



called and thought myself a churchman, though I was a dissenter, and a schismatic in deed and in truth; for I was far from the fundamental doctrine of the gospel, namely justification by faith only. Dreadful was my case! and yet I felt it the case of most of the clergy of England. Scarcely any thing is preached but justification by faith and works: and what is the consequence? Why there is scarcely any true religion among us, and Christ will not own it. Look around the parishes where you live, and see whether you can find any thing besides the form of religion, and not much of that. Nay, many that are thought to be religious people, who are sober, just, and devout; who read, pray and give alms; even among these, you will scarcely find one that knows any thing of the power of religion, and has the experimental knowledge of it. Ask such people, in the very words of scripture, whether they know that Jesus Christ is in them, or they are reproached, 2 Cor. xiii. 5.—whether they have received an unction from the Holy One, 1 John i. 10.—whether the love of God hath been shed abroad in their hearts by the Holy Ghost; whether they ever rejoice with joy unspeakable and full of glory; or whether the Holy Spirit bears witness with their spirit that they are the children of God, Rom. viii. 14, 15. If you can find any such persons, they will stare at you with the utmost amazement, and will think you an enthusiast, if they do not call you so. Now such people as those, who have a form of religion, but none of the power,—who are outwardly reformed, but not inwardly renewed by the Holy Spirit, are what our Saviour calls, whitened sepulchres, beautiful without, but full of filth within. They are striving to enter into the kingdom of heaven, but are not able, because they do not strive lawfully. They do not seek to enter in by Jesus Christ, but partly by Christ and partly by works; partly by faith and partly by works: these are almost Christians, but not altogether Christians. And if at any time any among us happen to be seized with deep contrition, and are made sensible of their lost state, of their utter need of Christ, and that they can only be justified by faith in his blood; these people, not finding proper food for their souls in our churches, are obliged to go somewhere else, and seek it where they can find it. It is no wonder, therefore, that there are so few zealous Christians among us.

If you read the works of the good old bishops that were published a hundred years ago, you will there find the gospel of Christ preached. Since that time (I mean, in the last century), our clergy have been gradually departing more and more from our doctrines, articles, and homilies; so that at length there is scarcely a clergyman to be found who does not preach contrary to the articles to which he subscribes. At most all the sermons that have been published in the last century are full of this self-deceiving doctrine that is preached by bishops and curates, that we are to be justified partly by our own works and partly by Christ's merits. Do you ask how all the clergy fell into this pernicious doctrine? I answer, very easily: every man, while he continues under the power of the carnal mind, and is not anxious to see his soul for lost condition, is naturally disposed to embrace this doctrine. Not being convinced by the Spirit of God of all his unrighteousness as is filthy rags, Isa. lvi. 6. and that he is without help and strength in himself, Rom. iv. 5, and v. 6; I say, not being convinced of this, he naturally goes about to establish some righteousness of his own, and to make himself righteous by the law of God by faith. Not being yet sensible of his lost and helpless state, he must have some reliance on himself; and instead of looking wholly to Christ for salvation, he looks partly to Christ and partly to himself. Instead of seeking for righteousness and strength from the Lord Jesus Christ, he seeks for it partly from Christ and partly from himself. Instead of seeking to be justified in the Lord he seeks to be justified partly through the Lord, and partly through himself. But see what Christ says of this matter, Isa. xlv. 22—25.

Now let me ask how the whole Church of Rome departed from the gospel simplicity, and fell into this doctrine of works and faith which we preach. It was owing to the depraved nature of man, which makes him think himself to be something, and that he can do something, though he is nothing, and can do nothing to justify himself in God's sight. At the Reformation, our church returned to Jesus Christ again, placed justification on the gospel footing of faith only, and so it continues to this day. But though our articles continue sound, and our homilies evangelical, yet our clergy have once more departed from both, and are returning to Rome again with hasty tread, preaching in spite of articles and subscription, the most pernicious, papistical, and damnable doctrine of faith and works; which doctrine I am well assured no one can hold, and be in a state of salvation. But I trust God is once more visiting in mercy our poor distressed Church. He raised up Mr. Whitfield and Messrs. Wroe, who have courageously and successfully preached this doctrine of our churchmen. At Christmas last, I was informed there were forty clergymen who were brought to the acknowledgement of the truth. Three more have been added to the truth within the last six weeks. Oh, how ever adored be the mercy of God for opening mine eyes, and leading me to the knowledge of the truth as it is in Jesus.

Dear Sir, When I sat down to write, I did not intend to fill more than half a sheet of paper; but when I took pen in hand, I knew not how to lay it aside. I have written my sentiments with great freedom, and I hope without offence. May

God give a blessing to what I have written: may he enlighten your eyes, as he has done mine, and may he cause you to say, as I have said, "The Spirit to the knowledge of the truths it is in Jesus, and make you instrumental in bringing souls out of darkness into light, and translating them out of the kingdom of Satan into the glorious kingdom of his dear Son. Amen:—Wishing you the best of blessings, I remain,

Your affectionate brother and Servant,  
in the Lord Jesus Christ,  
JOHN BERRIDGE.

#### WIT OR WISDOM.

Which is the most valuable for a young man to store his mind with; the wit of the deistical writers, or the wisdom of the Bible? The poets of Tom Paine or the Preachers of Solomon? The sarcasms of Voltaire or the sermons of Christ on the mount? The brilliant apophthegms of the Earl of Shaftesbury, or the serious and solid apophthegms of St. Paul? How insensibly do they delude themselves who prefer the shallow and turbid stream of infidelity to the still (but clear and deep) waters of that spiritual fountain where abounds in God, and whose draughts cleanse the soul from all impurity and fit it for everlasting glory. Let every young man make the Bible his pocket companion, if he would make himself prosperous, or useful to his country in this life, or acceptable to God in the life to come. It is indeed a fountain, a deep and clear fountain, while the abides of the infidel articles are springing in comparison with it, but foul springs.

#### LIMERICK.

WEDNESDAY, NOVEMBER 6, 1830.

The letter of the Rev. Mr. BERRIDGE, which we publish to-day, although very lengthy, we think will abundantly reward a patient and candid reader.

For the Morning Star.

#### ANSON QUARTERLY MEETING.

At the last term of the Farmington Q. M., it was unanimously agreed to divide the Q. M., and that the eastern part should be denominated "Anson Q. M." It was also agreed that the Quarterly Meetings of the Anson Q. M. should be held on the second and fourth Saturdays following of October, January, and June, and the third Saturday and Sabbath following of August.

Accordingly, on Saturday the 11th inst. the Q. M. consisting of 23 churches, 12 ordained preachers, and 3 licentiates, assembled for the first time at New-Portland. The meeting was opened by singing and fervent prayer. Eld. Henry Leach was appointed moderator, and Mr. J. Spaulding, clerk. Eld. Joseph Dyer was appointed assistant moderator, and Br. D. M. L. Rollins, assistant clerk. Received Elders J. Dyer and E. Brown, as a corresponding committee from Farmington Q. M. to set with us. Read the epistles from the several churches, which represent them as being in union, with a few exceptions, and striving for rectitude. Some additions have recently been made to a number of the churches. Elders Samuel Hutchins and S. Williamson were sent a corresponding committee to Farmington Q. M. The committee appointed to set apart Br. Russell, of Brighton, to the work of the ministry, reported that he had attended and set him apart by ordination. Agreed not only to answer the requests for preaching, but also to provide some preaching for every destitute church. Voted, that the Messengers recommend to their several churches to administer to the relief of those preachers who visit them. Voted, that the Messengers recommend to their churches to raise a fund for the relief of the needy preachers, and choose a committee to proportion it equally upon the brethren, according to their property, provided, however, that they lay no constraint upon them.

Agreed that the next term of the Q. M. be held at the Free-Meeting house in Belgrade on the second Saturday and Sabbath in January next. Voted to dissolve the meeting. Sabbath, Oct. 12th. Two discourses were delivered by Elders Dyer and Gray, and at the close of each, weighty exhortations were delivered by Br. Rollins and Eld. Hathaway, which caused many to weep, while others rejoiced. The evening meetings were attended with some apparent success. "The Master of Assemblies" was evidently with us, "and his banner over us was love."

Another meeting was held on the Sabbath, in Anson, from which I have not yet heard. The elders and brethren are to visit the churches set against their names, previous to the next Quarterly Meeting.

#### CHURCHES.

#### NAMES OF MINISTERS.

Anson,	Hutchins, Williamson & Hinkley.
Belgrade,	Eld. Hutchins.
Canaan,	Elders Colcord & Russell.
Corville,	Colcord, Russell, Blake & Lewis.
Canada Road,	Eld. Russell & Br. Washburn.
Eastborn,	Eld. Leach, and Br. Spaulding.
1st East Pond,	Elders Lewis & Gray.
2d East Pond,	Hutchins Williamson & Hinkley.
Fairfield,	Elders Williamson & Leach.
Gilman Pond,	Eld. Paine & Br. Washburn.
Jenaville,	Br. Wm. Abbott.
Kingfield,	Albee, Paine, Elliott & Mitchell.
Mercer,	Elders Leach & Gray.
Nadison,	Eld. Hutchins.
New-Portland,	Eld. Paine, Lewis & Blake.
2d Starks,	Eld. Leach.
2d Starks,	Eld. Hutchins.
Sidney,	Colcord, Hill, Spaulding & Clark.
1st Waterville,	Eld. Hutchins.
2d Waterville,	Elders Lewis & Stilson.

JOEL SPAULDING, Clerk.

Oct. 23, 1828.

For the Morning Star.

#### EDGEMOND QUARTERLY MEETING.

Was held on Parker's Island on the 18th ult. The churches generally, which were reported, are in a prosperous state, with the exception of Parker's Island church, which is in great trials;

our Prayer to God is that He would deliver the church from the hands of the enemy. The church in Woolwich sent in a request that Br. Lewis Gould might be licensed to improve his gift in public, which was referred to the Elders' Conference. There have been some additions to the church in Edgemoor, and also to the 2d church in Wiscasset since the last Q. M.; and a considerable revival has been experienced in Westport. The committee appointed at the last Q. M. to visit the church in Bristol, reported that they found it in a scattered situation; their monthly conference had broken down, which the committee re-established. Whitefield and Barter Island churches were not reported. Voted, that the Record of the Q. M. be present at every session in future. Voted, that the clerk of the Q. M. send letters of admonition to the clerks of such churches as were not reported. Voted, that the subject of Bristol church be referred to the next Q. M.

In Elders' Conference the following resolutions were passed:—That Br. Lewis Gould and Br. Andrew Brown be licensed to improve their gifts.—That all those persons who have been excommunicated from the several churches in this Q. M. shall be discontinued from improving their gifts at any public meeting, without our liberty; and that if any person shall do so, on doing, he shall be considered a disturber of the peace and be noted as such.

As Israel Dunton has gone out from us, and preaches a doctrine not agreeable to our faith, Voted, that it be made public in the Morning Star that we have no fellowship with him or his preaching. Elders Smith Fairfield and Silas Curtis preached on the Sabbath. We have reason to think that this day will be long remembered. May the Lord grant to revive his work on Parker's Island. SAMUEL GOULD, Clerk.

For the Morning Star.

#### GORHAM QUARTERLY MEETING.

Was held in Harrison on the 22d ult. After singing and prayer proceeded to business. Eld. Leach was chosen moderator. By Mr. Hobson's request, dismissed him from serving as clerk, and appointed Eld. Z. Jones, clerk of the Q. M. Heard the reports from the churches. As the meeting was held in a remote part of the limits of the Q. M. reports were not received from all the churches. Good order and union appears, generally, to prevail—some revivals and some additions since our last Q. M. Preaching was made to supply the destitute churches with preaching till the next Q. M. This we have done for some time. Much has been done, and much is still doing to restore good order among our churches, and we feel much encouraged in the good work.

We had preaching the first day, P. M., and the second day, A. M. and P. M. The word spoken appeared to be in demonstration of the heart, and with power the hearts of the hearers. There were some appropriate and powerful well-timed and well-seasoned. Finally, it was a solemn, and I trust, profitable season. All glory to God for the prosperity of Zion. ZACHARIAH JORDAN, Q. M. Clerk.

From the Free-Will Baptist Magazine.

#### RHODE-ISLAND QUARTERLY MEETING.

The R. I. Quarterly Meeting met according to appointment in Rehoboth, Ms. Oct. 11th, 1828.

Prayer by Eld. Tobey.  
1. Chose Eld. Tobey, Moderator.  
2. Heard and accepted the Minutes of the last Q. M.  
3. Heard the Reports from the Churches. The Reports were, in some respects, unusually interesting. In Burrillville a reformation had commenced, and prospects were peculiarly encouraging. The church in Middletown, Conn. had not for some time been represented. They have been in a low state, and have passed through many trials and much opposition. It has, however, pleased the Lord to send them one to administer to them the word and ordinances, and at present their prospects are much brightened. Three have been added to their number. We were much gratified in having so favorable a Report from this church, and in forming acquaintance with their beloved pastor. We hope, although situated far from their brethren, they will not yield to discouragements, but, exemplify, by remaining steadfast in the faith and by holy living, the excellence of the gospel they profess.

4. Received a letter from the church in Middletown, Conn. requesting to be received into the Q. M. meeting. Agreed to receive them, as the church has been recently organized through the instrumentality of H. N. Loring, who is now their pastor. The Lord has blessed them with a gracious revival, and they are now in much peace and harmony.

The church in Cranston presented a request by the delegates, that Thomas B. Cole and Br. Reuben Bennett, to be received as a member of the Q. M. meeting. Agreed, unanimously, to receive them.

Agreed that an extra Q. M. be held with the church in Middletown, on the third Sabbath and Saturday preceding in Nov. next. This arrangement was made by the request of the church in Middletown, and it is hoped and expected that a number, both of preachers and brethren, from R. I. will attend.

Agreed that the Deacons in each church throughout the Q. M. be requested to issue and collect subscriptions for the benefit of our itinerant ministry, and that they forward the avails of such subscriptions to the next Q. M. meeting in Jan.

Agreed that the next Q. M. be held with the church in Burrillville, at the old Meeting-house on the second Sabbath and Saturday preceding

in Jan. Elders' Conference on Friday preceding, at the dwelling house of Br. Thayer, to commence at 1 o'clock, P. M. This session of the Q. M. meeting has been unusually interesting. Two churches have been added, and Eld. Charles Remington received the right hand of fellowship in behalf of the Elders' Conference. All the business was done with the utmost harmony. The religious exercises of the occasion were edifying to the Christian, and calculated to awaken the sinner. Elders Tobey, Remington and Loring, preached in the meetings for worship, and the service closed as usual, in celebrating the dying love of the Redeemer in the ordinance of the supper.

CYRIL PECK, Clerk.

For the Morning Star.

#### OBITUARY.

Died in Lebanon, Ohio, son of Capt. Benjamin Loring, aged 22. Soon after he was taken sick of the disorder, of which he died, (the Typhus fever) his friends became alarmed for his safety, and excepting at intervals, little hope was entertained either by himself or them, that he would recover. He lay for all of his earthly days, he took a final leave, on the 21st inst., he entered on an eternal rest. For several months previous to his sickness, he manifested, as was evident to those most conversant with him, much concern for his soul, and at a certain time, when he had retired to a secluded spot as a retreat, for prayer and meditation, as he afterwards remarked, to several, his mind was relieved from the burden, under which it had labored, and he felt, as he had never done before. On being taken sick, he was for a time much perplexed with regard to his spiritual concerns. The salvation of his soul lay with deep weight on his mind, and he expressed a desire to recover, that he might lead a better life, and not spend his days in folly and sin, as he had hitherto done. Anxiety for his soul seemed to engage his chief thoughts, and at length increased to such a degree, as to be scarcely supportable. At this time, while conversing with one, who was attending upon him, and who was herself a professor of religion, he was asked, "do you not believe in the Lord Jesus Christ?"—do you not love him?—His reply was, "Yes, I do." He was then referred to the promises of God, and reminded of their freeness and sufficiency. To this he made no direct answer—but from this time his anxiety and distress appeared entirely to leave him, and he continued in a happy frame until death, excepting a short interval of darkness, which occurred a little time previous to his dissolution, but from which time he recovered before he died, and was a greater attachment usually peaceful and happy in his mind.

While he lay sick, he testified much satisfaction in having persons pray with him, who he thought had an interest in the throne of mercy, and on their visiting him, he would not suffer them to depart, until they had attended to that duty. He expressed much love for the promises of God. He felt, said, a greater attachment for them, than for his nearest relatives. Respecting himself, he said, that he had been the greatest of sinners; but Christ was a great Saviour, and precious to his soul.

After his mind was relieved from the anxiety and distress, which he felt at the commencement of his sickness, he expressed much anxiety for the salvation of others, and was very faithful in urging all, who came around his bed, to attend to the concern of the soul. His addresses to his parents and other relatives, were particularly earnest and affectionate. When he perceived his end was near, he tenderly embraced them, and said, "Don't mourn for me, since you are all well, hope, be my eternal gain, and endeavor to make me in heaven, as I am in glory." He afterwards exclaimed, "O death, where is thy sting, O grave, where is thy victory?" Looking at the lamp, which was burning on the table, he said, "I am in heaven now—I have a light, that burns brighter than that lamp—glory to God for the way of salvation." These were his last words, in a few moments after uttering which he expired. His funeral was attended on Thursday following, (Oct. 23) at which Eld. David Blaisdell preached to a large, solemn and attentive audience from Rev. 14: 13; "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, with the spirit, that they may rest from their labors; and their works do follow them."

Methodist book concern.—This is a plan which originated in the mind of Wesley, and has been of incalculable service to that sect of Christians, which acknowledges him as its founder and father. The great object of it is, to circulate as many religious books and publications as extensively as possible among the members of the connection. It has been in operation in this country nearly 40 years; and the happy effects of it, in enlarging and elevating the mind, and correcting errors, are distinctly visible. A large building is now devoted to the concern, containing 12 printing presses, a binding, bookstore, agent office, &c. Hence is sent out a great variety of books, which find their way by means of itinerant preachers, to every part of the Union; besides which, there are here printed monthly, 7000 copies of the Methodist Magazine; 3000, of the Youth's Instructor and Guardian; 12,000 of the Child's Magazine; and weekly, 25,000 of the Christian Advocate and Journal.—New Hampshire Observer.

\* Distinguished merit will ever rise superior to oppression, and draw lustre from reproach. The vapors which gather round the rising sun, and follow its course, seldom fall at the close of it, but are so much the more reception, and to invest with variegated tints and with a softened splendour, the luminary which they caught out.

Rev. R. Hall.

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