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MORNING STAR.

From the General Baptist Repository.

ON CONTENTMENT WITH OUR CONDITION.

"Let your conversation be without guile, and be content with such things as ye have; for He has said, 'I will never leave you, nor forsake you.'"—Heb. xiii. 5.

Among the numerous precepts given us, with a view to promote our felicity and prove our obedience, is that which enjoins contentment with our earthly portion. Although there may be some difficulty in stating the precise nature of the disposition here recommended, it is obviously not inconsistent with a prudent concern to preserve the credit of our characters, discharge the obligations of justice, and provide a little, where it is in our power, for the period of sickness and old age. The majority of people are placed in circumstances in which, if they are to act with integrity and fulfil their duty as members of society, they must apply themselves diligently to some trade, and having engaged in one, a moderate desire of success is both reasonable and lawful. A sober wish to prevent or remove the inconveniences of poverty, therefore, and to have something to give to him that needeth is not discontent.

But there are people who, though in their present circumstances they have the means of enjoying the conveniences and even comforts of life, are restlessly anxious to change their situations; and ever ready to engage in new schemes for the accumulation of money. Allowing that such characters are not utterly destitute of religion, are they not likely to "fall in" to temptation and a snare, and into many foolish and hurtful lusts which draw men into destruction and perdition? Contentment with our condition supposes that inordinate desire of great things has been repressed by an experience of divine grace; and that our main concern is to discharge the duties of our station, without being given to change, or anxiously looking out for some way of life, attended with more profit and honor.—Before mentioning the advantages which result from obedience to this precept, it may not be improper to state the dangers attending a contrary disposition.

Discontent with our portion arises either from ambition or covetousness; passions which, when they reign in the bosom, declare that we are utter strangers to real religion. He who is greatly dissatisfied with his present possessions may desire an increase, merely as a means to the acquisition of power or the elevation of himself to some station of rank and influence; or he may be actuated by an inordinate attachment to money itself. In either case, there is reason for alarm, when we recognize in ourselves a propensity which, if it be the ruling one, proves that we have no absolute interest in the promises of the gospel, but are in danger of everlasting destruction. Even if it be not the predominant feeling, it shows that we are mere babes in Christ, carnal professors who need to be placed in the furnace of affliction to purge away our dross. A meek and lowly mind, properly acquainted with itself, and affected with a recollection of its self-improvement of privileges and its desert of punishment, is not apt to indulge discontent and dissatisfaction. Far from feeling a propensity to compare its circumstances with those of a higher and more responsible station, it rather wonders that God has given it to blessings, which are denied to others of a more deservant character; and, aware that its final account will be sufficiently defective as to the discharge of present services, it is not extremely anxious after stations which will impose on it still more difficult and important duties.

Those changes of situation, to which the feeling under consideration frequently leads, are not always made without guilt. Some people act as if the bearing of a removal from one place to another on religion should never enter into the consideration of duty, except in the case of a pastor's leaving the people of his charge. But they are in a great error. And, as these remarks are addressed to those who are supposed to possess something of real

Christianity, it may not be useless to ask: Ought not salvation to be the principal object of your pursuit? Ought not the welfare of Zion to be nearer to your heart than the acquisition of gain? Do you not profess to be born from above, to be living here only as strangers and pilgrims, who use this world, as not abiding it, knowing that the fashion thereof passes away? If these questions are answered in the affirmative, consistency requires that your anxiety should be mainly directed to the things of religion, and that you do not hastily leave a sphere of action in which you once deliberately concluded that God placed you, and gave you his benediction. To act in a contrary manner is not to acknowledge God in all our ways: it is reversing the direction of our Lord, and seeking first the things of this life, vainly expecting that the kingdom of God and his righteousness will be added unto them.

Actuated by the spirit of discontent, people often engage in imprudent speculations. They enter into extensive businesses, the management of which requires more capital than they possess, induces them to risk property which is not their own; and thus, as the success of trade is always precarious, how often, without any unjust intention, has the consequence been a failure, which is esteemed dishonorable in a man of the world, and still more culpable in a professor of religion. The voice of public censure, on occasions of this kind, ought perhaps sometimes to be more softened by pity than it is; yet, what serious person does not tremble at the idea of causing so much obloquy to be poured on the name of Christ?

On the danger of covetousness, as it exists in unregenerate minds, many other solemn statements might be made. It is an insatiable desire after money, which can be counteracted by considerations drawn from the loss of the soul. Leading to injustice and enmity in the accumulation of property, it argues an entire want of religious principle, and the possessions of a character resembling that of Achan the thief, and Judas the betrayer of Christ. With respect to the slave of this vice, it is said "In the fulness of his sufficiency he shall be in straits; every hand of the wicked shall come upon him. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. He shall die from the iron weapons, and the law of steel shall strike him through." If contentment with our portion be the true remedy for that idolatrous state of feeling which the apostle, in Eph. v. 5, declares will exclude us from the kingdom of heaven, and which exposes us to the evils just enumerated, one would imagine no more need be said to induce the weakest Christian to attempt the cultivation of this state of mind. But there are other motives drawn from the effects of an attention to this duty on ourselves, our families, and the world at large.

A contented mind enjoys a continual feast. It knows the delights of gratitude. Free from the pain of ungratified desire, and from the torment attending a disposition to murmur against God, it enjoys, in the scriptures, a perpetual and a sufficient portion of good. "Godliness with contentment is great gain."

"Man wants but little here below;
Nor wants that little long."

Contentment is not more friendly to personal than it is to domestic comfort.—When the heads of a family, reconciled to the situation where Providence has placed them, cheerfully engage in the discharge of its duties, and gradually instil their spirit into their family, and promote in their breasts the gratitude towards themselves which they feel towards their Creator. The contagion of dissatisfaction, however, is easily caught; and those parents cannot reasonably expect their children to be grateful to them for those circumstances in life which they evidently show are insufficient to gratify their own ambitious desires.

A thankful acquiescence with our lot contributes also to our usefulness in the church and in the world. By disposing us to continue in one station, it enables us to learn more accurately the nature and extent of our duties, makes our characters more known, establishes our reputation, and increases our influence.—That a man in such a condition may do more good than he who is perpetually changing his plans or his station, it requires little intellect to perceive. Besides, if discontent sometimes leads to alterations which mend our circumstances, it often makes them worse; and as "godliness has the promise of the life that now is," there is reason to suspect that, in the majority of instances, a quality so unfriendly to godliness, occasions

changes injurious even to worldly enjoyment.

The great mistake of men on this subject is, that happiness and respectability are confined to peculiar situations, or to large possessions, and that the most punctual discharge of duty in some spheres will be followed only by contempt and wretchedness. It was to check this dangerous illusion, that Jesus Christ delivered this admonition, "Take heed and beware of covetousness; for a man's life is not in the felicity, honor, and usefulness of it, consisteth not in the abundance of the things which he possesseth." Property implies no excellence and confers none. It never inspires wisdom in conduct. It can bestow neither magnanimity beneath contempt, patience in suffering, nor hope in those dark scenes through which all have to pass in their progress to eternity. It is the manner in which an individual discharges the duties of his station, not the station in which he is placed, that fixes his character, and obtains the respect or the contempt of his associates.

The chief help in cultivating contentment with our condition is to be derived from the promise, "I will never leave you, nor forsake you." This reminds us of the possibility of enjoying God in any situation, and of the delightful satisfaction which his loving kindness inspires.—Animated by the assurance of his smile, they who suffer the severest hardships of poverty are often enabled to forget their trials, and to exult in the privileges of their condition, without one covetous desire after the luxuries and honors of the most exalted sons of pride. The troubles most difficult to be borne are those which we bring on ourselves; and as to those which are allotted us by the Author of our existence, it is a consolation to know that He knows all our feelings, pities our infirmities, and makes "all things work together for our good."

"Good when he gives, supremely good!
Not less when he denies;
E'en crosses from his sovereign hand,
Are blessings in disguise."

Suppose, therefore, our portion to be extremely small, what is the reason our heavenly Father does not enlarge it? Is it his distance from us? No: for he declares, with multiplied negatives, "I will never leave you; no, not I; I will never forsake you." Is it his unkindness? No: for "in all our afflictions, he is afflicted; and the Angel of his presence comforteth us." Is it his inability to enrich? No: for "the world is His, and the fulness thereof." The true reason is, that according to his infallible judgment of things, a small inheritance will most contribute to our safety and our preparation for eternal bliss. Why should not our judgment accord with his? We cannot be sure that a change of condition, which involves a change of duties and temptations, would be attended with no risk of our everlasting welfare. It is probable that we should never have heard of those crimes of David which have occasioned so many blasphemies, if he had always remained in the humble employment of a shepherd. Where others have fallen, might not we be in danger? Elevated therefore, by devotion of feeling, let the redeemed of the Lord consider that they are going by the right way to a city of habitation. Is it still asked, but have I made that choice of an occupation or profession, in which "I may boldly say, the Lord is my helper, I will not fear what man can do unto me?" The answer is, Yes. If it do not lay you under the necessity of misrepresing the laws of God, you may without hesitation look for his blessing.—As life is extremely short, it is folly to waste much time in determining where to fix our tent; and, having once erected it, and commended all our concerns to the superintendence of divine mercy, it is equally foolish to throw away our moments in needlessly pulling it down and raising it up again in other places. The shades of death will quickly gather around us; and the loud summons will come, requiring an entrance into the trackless abyss of eternity, where no human efforts will suffice to direct our steps. But, if we have, while in this state, exercised a proper dependence on divine grace, and humbly endeavored to do our duty, our disembodied spirits will still be cheered by the assurance, "I will never leave you; no, not I; I will never forsake you." W. C. R. L.

Some men will follow Christ on certain conditions: if he will not lead them through rough roads, if he will not annoy them, if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest I will go!" whatever difficulties and dangers may be in the way.—Cecil.

ELIAS HICKS versus THE BIBLE.—The following is from a religious paper, called "THE FRIEND," published under the patronage of the orthodox Friends; an appellation by which that part of the society is distinguished which opposes the doctrines of Elias Hicks. We cannot but wish success to the attempts which are thus making to impede the progress of errors so pernicious, to anti-scriptural, and absurd, as those now propagated by the said Hicks and his coadjutors.

Christian Advocate.

Elias Hicks has boldly taken what Pope calls "the high priori road." Whether he will travel so far thencein, and "reason downward" till he arrive at the lowest depths of infidelity; "till he doubt of God," remains to be seen. The advances which he has made toward this frightful abyss, are as astonishing as they appear to have been rapid. He began with spiritualizing away some of the plain facts recorded in Scripture; as he advanced in the path of skepticism, he doubted some of these, and denied others; the next step in his progress was to deride those who were simple enough to believe them. The whole plan of redemption through Jesus Christ has long been rejected by him as a superstitious and absurd affair. Extending his views according to "the analogy of reason," as he phrases it, he has discovered that there is no evil spirit or evil; that there is no hell, or place or condition of future punishment; no heaven, or place or condition of future reward; and that the whole of our existence is bounded, like that of the beasts which perish, to this terrestrial ball. From this daring avowal of the worst doctrines of the school of Epicurus, the transition is short and easy to atheism itself. Good men, in all ages, have found their only refuge from the wrong, the suffering, and inequalities of this world, in the great Father of the universe, and in the plans of Divine government were here unfolded, and that the full display thereof was reserved for a state of future existence, where those wrongs which slept undisturbed upon earth would be punished. If the doctrine, that there is no future state of rewards and punishment, is to be classed among the "all unseemly" into which the followers of Elias Hicks are to be initiated, what will the Christian world say to so monstrous a heresy? What substitute shall we find for that greatest safeguard of morality? Where are the ties to bind society together, if this unhelmed become a popular doctrine, and be taught under the guise of a refined and spiritualized religion.

That these unhappy men are in imminent danger of being drawn in this "horrible pit," is but too evident from the subjoined paragraph. The high standing of the individuals on whose authority the statement is made, precludes any doubt as to its authenticity. It is a painful and melancholy task to stain these pages with such blasphemy; but we cannot forget that it has been uttered in a meeting house of our society, by a man bearing the name of a Quaker, and travelling in the abused character of a minister of the gospel, with the credentials of his monthly and quarterly meetings; and we feel that there is therefore a serious obligation, due from us as a society, and as individuals, to universal Christendom, not merely to disavow the man and his doctrines, but to throw our whole weight upon the side of truth, in the struggle which the great adversary is now carrying on upon the earth. Let not those deluded men, who still cling to the skirts of Elias Hicks, yet who disavow any participation in such opinions, flatter themselves that they will never embrace them. Let them rather remember the deceitfulness of the human heart, and turn to the instructive history in the Old Testament, in which the following question is recorded—"Is thy servant a dog, that he should do this thing?"

Extract from a letter of ***** to a friend in New Jersey, dated New-York, 6th mo. 1828.

"We have heard a great deal said in our land, (Ohio,) about Elias Hicks' doctrine, but we have heard him for ourselves in several meetings of late, where he has come out plainer than I ever heard him before. At Purchase Quaker he said, in speaking of Christ, that he never made a Christian, nor had the power to do it, with the following sayings after him, and Green (from Rhode Island) and Daniel Wood (from Indiana) had both spoken, and the latter very fully on the Divinity of Christ, quoting many scripture passages testifying that He was the true Messiah, our Redeemer, who died for us, and was now a mediator between us and our God, at which time there appeared to be great so-

lenny on the meeting. When he sat down, Elias Hicks arose, and saying, in accordance with the foregoing testimony, he felt it his duty farther to state, that there was but the only one true God, who created all things, and we were to look to no other; that man needed no mediator between him and his God, neither would it be acceptable to the all-wise Being, but a displeasure, that we should look to any other savior but him alone, saying, there was a great deal about *justified by faith*, which was all that was *fulfilling held out to lively men, and cause them to have to credit and perseverance*. For his part, he knew of no purgatory after death, but he went to judgment every day and so did every other man and woman, and that there was no other day of judgment; all the heaven and hell there was, in us—we received our rewards and punishments every day—our heaven and hell daily, and all, he believed, we ever should. To prove it, said the drunkard would get his bottle and get drunk—this was what he was doing, and happy—he was then in heaven; and then he would when he got sober, feel miserable; this was his hell, and if there was any heaven or hell hereafter, it was something we could know nothing about.

RICHARD BAXTER.

The following striking interposition of Providence, is said to have taken place during Mr. Baxter's residence in Coventry. Several ministers erected by the act of uniformity, who resided in the city, invited with Mr. Baxter in establishing a lecture in a private house on a neighboring common. The time of worship was generally a very early hour. Mr. Baxter left Coventry in the evening, intending to preach the lecture the following morning. The night being dark, he lost his way, and wandering about a considerable time he came to a gentleman's house, where he asked for direction. The gentleman thinking it would be unsafe for such a person to be wandering on the common at so late an hour, requested him to wait until he came in. Mr. Baxter readily accepted the kind proposal, and met with a very hospitable reception. His conversation was such as to give his host an exalted idea of his good sense and extensive information.

The gentleman wishing to know the quality of his guest, said after supper, "As most persons have some employment or profession in life, I have no doubt, sir, that you have yours." "Yes, sir, I am a man catcher." "A man catcher, (said the gentleman) are you? I am glad to hear you say so, for I am very much in need of a man. I am a justice of the peace in this district, and am commissioned to seize the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood early to-morrow morning; you shall go with me and I doubt not we shall easily apprehend the rogue." Mr. B. agreed to accompany him. Accordingly, the next morning, the gentleman took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of people loitering about, for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this, said to Mr. Baxter, "I am afraid they have obtained information of my design; Baxter has probably been apprised of it, and will not fulfil his engagements; for you see the people will not enter into the house. I think if we extend our role a little farther, our departure may encourage them to assemble, and on our return we may fulfil our commission." When they returned, they found their efforts useless, for the people still appeared unwilling to assemble. The magistrate thinking he should be disappointed of the object he had in view, observed to his companion, "That as the people were very much disaffected to government, he would be much obliged to him to address them on the subject of good behaviour." Mr. Baxter replied, "That perhaps this would not be deemed sufficient, for as the religious service was the object for which they met together, they would not be satisfied with advice of that nature, but if the magistrate would begin with prayer, he would then endeavor to say something to them. The gentleman replied, putting his hand into his pocket, "Indeed, sir, I have not got my prayer book with me, or I would readily comply with your proposal. However, I am persuaded that a person of your appearance and respectability, would be able to pray for them as well as to talk to them. I beg, therefore, that you will be good as to begin with prayer." This being agreed to, they alighted from the carriage and entered the house, and the people ceasing no longer, followed them.—Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervor for which he was eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed, lively, and zealous manner. When he had concluded he turned to the magistrate, and said, "Sir, I am the very Dick Baxter of whom you are in pursuit—I am an entirely at your disposal." The justice, however, had felt so much during the service, and saw things in so different a light, that he laid aside entirely all his enmity to the

non-conformists, and ever afterwards became their sincere friend and advocate, and it is believed also a decided Christian.

LIMERICK:

WEDNESDAY, JULY 16, 1828.

SCRIPTURE EXPOSITION.

It will probably be recollected that "A Free-Will Baptist," in No. 3, vol. 3 of the Star, requested an exposition of the following passages: 1 Cor. 15: 42, 43, 44.

"It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."

We have waited several weeks to give opportunity for some of our correspondents on this subject having come to hand, we shall suggest a few ideas, hoping that if they do not satisfy a F. W. B. they will at least lead him and others to a critical and serious examination of the scriptures on this subject.

The apostle in the chapter of which the above quotation is a part, is particularly and lucidly treating of the resurrection of the dead. From the 12th to the 19th verse he proves the doctrine of the resurrection, and declares that *Christians have hope and in this life only*. Almost all the succeeding part of the chapter is occupied in the illustration, vindication and application of this sublime doctrine.

The verses selected are closely connected with the preceding. We are aware that the person who requested an exposition, understood this, and is expecting a brief commentary on the whole subject. We shall therefore begin at the 22d verse. "For as in Adam all die, even so in Christ shall all be made alive." Mr. Benson on this passage observes, "For as in Adam all, even the righteous, die, so, *in* through, *Christ* shall all these be made alive. He does not say *shall revive*, (as naturally as they die,) *but shall be made alive*, viz., by a power not their own." Mr. B., if we understand him, supposes that all die in Adam, and that the righteous are made alive in Christ. Some other commentators, in this respect agree with Mr. B., and we believe they are generally agreed that the apostle in this chapter is principally treating of the future blessedness of the righteous, in consequence of the certainty of their being raised from the dead. If our readers will admit an interpolation here, we will express a few thoughts on this text, for their examination and consideration.

By *death* here is understood the death of the body, and being made *alive*, the resurrection and reanimation of the body. That all both righteous and wicked die in Adam, that is, experience a death of the body, in consequence of his transgression, is abundantly evident; and that as many as die, will be raised from the dead, is no less evident. It is said in the preceding verse: "For since by man [Adam] came death, by man [Christ] came also the resurrection of the dead." We are not furnished with any evidence, that man would have died if Adam had not transgressed the law of God. Nor have we reason to suppose that after Adam by transgression introduced death into the world, that man would have been raised from the dead, had not Christ magnified that law, and become the "first resurrection" and "the life;" for, as expressed in this chapter, "If there be no resurrection of the dead, then is Christ not risen."

Then what is here understood by being made *alive in Christ*, is simply being raised by him from the dead. Therefore, we are prepared to say, in accordance with this explanation, that *all the dead will be made alive*. Christ told the Jews who were astonished when he said, "the hour is coming, and now is, when the dead [in trespasses and sins] shall hear the voice of the Son of God," not to marvel at that declaration, for "The hour is coming in which all that are in their graves [dead bodies, of course] shall hear his voice, and shall come forth; they that have done good—unto the resurrection of life; and they that have done evil—unto the resurrection of damnation." John 5: 25—29. Here the Saviour emphatically speaks of the resur-

rection of all, in the most extended sense of the word, without respect of character; but, as is expressed by the apostle, in the next verse to that which we are considering, he most clearly represents, that every man will be raised, or made alive in his *own order*, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. In order more clearly to illustrate the idea that we would suggest on this subject, permit us to observe, that Christ was speaking of the dead, those who are in their graves, of bodies *inanimate and inactive*. He speaks of an hour that will come, when these shall hear his voice, and in obedience to his summons *come forth*. A reanimation of these dead bodies must necessarily take place, in order to render them capable of hearing and of coming forth. The voice of the archangel and the trumpet of God, in that hour, will sound so loudly as to awake all who sleep in the dust of the earth, from their slumber of death, to a life of activity and sensibility, both the just and the unjust. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 3. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.—Then shall he say unto them on his left hand, Depart, &c. Then shall they also answer him, &c. Matt. 25: 31, &c. And I saw a great white throne, and him who sat on it, from whose presence the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, &c." Rev. 20: 11, 12.

From the foregoing testimonies, does it not clearly appear that the wicked as well as the just will be made alive in the resurrection by Christ, and that both characters will be clothed upon with bodies capable of activity and sensation, but each in their own order; the former rendered capable of enduring shame and everlasting contempt, the latter of enjoying everlasting life?

It is now necessary to speak more particularly of the nature of that life which the resurrection is calculated to restore; and to show what we understand by the phrase "in Christ," with respect to its application to the wicked.

It has already been shown that the resurrection of the dead is calculated to reanimate the body, and to bring it forth from a state of slumbering repose and senseless inactivity to a state of active being and life. As it simply relates to the resurrection of the body, all must rise, and appear before the judgment seat of Christ. But it does not necessarily follow that the wicked because they are raised from the dead to a state of life and sensation, to be judged according to the deeds done in the body, will be received to a life of everlasting happiness; this blessedness awaits the righteous only. The wicked, in this life, in the scriptures are clearly represented as being dead in trespasses and sins, that is, deprived of the enjoyment of the life and love of God in the soul, which alone can constitute a person really happy here and hereafter, yet at the same time the sinner is alive in the body, and is an active creature, capable of doing, talking, seeing, hearing, feeling and knowing. The same life here is peculiar to the saint, and yet the saint possesses a life. Christ in him the hope of glory, which the sinner does not, nor in his sins cannot enjoy. So, in our opinion, it will be in the resurrection. The sinner will be raised from the dead to a state of active and sensible existence. So will the saint. But the saint will then as he does now possess that heavenly principle of love

"Which lives through all life, extends through all extent, spreads undivided, operates unspent," which the sinner will not have, nor cannot there obtain.

Notwithstanding the sinner is destitute of the life of God, Christ is not in him the hope of glory; yet the active life of the body which he enjoys here is an enjoyment which he has in Christ; that is, this

valuable blessing flows to him through Christ, and not another. The apostle says, "In him we live, and move, and have our being;" Acts 17: 28. Here is an unequivocal declaration of the very same apostle, that expressed the sentiment which we are noticing, that it is in Christ that all, saints and sinners, live and move and have their being; that is those blessings flow to us, in, by and through Christ; we cannot possibly procure these by any efforts of our own. So with respect to the resurrection of the dead—"all shall be made alive in Christ," that is both the just and unjust, will be raised from the dead, in, by and through Christ. No power short of the Eternal Omnipotent can awake the sleeping millions and bring them forth to judgment.

According to the preceding views, a person will be raised from the dead, in the same state or order, with respect to character, that he was in when he died. If a person die a sinner, he will be raised in the same character. If he is a saint when he dies, he will be such in the resurrection. There cannot possibly be any change of character or condition in the grave. Eccl. 9: 10, and 11: 13.

We would not be understood that we differ from these commentators, who suppose that the apostle in his vindication of the doctrine of the resurrection, against some who said there was no such thing, applies it principally to the righteous. To this character he addresses himself both in the commencement and at the conclusion of the chapter. It should therefore be understood that we have interpolated the foregoing remarks on the text, "As in Adam all die, so in Christ shall all be made alive," to show that even if it be construed in the most comprehensive and extensive manner that it possibly can be, it, nevertheless, utterly fails to prove the unconditional salvation of men.

The subject of the resurrection, and its effect on the righteous—To be continued.

Eld. David Cowing, in a letter dated Landaff, N. H. June 23, 1828, says that the cause of God seems to be flourishing in that region. He observes that there are some brethren in that vicinity who have experienced religion more than half a century, and still feel the cause to be precious. They doubtless grow stronger and stronger, for "the path of the just is as the shining light that shineth more and more unto the perfect day." He particularly makes mention of a sister in the Lord, who is about ninety-seven years of age, whose Christian evidence is yet bright and clear, and exhibits every appearance of readiness to depart and be with Christ.

For the Morning Star.

HOWDOUN QUARTERLY MEETING. The July term of this meeting was held at the new meeting house in Brunswick on the 2d inst. After singing and prayer, Eld. George Lamb was appointed moderator. We received information from all the churches, most of which reported by letter. There appears to be a general steadfastness among the brethren, although it is generally a low time in religion throughout the Q. M. The churches are striving to come to good regulation and gospel order. The Lord is raising up young laborers in this part of his vineyard and sending them into the spacious harvest; but still the harvest is truly great and faithful laborers are few. We hope that the day is not far distant when the great Head of the church will visit us with the outpourings of his holy spirit, that this young plantation in Zion may grow and flourish like a well watered garden.

In the afternoon the Elders' Conference was held. The meeting of which was attended at the same time in the meeting house. After hearing the reports of several committees, and attending to some other business, the Conference agreed that this Q. M. should be held hereafter regularly on the first Wednesdays and Thursdays in January, April, July and October. Agreed also to commence on the first day with a meeting of worship at 10 o'clock, A. M., and to attend to the business of the Q. M. in the afternoon, after which the Elders' Conference is to convene. Agreed to receive the 3d church in Gardiner into fellowship with this Q. M. Br. Bernard Goodrich of Gardiner received the approbation of the Conference to appoint meetings and improve his gift in public. Appointed Elders George Lamb and Abiezer Bridges for messengers to the yearly meeting. Agreed to hold the next Q. M. at the north meeting house in Lewiston, on the first Wednesday and Thursday in October next.

During the past year there have been 5 churches received into this Q. M., one

QUARTO & POCKET BIBLE
For sale at the store of ABNER L.

POETRY.

For the Morning Star.

Lines addressed to T. H. W. on becoming a follower of Christ.

A friend I saw in great distress,
And guilt lay heavy on his soul,
His cry was loud with thine blest
And make my spirit clean and whole.
The saints were gathered all around
And prayed to heaven they sent—
A moment—and all seemed profound,
And then the Lord, the Father rose,
A Saviour truly I have found,
The soul did it with an exultant,
His cause, O may I never wound,
But ever love and fear his name,
That moment never will be forgot,
By thee, my brother, pilgrim, friend,
And O may He who changes not
His loving ear unto thee lend,
That when our course is run below
And grace our souls hath fitted well,
We may with other Christians kneel,
That those above with Christ shall dwell.
There, we shall crowns of glory wear,
And never, never more shall part,
Employ'd in accents not of prayer,
But praise to God on golden harp.

J. M. Y.

RELIGION.

"Poor mortals, blind and weak below
Pursue the phantom bliss in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain.
Till mild religion from above
Descends, a sweet merciful beam,
The messenger of heavenly love,
The bow of promise in a storm.
At her approach the grave appears
The gate of Paradise restored
Her voice the watching church leaves
And drops its double flaming sword."

MISCELLANY.

THE STALK OF WHEAT.

We see the wheat springing up day by day; and the tender ear ripening insensibly, in order to furnish us in a few weeks with nourishing bread, that precious blessing granted by Providence to the labors of man. Let us cast our eyes over a field of wheat or barley, and endeavor to comprehend the wisdom of those laws which afford us such an abundance. How many preparations were necessary to furnish us with this most indispensable of all nourishment? How many progressive changes must take place, in nature, before the ear can lift up its head? Behold it now almost ready to nourish us with its fruit, and it invites us to meditate on its structure. When the grain of wheat has been sometime in the ground, it shoots up a stalk which rises perpendicularly, but it only grows gradually, that the grain may have time to ripen. It is for very good reasons that it grows from four to six feet high to preserve it from the humidity of the ground, which would otherwise rot it. The height of the stalk contributes also to refine its nutritious juices, which it derives from the root; and its round form, favors this operation, for by this means the heat penetrates every part of the stem. But how is it possible that so delicate a stem can support itself, and carry so many ears without sinking under the weight or being less down by the least blast of wind? The Creator in forming the stalk, took care to prevent all these incoherent injuries. He has furnished it with four very strong knots, which serve as screws to keep it firm without preventing its pliability. The structure of the knots manifest much wisdom. Like a very fine sieve, they are full of small holes, by means of which the sap arises, and the heat of the sun penetrates.

These pores attenuate the juices, which are collected in them; and thus purify them by causing them to pass through their fine strata. The stalk is also covered by the beaten down by tempests and heavy showers; but its slenderness is its security; it is flexible enough to bend without breaking. Were it more hard and stiff, it might indeed resist all such attacks, but how then could it afterwards serve for bread to the poor?

By the side of the principal tube others spring up, not so tall, whose leaves, collecting the drops of rain and dew, furnish the plant with those nutritious juices, which are necessary for it. Meanwhile the ear the essence of the plant, is formed by little and little. To preserve the tender sprouts from dangers and accidents which might destroy them the moment of their birth, the two upper leaves of the stalk unite closely, not only to preserve the ears, but also to furnish them with the necessary nutritious juices. But as soon as the stem is sufficiently formed to supply the grain with juices of itself, the leaves dry by degrees, that nothing may be taken away from the grain, and that the root may have nothing to nourish which is useless. When this scaffolding is removed, the building shows itself in its own beauty; the ear is adorned with grace, and its beard not only serves as an ornament, but also as a de-

fence against the insults of birds. Refreshed with gentle rain, it flourishes till the appointed time; gives the husbandman the most pleasing hopes; ripens day by day; till at last, having under the weight of its riches, its head falls under the sickle.

What wonders of wisdom and power do we discern in the structure of a stalk of corn? Yet we seldom pay attention to it, because it is daily before our eyes. But what other proof of his goodness can the Creator give us, if we be unaffected with this? Ungrateful and insensible man! Open thy heart to the sweet sensations of joy and gratitude! As long as thou art capable of viewing a field of wheat with indifference, so long shalt thou be unworthy of the bread it so abundantly furnishes. Come and learn to think as a man; taste that noblest pleasure which a mortal is capable of upon earth, that of discovering thy Creator in every thing he has formed. Then only shalt thou rise above the brute, and approach the felicity of the glorified children of God.

STIMULUS.

ON PRAYER.

Prayer is an all-sufficient panoply; a treasure undiminished, a mine which never is exhausted; a sky unobscured by clouds; a heaven unruined by storms; it is the root, the fountain, and a mother of a thousand blessings. I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which is the elixir of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, from the skies.

The potency of prayer hath subdued the strength of fire; it hath broiled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged disease; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it hath destroyed whatever is an enemy to man.

I again repeat, that I speak not of the prayer engendered by the lips, but of that which issues from the recesses of the heart. Assuredly, there is nothing more portable than it. A monarch vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle by their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heavenly deities and Sovereign! Oh! what honor was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of life! He contemplates celestial objects only, and knows not of the present state of things during the period of his prayer; provided that prayer be breathed with fervency. Could we but pray with fervency, could we pray with a soul resurrected, a mind awakened, and a nature appearing, we should instantaneously fly: were the gates of hell to raven upon us, they would close again.

Prayer is a haven to the shipwrecked mariner; an anchor unto them that are sinking in the waves; a staff to the limbs that totter; a mine of jewels to the poor; a security to the rich; a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer!—Thou art the universal conqueror of human woe; the firm foundation of human happiness; the corner-stone of every virtue; the mother of philosophy! The man who can pray truly, though languishing in extreme indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to Him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present and desire the blessings of the future; for so shall we obtain the blessing of the present and the future. Oh! may we all attain them! Through the grace and beneficence of Christ our Lord, to whom, with the Father and the Holy Spirit, be ascribed all glory, now and forevermore! Amen.

SATURDAY NIGHT.

It is natural to the human heart to welcome with delight the approach of any season, though it be but of a moment, which promises rest to the tired soul; which is to hush every care, and in its serene quietude to hallow every joy. This season brings along with it a promise, a hope, and a blessing. We are promised repose from worldly toils; we are cheered by the hope of peace on the morrow, and good success in the week to come; we are blest by a holy influence softening the mind, and in a still sweeter voice inviting us from the visionary schemes of earth to the joyful realities of Heaven. It is good to free

the mind from its perplexities, and to lay aside the employments and engagements of secular concerns; it is good to take ourselves wholly from the world and commune with our own hearts; it is good, too, to realize the privileges of that season, and around the altar of the domestic sanctuary to prepare ourselves for the high and hallowed privileges of the approaching Sabbath. We may at this time be led, very naturally, and very reasonably, to the most salutary reflections. Another week of our existence has gone; and it is but of weeks that our whole existence is made up. Have we improved that week as we should have done? Have we been faithful in discharging our duties towards those around us? Have we eradicated any vicious inclinations, and confirmed any good resolutions? Have we purified our affections, and controlled our passions? Have we listened to the dictates of benevolence, and acted towards others "as we would they should do to us"? If not, then we have a time in which we may form our plans for better lives, and lay a foundation for future good. If so, then we may truly rejoice, and that sweet satisfaction which the world cannot take away. The day that is to succeed we may now prepare for. To enjoy that day of rest, we should dismiss our enemies and our sorrows, and be prepared to meet all our brethren in kindness and love; to meet each other, as it were, on one common level; to bury all distinction, and prostrate all pride, to join in the sacred services devoutly and humbly, and to feel alike imperfect, and alike dependent. It is Saturday night and the Sabbath which tell us of something better than earth, which bring to our view something besides the tedious panoply of time, and which give us lessons of something besides business and pleasure. From one holy season to another we may be taught how rapidly our existence is passing; every week some one is taken from our side; day after day we behold the monument of art falling around us, and are left to feel that we too are decaying, and shall soon fall; we look around, and see nothing but fleeting shadows; and a vague insecurity comes over us, as we realize that in a moment more we also may pass away. But amidst our sorrow we may be cheered, our consolation be found, our joy be perfect when we improve by our lives the lessons of these sacred opportunities, and bring home to our minds the divine truth, of a life beyond the grave, which shall never end.—*Lucas Republican.*

The expressions of a dying man are always regarded with more than ordinary respect. At that critical and awful moment, he is supposed to have no motive for disguising the feelings and affections of his heart. And whatever error or of truth may have been in the system of his faith, it receives, in the general opinion, a test, from the certainty of a coming judgment. We have no doubt that hypocrisy often lays aside its mantle at that trying hour, and that feelings and views and facts are then exposed, which from pride or interest had been most studiously concealed. Nor is it certain that the shattered frame and prostrated intellect of a good man will always permit him to observe a perfect consistency of character at that awful crisis. Half uttered sentences, half understood, are of such occasions caught with avidity, and are interpreted according to the fancy or interest of friends and spectators. But when we find a man whose exemplary life is in every respect worthy of imitation, and whose firm and unwavering confidence in the God of his mercies continues to the last, we love to witness the closing scene and hear his final testimony.

Chambliss Observer.

The way to the pit—A young man on reaching the door of a theatre, overheard one of the door-keepers calling out, "This is the way to the pit!" Having had some instruction in the word of God in early life, he interpreted what he heard, and that the employees of the theatre led to hell. The thought haunted him; made him cease frequenting such amusements; he became attentive to the concerns of the soul, and was saved. Christ is the way in heaven; no man cometh, in prayer, to the Father but by him. It is eternal life to know him; his ways are ways of pleasantness, and all the paths leading to him are peace; to the weak he is a strength, to the weary a rest, to the thirsty a spring. The Bible teaches children the way they should go, in order to obtain happiness in this world and the world to come.

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Temperance Department.

MORE HELP WANTED.

Many plans have been devised to suppress intemperance; yet the monster stalks abroad at noon day. He does not stand, however, bold and shameless, as formerly, for the public eye is upon him. It is said that animals the most ferocious, cannot stand before the piercing eye of man, nor can this worse than savage monster stand before the gaze of the community. But the community have not got their eyes open. A few, it is true, are thoroughly awake, and have soundly thrashed the propensities, and have, disturbed by the noise, are looking about them wondering what the matter is, others are preparing to look the monster in the face, but

alas, they have no eyes to see with nor arms to fight with,—the monster had stolen these away while they were asleep. He regards not the eye which is not single, from which the beam has not been removed; nor does he heed the arm which is not strong with the vigor which abstinence gives. Others there are, who have been aroused, and after contemplating the massy chain which bound them to the tyrant's car, have given themselves up for lost, and closed their eyes upon their danger. Demons have howled their requiem—They are at rest for ever!—Others, they profess the evil; but, alas, your societies and your sermons, and your essays, never will do any good. If men love strong drink they will have it, and if you restrain them they will drink so much the more. Reader, did ever you hear a man make this plea who did not love strong drink himself? These men are not far from the bar-room and the grog-shops. But there are two classes who have kept too much aloof from this conflict. 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