley, Esq. Mr. Hercules Dam, to Miss Ruth Straw. Mr. Theodore Day, to Miss Mary Gupit, all of Waterborough.

**DIED.**  
In this town, on Saturday last, of the quincy, Sally, a child of Mr. John Stover, aged 5 years. In Eaton, N. H. Mrs. Love, wife of Mr. John Thompson, aged 20th ult. of consumption, Mrs. Mary, widow of Eld. Simon Eger, aged 66 years. She had professed religion 32 years, in which time she constantly adorned her profession by her piety, and she died a true Christian. Her companion has been travelling and preaching a number of years, by which means she witnessed many lonesome days and nights. This worthy woman desired to refresh many pilgrims, and those who labored in the vineyard of the Lord. At the close of a well spent and useful life she enjoyed remarkable composure of mind, and an unshaken hope and confidence in God, and said her last words were, "I am now ready and willing to depart and be with Christ, which is far better."

#### RELIGIOUS MAGAZINE, OR, SPIRIT OF THE FOREIGN THEOLOGICAL JOURNALS AND REVIEWS.

Contents of No. IV.  
1. Memoir of Martin Bucer. 2. Hug's Introduction to the Writings of the New Testament. 3. A Seasonable Supply. 4. Conversion of a Buddhist Priest. 5. Memoir of the Rev. Robert Hall, M. A. 6. Oriental Crucifix. 7. The Rev. and Bro. 8. Ruins of Babylon. 8. The Last Christian. 9. Reminiscences. 10. Self-Consecration. 11. To Night-blooming Flower. 12. Philosophical Explanation of Christ's Resurrection. 13. Theological Literature. 14. The Internal Evidence of Revelation. 15. Slater's Rural Pictures. 16. Poetry on the Continent. 18. Population of the Earth according to its different Religions. 19. Daniel's Historical Prophecy. 20. Elements of Works, by Morell, Taylor, and Dawson. 21. Henderson's Biblical Criticism. 22. The Christian's Triumph. 23. Stanzas. 24. Religion, Literature, &c. of the Mahometan. 25. Parental Admonitions. 26. Progress of Education. 27. On the Devotional Reading of the Holy Scriptures. 28. An Evening walk in Bengal. 29. Summary of the History of the World. 30. The Love. 31. Choir of John-Fredrick Schlegel. 32. The Christian's Solace in the time of Trial. 33. The Musician's Account of Leprosy. 34. The Mystery of Godhead. 35. The Elements of the Faith. 36. The Return of the Exile. 37. The Return of the Exile. 38. Scottish Caffe Mission. 39. The Refuge. 40. Illustrations of Scripture.

**NOTICES OF NEW PUBLICATIONS.**  
41. View of the Religious System of Professed Christians.—The Christian's Daily Walk. 42. The Winter's Wreath. 43. The City of the Sun. 44. The Christian's Wreath. 45. The City of the Sun. 46. The Antidote. 46. The Veracity of the Gospels and Acts of the Apostles. 47. History of the Waldenses. 48. Discourses on the Blasphemy Against the Holy Spirit.

Works preparing for publication, and in the press.

PUBLISHED BY E. LITTELL, Philadelphia.

#### NOTICE.

THIS hereby given, that all persons who are indebted to me, that I have signed the name to DANIEL PERAY, Esq., by the fifteenth day of June next, without fail. — MOSES DOLE. N. B. Those who refer to my private Accounts and Notes. M. D.

May 28, 1828.

#### NOTICE.

THIS is to inform the public that an advertisement inserted in the Morning Star, (dated Brownfield, Feb. 23, 1828) concerning a Note signed by JEDEDIAH BLAKE, to me for thirty five dollars, dated April 2nd, 1827, was false and without a countersignature, as the note was obtained for the consideration of a sum of money of Land which I Deeded to him the day of the date of the Note, as will appear by the following Certificate of JAMES STEELE.

Brownfield, May 2, 1828.

TO ALL WHOM IT MAY CONCERN. THIS may certify, that the Rev. RICHARD MARDEN, who has signed the name to DANIEL PERAY, Esq., by the fifteenth day of June next, without fail, as the note was obtained for the consideration of a sum of money of Land which I Deeded to him the day of the date of the Note, as will appear by the following Certificate of JAMES STEELE.

Brownfield, May 2, 1828.

THE above statement is true, for I was called on to witness between the parties.

May 14.

#### LIMERICK ACADEMY.

LIMERICK ACADEMY will be opened on the first Monday of June next, under the immediate supervision of Mr. ISAAC HOLTON, who has taught successfully in South Berwick for eight years. Tuition \$3 00 per annum, board from \$1 00 to \$1 25. — The Institution will now be kept in constant operation, summer and winter.

WILLIAM SWASY, Secretary.

#### MOROCCO SKINS.

THE Subscriber has for sale at his store in Limington, a large lot of BLACK, RED and GREEN MOROCCO SKINS. Also binding skins of the best quality. The above Morocco has been recently received from the Vienna Manufactory, where arrangements have been made for a constant supply. Morocco Shoes makers will find it for their interest to call and examine for themselves. JAMES MCARTHUR.

Limington, April 21.

#### NOTICE.

I TAKE this method to inform my customers and the public that I have taken the Carding and Clothing Stand over the formerly occupied by Joshua Sawyer, at Felch's Mill on Little Moose River. The machinery will be put in good repair and attended to punctually. I hope to receive satisfaction from my friends, and will endeavor to give satisfaction to all who take the above named Stand for three years, and will be in readiness to commence immediately.

NEWFIELD, May 14.

**HISTORIES.**  
**THE** HUME'S, SMOLLETT'S AND BISSETT'S  
 HISTORY OF ENGLAND.—In Nine  
 Octavo vols.—Also, GILLIES'S GREECE,  
 MOSHEIMS' ECCLESIASTICAL HISTOR  
 For sale at the store of ANNER LIBRY, Luner