

RELIGIOUS INFORMER.

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Post Master, Andover, N. H.

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The New Year.

The commencement of a year is an epoch in our lives, too important to pass unnoticed. A single year forms a considerable portion of the time allowed us here, as a season of preparation for another world; and as it passes away, silently and perhaps unheeded, it seals up the record of our doings, which is to be produced in evidence, for or against us, at the great day of trial and retribution.

It seems to be generally agreed that this event should be noticed; but it is not agreed what should be the feelings excited, or in what manner it should be observed. It is made the occasion of congratulations, and by some, of presents and other demonstrations of kindness; but these seem to be a matter of course, rather than the result of deliberate reflection.

To a mere spectator, the scene usually exhibited on such an occasion, must create doubt and uncertainty. He hears a thousand *good wishes*, but they are uttered in a manner so flippant and thoughtless, that he cannot suppose them sincere. And he may perhaps, find some who express their joy by unusual gaiety and mirth. Reflecting on the occasion, he would probably find no satisfactory reason for such conduct. The recent year has departed, it is true, and another has commenced its course; but there would seem to be nothing in this to excite the feelings displayed. Is it that time seems long and irksome to men, and they watch its flight with eager joy? Is it that they are dissatisfied with life, and the repeated admonition that death is approaching fills them with gladness? These are not the reasons. Life has but too many charms for men; and death is not a thing to be desired by them.

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NOV. 19, No. ADI 873

PRESENTED TO THE
NEW HAMPSHIRE PHILOMATHIC AND
ANTIQUARIAN
SOCIETY.
John F. Jones, Esq.

There is a joy that is consistent with the occasion; but it is far removed from thoughtless merriment. It results from reflection. It belongs to the good man alone, who sees in every season, and in every change in the affairs of man new motives to gratitude and praise. To all others, every season and change speaks the language of admonition and alarm.

He, who can look back upon the receding year, and trace, with pious gratitude, the kindness of God towards him; who, as he reviews the scenes that are past, can discern in them some well-meant endeavor, some habitual trial in his conduct, that savours of the spirit of his divine Master; he and hail the new year with rational joy. It promises him another season for usefulness, and opens anew the rich treasures of that unfailing providence, in contemplation of which he finds delight and comfort. It also gives him the assurance that he is approaching his promised rest. One more of the few years that fill up the little space of this mortal life, is left behind. Another stage, perhaps almost the last, which marks the progress of the pilgrim's journey, is passed; and, believing that the time of his deliverance from sin and suffering draws nigh, he may well quicken his pace, and rejoice while he prepares for his departure.

The good man will rejoice in every passing event of his life; for he knows it is ordered and directed by an indulgent father; but he rejoices with trembling. He hopes for the reward of the righteous; but it belongs not to mortal man, conscious of his own unworthiness, deliberately to contemplate death, and the august presence of his Judge, without solitude. His joy is chastened and moderated. The commencement of a new year is to him a matter, not only of joy, but of sorrow; for he hears the knell of the year that is gone, and his conscience reminds him, that in the record of his conduct, which is now sealed, are many, very many things, for which he can render neither excuse nor apology.

If such is the case with the good man—with him, who exercising repentance and faith, has made his peace with God, and with a hope full of immortality, is waiting for the expiration of his pilgrimage, what is the condition, and what should be the emotions of that man, who has chosen his portion in this world, and feels conscious that he is not pre-

pared to die? Is it matter of joy to him that another year of his precious time is gone—is lost forever? that while he has slept in fancied security, or at most, has dreamed of amendment, he has been hurried over so large a tract of time, and his feet are hastening to take hold on death? Shall the prisoner, whose execution is delayed a few hours, that he may have an opportunity to accept of pardon, fill up the precious moments with repeated transgressions, and with neglect or abuse of the favor proposed? Or shall he indulge in a cruel and determined apathy, in spite of the admonitions and warnings that are rung through his prison; and when the faithful watchman reminds him that another and another of the few uncertain hours has passed away, shall he arouse himself to mirth and levity.

What, we ask—and we put the question to every one who may chance to read this article—what is there in the return of the year that can afford joy to that man, who neglects his salvation? Former years have flown away without witnessing any reformation, and the fact that he can enter upon the new year with his usual levity, affords the most convincing evidence that this will also pass away unheeded, should he be permitted to remain until it closes.

When a new year is commenced, there is an admonitory voice addressed to every man—bidding him be ready; and to many it declares, *this year thou shalt die*. Let him, then, who has regarded the admonition, look well to the preparation he has made for that change which awaits him, lest he be deceived. And let him who is yet unprepared, if, indeed, such an one should cast his eye over an article on a subject so serious—hear the admonition we now give him. He lives but to prepare to die. He is hastening to the bar of an omniscient God, whither the whole catalogue of past offences is gone before him. Let him ask himself, with a solemnity which belongs to the subject, how he can make good his defence in that day, which he cannot elude, and in which his own conscience will repeat, with a minute and faithful and fearful accuracy, every transgression in thought, in word and in deed, throughout the whole tenor of his life.

N. H. Repository.

Accounts of ministers and churches received since the No. for December was published.

MONTVILLE, Me. Q. M.

Thomas Thompson,	Montville.	Ebenezer Tasker,	Duxmount.
Simon Emery,	Monroe.	— Anthony,	Prospect.
Samuel Whitney,	Brooks.	Samuel Robbins,	Camden.
Moses M'Farland,	Montville.	Lincoln Lewis,	Montville.
John Lamb,	Lincolnvile.	Eleazer Bridges,	Hope.
Thomas M'Kenney,	do.	Charles Warren,	Thorndike.
Winthrop Frost,	Swansville.	Joseph Wiggins,	do.
Joseph Gowin,	Montville.	Samuel F. Whitten,	Palermo.

Communicated by Eld. Samuel F. Whitten.

Gorham, Q. M.—The church in Gray Me. has had 1 added this year. Present No. 227. Preachers names Ephraim Stinchfield, New-Gloucester. James Colly, Gray.

The church in Ashby and Fitchburg, Ms. has had 2 added. Present number 28. Preachers name Benjamin Tollman, Ashby.

The church in Wheelock, Vt. 6 added, present No. 17. Daniel Quimby, Elder.

The church in Pike, N. Y. 8 added, present No. 17. Nathaniel Ketchum, Elder.

The church in Owego, N. Y. 7 added, present No. 55. Edward E. Dodge, Elder. Asa Dodge, Jr. unordained preacher.

The church in Ontario, N. Y. 1 added, present number 31. Aden Aldrich and Daniel Lyon unordained preachers.

Second church in Ontario, 13 members. Unordained preacher Ichabod Shelden.

Elder John Gould of Berkshire, N. Y. has given the following account of Erie q. m.

Ordained preachers 4. Licensed preachers 3. Churches 6. Addition of members 40. Rejected 2. Dismissed 2. Present number 246.

Brother Obadiah Tenney of Clarksfield, Ohio, writes that there are 5 churches in that region, that have not yet united with any q. m. but have it in contemplation. He expresses an anxious desire for laborers to travel that way.

BENTON QUARTERLY MEETING.

DEAR BROTHER,

We had a good time in our Qr. Meeting, and the greatest gathering of people that we ever had in these parts, though not so much of the pouring out of the spirit of God, as I have seen. All our business was carried on in good order, and according to the rule of our Master's house.

The Elders' Conference was attended with a general harmony and union.—Though we are in an infant state, yet I think the young watchmen in Zion begin to travel into the rules and discipline of the church,

as is laid down in the New Testament.

The number of churches in the Benton Qr. Meeting is as follows.

Towns.	Counties.	Ordained Preachers.	No. of members.
Benton,	Ontario	Zebulon Dean	18
Lyons,	do.	Samuel Whitcomb	31
Pheips	do.	Samuel Wire	42
Junius	Seneca	Solomon P. Culver	16
Wayne	Stuben		17
Delmar	Tioga		19
Galon			11
Scriba			10
Bristol	Ontario		20

Total, 184

We have had the addition of three churches since November, 1821, which gives the addition of 62 members. The three last churches are the new ones. Elder Benjamin Rolfe of Farmington, Ontario Co. received ordination on Jan. 15, 1822. He resides in Farmington. Elder Menoah Delling has removed to Sodas, yet in good standing and faithful in the cause.

Yours, JOHN REED.

The following account was communicated by Dr. Robert Chandler. These churches are united one with another, but not connected visibly with any yearly meeting.

Delaware, N. Y. and Pa. no steady preacher	No. 20
Windsor, N. Y. Broome Co. Elder D. Chase	35
Gibson, Pa. Susquehanna Co. no preacher	34
Clifford, Pa. Susquehanna and Luzer Counties	about 20
Lawsville, Pa. Susquehanna Co. no preacher	19
Jackson, ditto.	14

Total, 142

On account of the late additions, I could not ascertain a correct account but will endeavor to give you a true statement soon, besides the above numbers there are many scattering members which I do not think best to reckon with travelling members. Elder D. Chase often visits the whole connection, except Clifford church, and Elder E. E. Dodge visits all but the Delaware.

Yours, R. C.

WHEELOCK, Vt. QUARTERLY MEETING.

Barnston	17	Lyndon	40
Burke	19	Morgan	8
Cabot	60	Sheffield	71
Compton	unknown	Sutton	70
Concord	17	Waterford	unknown
Durham	unknown	Wheelock	122
Hatley	56	Woodbury	53

Letter from Br. John Hinkley, dated Georgetown, Me. Dec. 28, 1822.

DEAR BROTHER,

Agreeably to your request, I would inform you of some errors in your

account of the churches, &c. in this part of the country.

1st. The church in Georgetown, and the church on Parker's Island are one and the same. Samuel Hinkley Ruling Elder, is considered as having the care of the church.

2d. The proper name of the Elder at Lewis, is Thorn. Page, 182.

3d. The church in Lincolnville, which you have numbered in Edgecomb Q. M. the church in Montville and all that follow after in your account of the Farmingiou Qr. Meeting, positively belong to the Montville Q. M.

4th. The name of the Elder at Wiscasset is Hedge. p. 182.

5th. Eld David Webber belongs to the 1st church on Squam Island. The 2d church contains 21 members.

6th. Elder Briggs does not reside at Hallowell, but at Wiscasset. Although he and Elder M'Farland are highly esteemed preachers, I think it was not proper to count them twice. Edgecomb Q. M. is holden on the third Saturday and Sabbath in January, March, and October, and first in July.

Yours in the best of bonds,

JOHN HINKLEY.

Religious Intelligence.

FOR THE INFORMER.

Letter from Elder Solomon Howe of Newport N. H.

BROTHER CHASE,

I take my pen with pleasure for the first time, to transmit to you the pleasing account of our situation. After we returned from qr. meeting, some of our brethren began to feel the importance of trying to stir up one another by way of remembrance, and the good Lord has condescended once more to draw the cloud of mercy over us, and scatter down the rain of grace upon us, and poor wanderers have come home weeping, poor sinners have been wounded, and we have heard their sighs, and some of them we hope, Jesus has made free. Others are mourning their solemn state, and it is good days with us now. We hope, we pray the work, may be more extensive, and more powerful, till scores and hundreds shall be converted to God, and every separating wall be broken down, and the watchman see eye to eye, and lift up their voice and sing. We wonder and admire that the Lord should so frequently visit such rebellious creatures as we are. Pray for us, that we may be humble, watchful, and prayerful, and devoted to God; and what we have seen be as a drop before a copious shower.

Yours in the best of bonds,

SOLOMON HOWE.

Letter from Elder Samuel Whitney of Brooks, Me.

ELDER E. CHASE, DEAR BROTHER,

When I wrote to you last, I intended to have written again before this time, but the multitude of cares and business, together with having been recently called to mourn the loss of my wife, has prevented me until now. She departed this life on the seventeenth of August last; she has gone, I trust, to be forever with the Lord. Elder Moses M'Farland attended her funeral, and delivered a very weighty and solemn discourse from Romans 8th. and 21st. to a numerous concourse of people. The scene was truly solemn, and will, I trust, be long remembered by many.

The state of religion in many places is encouraging. Our last Quarterly meeting was holden on the third Saturday and Sabbath in September, in the town of Hope. The weather was fine, the concourse was numerous, attentive, and solemn. The state of the churches was generally reported by messengers, accounts from a number of places were refreshing. Four churches were received into communion with the, Qr. meeting, namely: one in Orland, one in Islesborough, one in Hope, and one in Hartland. I have lately received information from the town of Prospect, that a good work of reformation has lately begun there. In the place where I now live, the attention of a number has been called up. I think I may say as many as three have lately found peace with God, through our Lord Jesus Christ while some others are mourning. I am much in haste, and must close at present.

Yours in sentiments of respect,

SAMUEL WHITNEY.

Letter from Elder S. F. Whitten of Palermo.

DEAR BROTHER IN CHRIST,

I rejoice that I have this opportunity to inform you, that God is still blessing this part of his vineyard, with showers of divine grace. Very glorious reformations have taken place in this eastern Country. The wilderness has blossomed like the rose, and fountains have broke out in the desert. All glory to God.

Nov. 1821, I began to preach in the town of Putnam, Co. of Lincoln, and God began to convert the people, and a very glorious work took place and continued until about twenty were hopefully converted to God. From thence I went to the town of Palermo, Co. of Lincoln, where I saw a glorious work of the Lord. A number of the first characters were found amongst the happy company.

In september I went to Prospect on the Penobscot river where a reformation began, and Spread with great rapidity.

I rejoice that reformations are spreading east, west, north, and south.

This from your unworthy brother,

SAMUEL F. WHITTEN.

Letter from Elder Samuel Wire of Phelps, N. Y.

BROTHER CHASE,

I feel a measure of gratitude to God that I am well, and able to blow the gospel trumpet. And while I have a few leisure moments, I will inform you of the prosperity of Zion in these regions. The churches in the Benton Q. M. are in good health, and generally in a growing state. Benton Q. M. was holden in Benton on the 12 and 13 of Oct. in which we enjoyed a refreshing season. I think Jesus was ruling Elder. The 26 and 27 of Oct. I attended the Owego Q. M. in the town of Dryden, where we enjoyed a special visit from the Lord. The brethren were like little clouds full of rain, and many formal professors were shaken to the centre, and some that come as spies were detected and confessed God was there, and others mourned their wretched state while unreconciled to God.

There is a great inquiry after truth in these parts.

In the town of Candor I baptized a woman, and while she was relating the manner in which she was awakened, I felt a glow of gratitude to God for making missionaries of children. She informed us that one of her boys was living from home, where there was a reformation, and when his little heart had become subject to the work, he went to visit

his mother, and in the evening invited his mother into the chamber with him, where upon his knees he implored the blessing of God upon her, who had supported him in his more tender years, but this she thought was a childish fable, till a short time after, while going through a piece of woods he invited his mother to pray, but she refused, saying she could not. Well, mother, said he, Christ has learnt me to pray and I will pray for you. Observing that his mother was unwilling to kneel, he said, mother, you must kneel,—you will have to kneel in the day of judgment, and while his little voice made the woods ring, conviction fastened in her heart like the nail by the master of assemblies.

I have just returned from a mission to the State of Pennsylvania, after an absence of five weeks, in which time I travelled 400 miles, attended 47 meetings, baptized six, enjoyed much of the presence of God and thanks be to his dear name for the refreshing showers of his grace among the people. Light is spreading, tradition is falling, and party walls are coming down. The harvest is great, and laborers are wanted.

The first day of Dec. I enjoyed a refreshing season in the town of Milo, baptized one there.

Your brother in gospel bonds,

SAMUEL WIRE.

Letter from Elder Edward E. Dodge, dated Owego, Oct. 20, 1822.

DEAR BROTHER IN GOSPEL BONDS,

With pleasure I take my pen to inform you, that the work of God is still progressing in this region. Although we have many trying scenes to pass through, yet we have the joy of seeing sinners converted to God. Br. Asa Dodge visited some parts of Pennsylvania last spring where there appeared to be a prospect of a reformation. We have both attended meetings in that part of the country, once a month, ever since, and have had the joy of seeing a good work of God, which is still progressing. The work is chiefly in the town of Nicholas. I have baptized six, and two weeks ago this evening, I attended meeting there, and ten came forward and told their determination to seek the Lord, and begged an interest in our prayers.

There is a prospect of a church being gathered in that place.

This from your brother in tribulation,

EDWARD E. DODGE.

Letter from Br. Charles Rolfe, dated, Greenwich, Ohio, October 21, 1822.

DEAR BROTHER,

Having formed some acquaintance with you, through the medium of your Informer, I now spend a few moments to let you know of the good work of God in this region. About one year since, I came into the state of Ohio, to seek a bride for my Master's son, in company with Eld. Collins, and arrived at Huron Co. then separated and begun my travels, while the desire of my heart was, that my Master would direct me to the house of Rebecca. At last, after a number of visits in Clarksfield, I come to the well—my soul drank of the water, and Rebecca's voice was heard. Sixteen souls were evidently converted to God, while others were deeply convicted.

A church is formed here, and the work is spreading in many parts in this country. The harvest is great, and laborers are few. O that the Lord would send trumpeters here in this part of his vineyard, that can

give the trumpet its certain sound.

My soul rejoices, I am doubly rewarded for all my sufferings. May I ever be found a humble follower of Christ.

I remain your unworthy Brother in Christ,

CHARLES ROLFE.

Letter from Br. David Marks, Jr. dated Batavia, N. Y. Genessee Co. Jan. 1st. 1823.

MY DEAR AND WELL BELOVED BROTHER CHASE,

It is now two years this day since I left my parents to travel, and as much as in me is, to preach the acceptable year of the Lord, and the day of vengeance of our God; and while travelling some thousand miles in a strange land, through many difficulties with which I had to encounter, and my health being often exposed while travelling through the inclemency of the weather, and among strangers, without friends; yet having a friend that sticketh closer than a brother, I have found, to the great joy of my heart, the words of our Saviour, (Mark, 10. 29, 30.) to be true, and consolating, which saith: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with PERSECUTIONS; and in the world to come ETERNAL LIFE."

November, 4, 1822, being my birth day, aged 17 years, while looking on my past life, and labours in the gospel, for near two years, I felt a desire in my soul, that I might live nearer my Saviour, and not like Peter follow the Lord afar off; but that my preaching might be more in the spirit and power of the Gospel, that I might see the desire of my soul, and the salvation of God. With this desire I went on to my appointment in the evening, on the town line of Batavia and Elbe, spoke from Proverbs 1 Ch. 24, 25, 26, 27. The spirit of the Lord was manifest in a special manner. Sinners were wounded by the arrows of the king. After the meeting was closed, the people were loth to go away, while mourners crowded around me in tears, desiring an interest in my prayers. Backsliders were publicly confessing, and telling their desire to return to their father's house. Having a chain of appointments, leading about an hundred miles to the east, I was under the necessity of leavingodus. I held several meetings, some were awakened, and shortly after experienced religion. I returned to Batavia again; and spake to several hundred people. I conceived the prospect of a reformation to be glorious, and after going to Canada on a preaching tour, I returned to this place again, and my labours have principally been confined to this place and some adjacent towns. Soon after I returned from Canada, the work of reformation was visible, meetings were crowded and a great solemnity rested on almost every mind. Mourners began to publicly tell their desires for religion, and wished for christians to pray for them. Old professors got awakened from sleep, and came up to the help of the Lord against the mighty. Soon the songs of young converts were heard, which only added to the grief of those that were left behind; and when my health was so poor, I was not able to preach, the young converts have, with united voices, entreated their young companions to seek religion, and mourners at the same time inviting their friends to go with them. The enemy of all righteousness, as in the days of Job, has been going to and fro in this place. Persecution has

raged both publicly and privately, but the battle has gone sore against the king's enemies. Those that a few weeks ago were groaning under the bondage of sin and death, are now rejoicing in the glorious liberty of that Gospel, which stands not in the wisdom of this world, or excellency of speech, but in the truth, power, and spirit of God, and also in much assurance. The truth of the gospel has convinced and convicted and the power of the gospel has saved the soul from sin; the spirit of the gospel has given that consolation, which nature's garden never afforded to the soul. The assurance of the gospel has assured them of heaven, immortality, and eternal life. Truly in this land, where but a few days ago it was a noted place for the neglect of religion, has now become a fruitful field, and the parched land a pool. The number of young converts is about twenty, and the work of reformation is still going on, and many crying, "*Men and brethren what shall we do?*"

About six weeks ago I went to Leroy, where I preached Christ to the people, some manifested a desire for religion, since then I have been credibly informed, that about ten have experienced religion.

Evening before last I preached in Bergin, where within six weeks past, God has poured out his spirit in a wonderful manner. In Bergin and Byron, about fifty souls have been hopefully converted, (some from a backslidden state,) and have found that "*path which no fowl knoweth, and the vultures eye hath not seen, neither the lion's whelp trodden and no fierce lion passed by it.*" My soul saith, praise the Lord, O! all that is within me, praise the Lord. Ride on all conquering king, with thy bow and crown.

Farewell, DAVID MARKS, JR.

Letter from Dr. Robert Chandler, of Gibson, Pa. Susquehanna Co. November, 8th, 1822.

BELoved ELDER,

It is with much pleasure I take my pen in hand to improve a few moments in communicating some things concerning the past and present state of Zion in Pennsylvania, and do regret that my health and other circumstances would not admit of answering your request before this late hour, and, as our circumstances are such at present, I cannot fill up your blank in full you sent me, until I have returns from the Owego Q. M. now holden in Dryden, N. Y. Elder Daniel Chase, and some others have gone to attend it. At our Yearly Meeting held in Windsor, N. Y. Sept. ult. we had truly a refreshing time from the presence of the Lord, and the presence and help of Elder E. E. Dodge and other preachers and brethren from the Owego Q. M. It was indeed a little heaven below.

At that meeting in conference, the elders and brethren agreed to lay before the churches in this connection, which were six in number, viz. —Firstly for this connection to form a Quarterly Meeting, then this Q. M. and Owego to form a Y. M. The origin of free communion or Freewill Baptist church, first rose in Mount-Pleasant. Ira, 13 miles from this place, where about 10 brethren united in the wilderness in covenant love and union, in A. D. 1801, and they were soon blessed with a shower of Divine Grace, and blessed be the Lord, it spread and run through this wilderness region, and in the course of two years, Zion lengthened her cords so far, that five branches were soon added to Mt. Pleasant Church, and continued in sweet love and union for five or six

years, when satan set in his dividing foot and scattered the dear sheep and lambs of Christ. Two Elders left us at once, and united with the strict baptists. It was a trying wrecking time, some went with the Elders, some since scattered into the world again, others moved away, and some are gone to the land of silence; so that the old free church at Mount Pleasant is dissolved. But this branch in Gibson out rode the storm and many have stood like Mount Zion, that cannot be moved. The other branches have had several trying scenes; but on the whole, have gained ground of the enemy, and are now standing churches under a good degree of union and discipline. At times we have had small additions, and by divine grace, are rising and moving forward. The Clifford church lost their Elder, viz. Gideon Lewis, aged 71, who died upwards of a year ago, but blessed be the Good Shepherd, who never leaves his sheep to the wolves, he has raised up another (Nathan Baker) to feed the sheep and lambs in that place, and further blessed them of late with the out-pourings of his good spirit, and caused the little Zion to lengthen her cords and strengthen her stakes, under the instrumentality of Elder Edward E. Dodge, and his brother, a licensed preacher from Owego, N. Y. who often (although poor, and the distance great) visits them and us, and Eld. Daniel Chase of Windsor, N. Y. and all preach a Free salvation and full atonement; and blessed be God, it is Free, or it never would have reached my wretched case.

We are here denominated Free Baptists, but I expect are nearly the same with you in principle and practice. Our strict calvanistic brethren are our greatest persecutors, but hardly enough of that to keep the rust off.

Please to excuse my scattered remarks, for I am an old worn out revolutionary soldier, and my abilities never would admit of precisions; but if any thing can be selected from the foregoing, it is at your disposal. You have my best wishes for your prosperity, and I rejoice that so concise and useful a publication is in circulation, as the Religious Informer.

I am yours with sincere affection,
and hope in the best of bonds,

ROBERT CHANDLER.

REVIVALS OF RELIGION.

The friends of Zion will be glad to hear that these refreshings from the presence of the Lord are multiplying and progressing in many parts of our land.

The revival in Sharon, which we have mentioned before, appears to be increasing; many are anxiously inquiring what they shall do to be saved, and a good number are already rejoicing in a reconciled God.

A powerful work of grace is now progressing in South Hampton, Ms. About four hundred are indulging hopes that they have been effectually called within a few weeks past, out of nature's darkness into the light and liberty of the Gospel; and many more appear striving to enter into the Kingdom.

In East Hampton also, between forty and fifty are already rejoicing, although the work has but recently commenced. A meeting for inquiry was attended the last week by more than 150, who were convinced of sin, righteousness and judgment.

In Hadley, and several of the adjoining towns, a work of grace appears to have commenced.

A correspondent in Orangeville, Genessee Co. N. Y. says, "That within a few weeks, a revival of religion has taken place in Sheldon, a neighboring town. Between twenty and thirty are now inquiring with great apparent anxiety, what they shall do to be saved. Eight or ten are rejoicing in hope. There, as in almost every place of which I have heard where revivals have been witnessed, the work commenced at the house of God. A week or two before the revival commenced in that place, a member of the church returned to his family after an absence of a few days. His wife, who has long, as we trust, been a devoted follower of Christ, told him a revival was about to take place in the neighborhood in which they lived, for the Lord, she believed, had put it into her heart to pray for those around her. It was soon found that others too were laboring for the same object.

"Within six months there has been a little excitement of a religious nature in Orangeville. Seven, as we trust, in that time have been born into the kingdom. We indulge the hope that the Lord is soon to visit us again."

Rel. Int.

We are informed, (says the Christian Watchman) that a powerful work of divine grace in the awakening and conversion of sinners, has commenced within a few weeks in the town of Chester, N. H. and its vicinity. It is supposed that in that town and its neighborhood about one hundred persons have recently experienced the power of the gospel to their salvation.

The usual manner of the commencement of revivals of religion, and the uniformity of their effects on the persons, who are the subjects of their happy influence, is a circumstance which we think must occasionally stagger the infidelity of those mockers, who stigmatize these excitements as mere enthusiasm. They usually originate by the instru-

mentality of that plain preaching, which discloses our ruined state as sinners under the condemnation of God's law, and the way of recovery and salvation through the atonement of Christ. The effects uniformly produced in the subjects of all genuine revivals are an acknowledgment of the equity of the law, both in its precepts and penalty—an unconditional submission to the gospel,—and a full surrender of the affections of the soul to Christ, in faith and holy love. The issue of this regenerated state is a life of peace and joy, a life devoted to the glory of him who has died to redeem them, and who ever lives to secure their endless felicity; and whilst so much of heaven is by these means brought down to earth, whatever unbelievers may think or say respecting these operations of the Spirit of God, we hope the supplication of the Church to our father in heaven will continue to ascend with constancy and fervor, *thy kingdom come!*

DUTY ENCUMBENT ON EVERY CHRISTIAN TO USE MEANS TO INFORM OTHERS.

No. I.

Dear Brethren in Christ,

Have we once thoughtlessly wandered in Spiritual darkness—but are now light in the Lord? Have we been called out of darkness into his marvellous light? Hath God by means in his providence opened our eyes, to see the awful consequences of sin; and to see many of our fellow men, ignorantly, carelessly, and obstinately, posting to the worst of consequences? Do not we see, and in some measure realize the incomparable advantage they, even in this present life might enjoy but for their ignorance?—If any honest, well disposed man saw a poor, ignorant person trample over valuable property, which might be lying in such a shape, or form, that he could not perceive its value or use. In this case. Where is the honest and good man, who would be so careless—so indifferent to the benefit of the poor man, as not to inform him? We wish others to inform us, when they know of something that would be of incalculable value to us, of which we might be ignorant. By what means came we to know those things we have learned but by the diligence and perseverance of our teachers? For what did we get knowledge but to act accordingly, and to communicate it to others who are ignorant? Why should we not facilitate the advantage of others by all lawful means in our power when it can be no disadvantage

to us, but to the contrary? Then let us bestir ourselves to help others to the enjoyment of an incorruptible inheritance. Alas! how little are poor souls about us beholden to most of us! we see and partake some of the good of kingdom, and they do not—we foresee the misery and torment of those who miss it, and they do not see clearly. We see them wandering as we once did quite out of the way, and know if they hold on they can never come there; and they discern not this themselves. And yet we will not set upon them seriously to show them their danger and point to them the way of safety and comfort. O, how few christians can be found who put their light on a candlestick that all in the house might see! No thanks to us if heaven be not empty and the souls of our brethren and neighbors perish forever.

But because this is a duty so many neglect and so few are convinced that God doth expect it at their hands—and yet a duty of the first importance both to ourselves and fellow men, I will show

1. Wherein it consists.
2. The causes why neglected.
3. Persuade to perform it.
4. Encourage others to bear it.
5. Apply to those concerned.
6. Answer objections.

B. S.

A QUESTION.

What are the true signs of a revival of Religion in a town?

Ans. 1. When the saints begin to feel a constant and ardent desire for an outpouring of the spirit of God, and an ingathering of souls; and begin deeply to sigh, and cry for the abominations that are in the land.

2. When the minister of the town begins to have a deep sense of the worth of soul under his charge, and a deep sense of his responsibility to God in all his public improvements, and begins to weep between the porch and the altar; saying, "spare thy people, O Lord, and give not thine heritage to reproach and emphatically preaches repentance toward God, and faith in our Lord Jesus Christ, as the only terms of justification with God."

3. When his congregation begin to be very solemn, and a general seriousness and tenderness begins to appear on the countenances of the youth.

4. When the youth begin to avoid alluring company and turn their backs upon the gay circles of life; and refrain from what the world calls civil recreations: and retire to their closets, and read their bibles and lay aside all their unnecessary ornaments;

and pull the curls out of their hair; and begin to enquire, "what must I do to be saved?" and frequently attend the meetings of worship, and religious conferences.

5. When the prayerless husband and wife, begin to confess their neglect of duty to each other; and disobedient children confess to their parents, and ask their pardon and prayers; and the old broils begin to be settled up in the neighborhood, each one confessing their faults, one to another and smiting upon their breasts crying "God be merciful to me a sinner:" Then you may assuredly know that the kingdom of God is at hand; and that the set time to favor Zion is come, and expect soon to hear young converts singing on the banks of deliverance; and chirping on the boughs of free grace, and to see large additions made to the church of such as shall be saved.

Rel. Mag.

Extracts of letters from Elders Quimby and Fowler.

Elder Daniel Quimby of Lyndon, Vt. writes that there is a good reformation in Woodbury, Vt.

He gives the melancholly tidings that Dr. John Meigs, a worthy member of the church in Lyndon, and preacher of the gospel, is gone to his long home. He departed this life on the 21st of October last, aged 45. He has left a wife and nine children to mourn the loss; but in their affliction, they have cause of comfort, believing that he is gone to rest from his labors. He bore his sickness with christian patience, and died in the triumphs of faith, in full hopes of a glorious immortality.

Elder Josiah Fowler of Ontario, N. Y. has communicated information of the death of Br. Isaiah Smith of that place last September. During his sickness he warned his friends and neighbors to prepare for death. He was happy in the anticipation of that glorious rest, that remain to the people of God. His last words were, "Glory to God." May the triumphant death of these our brethren, stimulate us to live the lives of the righteous.

Just published at this Office, The first number of the MASONIC CASKET.
TERMS OF THE CASKET.

It is published once in two months, each number contains 32 octavo pages, and stitched in printed covers. Six numbers make a volume, and sent to subscribers at one dollar a volume, exclusive of postage. The money to be paid on receiving the 3d number.

TERMS OF THE INFORMER.

For one paper a year 60 cents. For five, \$2,50 cents. For sixteen, \$7,20 cents. If paid in advance, 50 cents a year for one paper. For five, 2 dollars. For sixteen, 6 dollars.

Money sent by mail, ensured by the publisher, provided it be enclosed in the presence of the Post Master where the letter is mailed.

Vol. 1st of the Informer for sale at this Office at 25 cents each.

16
POETRY.

THE NEW YEAR.

Again the gorgeous sun with giant force
Leads forth the fleeting hours that form the year,
And rushes onward in his flaming course
To that dread moment ending all things here.
This can I view regardless, void of fear,
Borne daily on his chariot wheels which roll
Down to the yawning grave in full career?
Oh! let me ask, ere he has reach'd his goal,
Where shall thou find thy final home, my soul?

Ah! where are they—who saw with me the sun,
When on the year departed, first he rose;
Young, vig'rous, beautiful, that year begun,
But sunk into the tomb before its close?
If righteous Heav'n should number me with those
On whom the new year's sun no more shall rise,
Must I from hence descend to endless woes,
Or upward soar to share the blisful prize,
Where the redeem'd shall reign, with Christ beyond the
skies.

Has this world's emptiness so charm'd my heart,
That here, forever, I would fondly stay;
Lose heav'n itself for dreams which soon depart;
Eternal glory, for a house of clay;
For gross delusions of life's transient day!—
O, rather let my soul, awak'ning, scorn
Th'infernal snare; and flee to Christ, the Way,
The Life, the Light; of heav'nly day, the dawn;
In whom, exulting thought, to die is to be born!

BEWARE OF AN IMPOSTER.

THIS may certify that Oliver Kenney, who was ordained as a teaching Elder in Newark, removed to Barnston, L. C. where he was rejected by the church for his impious conduct in trifling with the marriage covenant. He has now absconded, and we give the following description of the man that others may not be deceived by him. He was about 38 years old, middling stature, brown hair, thin on the top of his head, blue eyes, and having received a wound on his thumb, has two nails on one thumb. Printers of public papers are requested to insert the above.

Signed for and in behalf of the Wheelock, Vt. Quarterly Meeting.

Aug. 31, 1822.

DANIEL QUIMBY.

RELIGIOUS INFORMER.

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REMARKS ON THE "POTTER AND THE CLAY."

ROMANS IX. 21.

Haith not the potter power over the clay of the same lump, to make one vessel unto honor and another unto dishonor?

THE Scripture has been often made a subject of warm debate among the various sects professing Christianity; and is generally adduced by those who hold to the doctrine of fate, to prove that God in the beginning as a Sovereign agent, without respect to virtue or vice, holiness or sin, made one man for salvation, and another for damnation; as the uncontrolled potter maketh, of equal clay, one vessel unto honor and another unto dishonor: but this application of the subject, appears to be very foreign from the plain intention of the inspired writer. 1. It is very evident, that the apostle was in this chapter writing concerning nations, and endeavoring to shew, that notwithstanding the Jews as a nation had been formerly considered God's peculiar or covenant people; and by their religious privileges, had been distinguished from all other nations; a way was opened by the gospel, whereby all other nations might enjoy religious privileges as well as the Jews. And in elucidating this interesting subject, he clearly proved, that the promises made unto Abraham, did not necessarily include all his descendants, or natural seed; but that it pointed particularly to Christ, and included none but such as were genuine believers in him. And to silence the murmuring of the Jews, he sheweth God's absolute power in disposing of nations, according as they obey or disobey him. And that God having in Christ fulfilled all his promises to the Jewish nations, he could not be considered unrighteous in bestowing his unmerited mercy on whom he pleased, whether they were Jews or Gentiles. He therefore asks the question, "Is there unrighteousness with God?" And answers it with emphasis, "God forbid." "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." And to the intent that all his brethren might see that their salvation was entirely of grace, He saith; "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And at the same time, to shew God's supreme prerogative, and absolute power over all his rational creatures, to deal with them, and to bestow upon them his mercies, or, to inflict his righteous judgments, according as they please, or displease him, he therefore mentions Pharaoh, as a monument, or example of divine wrath, who on account of his audacious wickedness, and multiplied crimes against God, was left to hardness of heart, and final impenitency. And notwithstanding he was sufficiently ripe for destruction; it pleased God to raise him up or to

make him stand (as the original seems to signify) that is to uphold him in a corporeal state and in office; while he might in a public and open manner, according to the demerit of his crimes, pour upon him the storm of his wrath, in a multiplicity of plagues, and finally condemn him, and his wicked subjects, with an overthrow in the red sea. And all this God did that he might shew his power in Pharaoh, and that his own name might be declared throughout all the earth, that is, that others might learn obedience to God by this example. Some persons suppose that the words, "even for this same purpose have I raised the up," &c.; mean, that God designed him for that purpose when he made him; and decreed all his conduct from the beginning of the world, but if that had been the case, Pharaoh would only have answered the end of his creation, and could not have had any conscience of sin, and would have been doing the declarative will of God. And allowing that hypothesis, he must needs have been a very happy creature; for Christ says, Mat. xii. 50. "For whosoever shall do the will of my father which is in heaven, the same is my brother, my sister, and mother." "But be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." God rules in the kingdoms of men, and setteth up whom he will, and he requires implicit obedience of all those whom he exalts to power or privileges, and deals with them severally according as they obey or disobey him. The apostle says "therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." That is to say, he will have mercy on all such as hear his calls and obey his voice and submit to his government. But he will harden all such as reject his calls, refuse his grace, and despise his government. However, we are not to understand that God hardens men's hearts any other way than judicially; i. e. not by infusing any thing into their hearts, to make them more inflexible; but by withdrawing his aggrieved spirit, and leaving them in a state of final impenitency. 2, To elucidate this idea, the apostle asks the above metaphorical question, "hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" And then adds, "what if God willing to shew his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called not of the jews only, but also of the gentiles? As he saith also in Osee, "I will call them my people, which were not my people, and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, ye are not my people, there shall they be called, the children of the living God." These sayings, do not appear to accord very well with the notion, that God, without respect to virtue or vice, holiness or sin; made one man for salvation and another for damnation. The question propounded by the apostle, "hath not the potter power over the clay?" &c. clearly presupposes, that the potter possesses that power over all the clay he works; i. e. of the *same lump*, to make one vessel unto honor and another unto dishonor. But if we admit the supposition, that God made one man for salvation, and another for damnation; and that part which he at first designed for salvation, must necessarily be saved; and that part designed for damnation must unavoidably be damned; we deny that power in God, which we allow in a maker of earthen ware. For it is evident,

that a potter has power over the clay of the *same lump*, to make one vessel unto honor and another unto dishonor. I would here remark, that I think our opponents misapply this text more for want of an acquaintance with the work of a potter, and for want of a knowledge of the terms he makes use of, than for a want of a good intention. For instance, the potter calls the whole quantity of clay of which he purposes to form his variety, "*the mass*." And that quantity which he selects to form an individual vessel of, he calls a *lump*. Therefore, in order to make the text prove eternal election and reprobation; we must understand something which we do not read; i. e. we must understand *mass* instead of *lump*. And I believe that it is always the case with those who believe that famous system, that in order to make it a consistent theory; they are always obliged to understand some secret *decree*, which was never made known; or, to believe in a *will*, which was never revealed in the holy scriptures. "But to the law, and to the testimony, if they speak not agreeably to this word, it is because there is no light in them."

However, if my candid reader will turn his attention but a moment to the passage to which the apostle refers; and from which he doubtless borrowed the similitude; he will there see the whole matter elucidated and explained by Jehovah himself, and opened to the weakest understanding. See Jer. xviii. from the 1st, to the 10th verse. "The word which came to Jeremiah from the Lord, saying, arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels, and the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel as it seemed good to the potter to make it."

Here the candid reader will observe, that the potter did not take another *lump* of like clay to make the second vessel of, but the *same lump* of which he made the first. "Then the word of the Lord came unto me saying O house of Israel cannot I do with you as this potter? saith the Lord. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

What can be plainer than this? The potter had power over the clay of the *same lump* when moulding it into a vessel unto honor; if it marred in his hand, to make it again unto dishonor. So God has power over the nations, and can deal with them just as the potter dealt with the clay. That is, if a nation do evil in God's sight so as to provoke him to wrath, and caused him to pronounce the sentence of destruction against them; if they turn from their evil, and amend their ways and their doings; then he will revoke the sentence; or repent him of the evil that he thought to do unto them. This mode of divine conduct, we have clearly exemplified in the case of Nineveh. The Ninevites, were audaciously wicked, and the magnitude of their crimes was such, that God said he would overthrow their city within forty days; and sent his servant Jonah to denounce the sentence. "Yet forty days and Nineveh

shall be overthrown." The decree was absolute. But when the people of Nineveh believed God, and repented at the preaching of Jonah, and publicly confessed and forsook those crying sins which had provoked God's wrath, and called aloud for his judgments, the cause being removed, the judgments of course were averted. For as soon as the king arose from his throne, and laid aside his robe of royalty, and covered himself with sackcloth and sat in ashes; in humble contrition before God; and by a decree of himself and his nobles proclaimed a fast, saying, "Let neither man nor beast, herd nor flock, taste any thing, let them not feed nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God, yea, let them turn every one from his evil way, and from the violence that is in their hands, who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not." God saw their works that they turned from their evil, and God repented of the evil that he said he would do unto them, and did it not.

The fact is, as soon as they believed God's decree, and repented of their sins and made decree themselves, to abandon those enormities which occasioned the denunciation; there being no occasion of its execution, God's decree of course was revoked, and the city was spared. God is unchangeable in his holy nature and always stands opposed to sin; and with him there is no variableness, neither shadow of turning; yet, his divine attributes are such, that he invariably changes his way of dealing with us, as any change takes place in us. Hence, he is said to be angry with the wicked every day; and that his wrath abideth on the unbeliever: Yet, he is all love and mercy to the repenting, and returning sinner; and although their sins may be as scarlet and as crimson, he will make them as snow and wool. Yea, he will receive them graciously, and love them freely, and pardon them abundantly for his own namesake. Again, we shall see the same mode of divine dealing exemplified toward the nation of the Jews. If we suffer our minds for a moment, to trace their history, from the time of their coming out of Egypt, to the time of the crucifixion of our Saviour; a period of about 1500 years; we shall see the *lump* frequently changed, from dishonor to honor; and from honor to dishonor, until they become so marred in the hands of the divine potter; that they killed the prophets; and stoned them that were sent unto them; and rejected God's only son, and crucified the Lord of glory, and persecuted his followers. Since that time, they have been altogether as a nation, a vessel under dishonor. For their celebrated capital has long since been destroyed—Their magnificent temple demolished—Their grand national council dissolved—and the sceptre has departed from Judah, and the lawgiver from between his feet. And for a period of above seventeen centuries, they have been scattered among all nations; and reduced to the most abject and degraded circumstances, not even allowed to hold any real estate in any part of the world, as other citizens, (except in the United States,) which is a striking proof, that the Divine Being, has determined to allow them no land for quiet and permanent possession; but that which he gave to Abraham, Isaac and Jacob, by a sacred oath. And I have no doubt, but as soon as they were convinced of their capital error; and believe in the true Messiah, who has already come; and as a nation adopt the New Testament, as their rule of faith and practice; they will again be restored to their native land; and enjoy religious privileges,

which will be seven fold greater, than ever their ancestors enjoyed at any period under the law dispensation. The apostle has illustrated this subject, in a most beautiful manner, Rom. xi. 20, and 23. "Because of unbelief they were broken off." If they abide not still in unbelief, they shall be grafted in; for God is able to graft them in again." So we see that they are still in God's hand as clay in the hand of the potter, and probably now on the wheel, and as soon as they come into the condition of the promise, by believing in the Lord Jesus Christ; God is able, willing, and ready, to mould them into a vessel unto honor; and raise them to the most dignified station: not only in a national point of view; but as a sample to all other believers. For the mountain of the Lord's house shall then be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." In order therefore, for the commencement and ushering in of that glorious day, two things only seem to be necessary. 1. For the Jews as a people to read and believe their own scriptures; and compare the promises made to the patriarchs, and the predictions of the prophets, with the events which have taken place. And 2. For all true believers, to lay aside all the doctrines and disciplines invented by men, and not contained or enjoined in the sacred volume; and take the Holy scriptures as their only rule of faith and practice, and deal with each other as they direct. And for the ministers of Christ of all denominations to consider the Bible their only body of Divinity, and the Holy spirit by which it was written, its best expositor; and compare scripture with scripture; and endeavor as much as possible, to acquaint themselves with the circumstances which existed among the Jews, and other nations, at the times those scriptures were written; and take Christ as their pattern; and the apostles as their learned guides, and strive to imitate him and them in preaching; and instead of holding up the systems and doctrines of men, preach the doctrine that Christ and the apostles preached; that is to say, repentance toward God, and faith in our Lord Jesus Christ. And hold up the necessity of a crossbearing life; and practice the ordinances of the gospel as they are set down in the New-Testament: In this way, all the true watchmen among the gentiles, would soon come in the unity of the faith, and see eye to eye; and in this united situation, they would not only be unspeakably happy among themselves; but would bear a most powerful witness to the Jews, of the reality of the Christian religion. And without doubt, the long wished for day, would then commence, and Jesus would reign from land to land, from sea to sea, and from the rivers to the ends of the earth. Two events, which have already taken place, would be sufficient to convince all the Jews, (if they would be candid, and believe their own records) that the true Messiah has come, and that they have overlooked him, namely, 1. The abolition of their national government, and 2. The utter destruction of their temple. For Jacob expressly says Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." And the prophet Haggai, when speaking of the exceeding glory of the second temple, which was built by Zerubbabel; said, "and the desire of all nations shall come, and I will fill this house with glory." Hence it is clear, that those events were not to take place till after his coming; and as it is evident that they have taken place, the Jews must of necessity believe that the true Mes-

isiah has come, and that they have overlooked him. Or else, they must acknowledge, that their own scriptures are false and good for nothing. The latter, I suppose they would not be willing to own; and if they admit the former; they may as well admit, that Jesus of Nazareth was the person; for it is certain, that he was the most extraordinary person that history can furnish us with an account of. He was fairer than any of the sons of men; and in grace he excelled them all—He was meeker than Moses—More patient than Job—Stronger than Sampson—Greater than Jonas—Mightier than David—Wiser than Solomon—And made and baptized more disciples than John—And wrought more miracles while he was here upon earth, in about three years, than all the men who ever lived before or since that period. And when the Jews, as a nation, shall believe his gospel, and receive him as their prophet, priest, and king; the first fruit being holy, the *lump* will also be holy; and they shall again become a vessel unto honor. Therefore, from the remarks which have been offered on the potter and clay; we may infer; that as God is the great creator, redeemer, and preserver of all mankind, he governs them all by special laws, both as nations and individuals, and having made them all moral agents; considers them all responsible to himself, for all their thoughts, words, and actions; and affords them all a day and means of grace; and so long as their day of grace lasts, they are in his hand as clay in the hand of the potter; and that he being a just God and a Saviour, has an absolute right to bestow upon them his unmerited mercies; or to inflict his righteous judgments, according as they obey or disobey him. Hence it becomes the indispensable duty of all mankind, to hearken to his gracious calls, repent of their sins, and believe in his son Jesus Christ, and submit to his righteous government, while he is on his mercy seat. Or else they must expect to lie down in sorrow, and be punished with everlasting destruction from the presence of the Lord, and the glory of his power, or in other words they will have to go away into everlasting punishment; while those who believe in Jesus, and receive him as their righteousness, will go into life eternal; and inherit the kingdom prepared for such from the foundation of the world.

O reader, I beseech thee, as an ambassador for Christ and a sincere friend to thy soul, to be reconciled to God; for "now is the accepted time, and behold now is the day of salvation." The glorious work of reformation is going on in different parts of the Globe; and thousands are rallying round the standard of gospel liberty, and taking shelter under the balmy wings of the Saviour. Hundreds in this country, are flying like clouds before a storm, and as doves to their windows. And all who come with broken hearts, and contrite spirits, are received graciously, loved freely, and pardoned abundantly. None are sent away without a blessing. Trust not to any elections out of Christ I charge you, for all the promises are in him, yea and in him amen. The market of grace is now open—all things are now ready—"and the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

"Free grace, the christians all declare,
And Christ declares the same:
Free grace! Free grace! and you may share,
Fly, sinners, to the Lamb."

IMPORTANT QUESTION.

Which are the best means to be used to obtain a revival, when both the minister and the church are in a lukewarm and scattered state?

Ans. 1. Let the minister faithfully examine himself, and remember from whence he is fallen, and repent and do his first work—Let him leave his bed of sloth; and in his meditation repair a second time to the midst of the valley of dry bones; and take another general survey of the deplorable situation of his perishing fellow mortals—Let him solemnly call to mind the awful charge he once there received, "son of man prophesy upon these dry bones." And let him also recollect the solemn charge he received with the laying on of hands, to "preach the word, to be instant in season and out of season." And let him solemnly ask himself the question, Am I as much engaged now for the glory of God, and good of souls, as I was when I first entered the public ministry? And if I were now called, should I be able to give an account of my stewardship? and then let him proceed as God shall direct.

2. Let all the brethren examine themselves whether they are really in the faith, and whether they keep so close a walk with God, as they did in the days of their espousals. And whether they walk in Christ as they received him &c. Yea, let them repair again to their closets, and cry mightily to God to pour out his spirit unto them, and make known his words to them, and let them daily rise early in the morning and call their little families around them, and read a portion of scripture, sing a hymn, and pray to God as they used to do when they first espoused the cause of religion; and carefully do whatever God has commanded, and avoid whatever he has forbidden; and in this way, there is no doubt, but the work will soon revive, and Zion will travail and bring forth her children.

Religious Intelligence.

For the Informer.

It will doubtless be remembered that by a letter written by Br. David Marks, which was published in the November number of the Informer, mention was made of an Elder in Middletown, Ct. by the name of Josiah Graves. I have had the pleasure of receiving a letter from Elder Graves since, and the following is an extract

Editor.

Middletown, Dec. 28th, 1822.

Dear Brother in the best of bonds,

I have heard of you by the hearing of the ear, although it is not probable I shall ever have the pleasure of seeing you, until I hail you on the shores of the New Jerusalem.

While I was young, my father commenced preaching among the old fashioned separates, or New Lights; but it fell to my lot to differ in opinion from him. I joined the strict communion Baptist church, here I tried in my feeble manner to preach the gospel for about 16 years. I was permitted to preach in Presbyterian meeting houses as well as Methodist, and Episcopalians, besides all this, I was received by the strict communion Baptist churches within the circle of my acquaintance. I do not recollect that I had ever heard the name of a Freewill Baptist mentioned, until I had been bearing down against what is termed unconditional election and reprobation, after which a certain lady from Boston said, "Sir, you are a Freewill Baptist." Said I, I never saw one. "Well," said she, "You preach like them." Now, sir, I believe that I never saw a Freewill Baptist, or read any of their writings, until a little number of about 12 persons put our lives in our hands, and came out in 1821, and constituted the first Freewill Baptist church in Connecticut. We have had some additions, and the summer past, I have baptized four in the society where I live, and I think I can say, that as a church, we live together in love and peace, and we believe that the God of love and peace dwells with us. But we are in an enemy's land, and a hostile country. The opposition that we meet with from different sects, I would fain conceal at this time, for were I to write my feelings, and what I have passed through, it would swell this little scroll to a large octavo volume.

Dear Brother, remember me.

Farewell,
Josiah Graves.

For the Informer.

Copy of a letter from Elder Timothy Morse, dated Pawtucket, R. I. January 20th, 1823.

Beloved Br. Chase,

Nothing has appeared in your valuable publication from me, for some time, and I would still forbear to write, were it not for an impression, I think, of duty.

The goodness of God to me for a year past, much affects my

soul. After labouring through the season past at Windsor, Vt. and gathering a church of more than 50 members, where Freewill Baptist people had not before been known, our brethren consented to give them a Quarterly Meeting last fall, and I could never since feel free, without noticing, in the Informer, some of the effects of that blessed Meeting. As we were a new people to them, every eye was upon us, and, of course they heard with care the leading preachers, and they were so satisfied, particularly with the preaching of Elder H. D. Buzzell, also of the correct order by which all the business of the meeting was transacted, that I think the impression will be very lasting and be to the *Glory of God*.

But I must tell you more of the goodness of God still.

I returned from the above named Qr. Meeting, and tarried with my family four days, then took the stage, and went to Rhode-Island, and arrived at Pawtucket the first of November last, where I have been labouring until now, but hope to be released to go and see my family in three or four weeks.

When I came here, I found the church that had consisted of near 90 members, divided in two parts; each part having an Ordained Elder. Elder Green had with him about 20, and Elder Ray Potter between sixty and seventy. Elder Green occupied the Meeting-house, and retained his union and standing with the Qr. Meeting. I took my stand with Elder Green, and preached about every sabbath in the Meeting-house since, and two thirds of the evenings through each week. I forbear to name here, the trials that we have had, but other communications, which you may have, may in part explain the matter.

Since I came here, the tumult has come to a close; our meetings are more full; brotherly love is much increasing among those, who love truth. Four have been converted, and I baptized them, a number more are seeking the Lord, and things being now set in order, we have a glorious prospect of the work of God to prosper in this place. I must say the prospect of the increase of the kingdom of Christ in R. I. is now the greatest that it ever has been.

Your Brother in Christian Fellowship,

Timothy Morse.

From the R. I. Religious Intelligencer.
Bristol, Jan. 6. 1823.

MR. BADGER—Our covenant-keeping God, has again vouchsafed us a visit—and at a time when our sky seemed overcast, and our prospects gloomy.

Religion had been very low in the different churches in this place; and although some cried to God for help, and were distressed in beholding the too careless indifference of professors in general; yet they were hardly able to hope for a revival, under the circumstances which then existed. But God has a sovereign right to choose his *instruments*, the *time* and *order* of carrying on his work.

Br. J. N. Maffitt made us a visit the latter part of Nov. and tarried near three weeks. His labors were owned of the Lord, and sinners began to cry "what shall we do to be saved?"

The work of God has always been considered *foolishness* by the unbelieving world, and gainsayers have delighted in bringing up the old objection, "none are affected but silly women and children." Admitting this objection in all its force, what does it prove? Why, that God works just as He promised, in Jeremiah 31. 34—Hebrews, 8. 11, from the *least* of them to the *greatest* of them." Not as some would have it, from the *greatest* to the *least*. The Lord has fixed his standard—Matthew 18. 3.—"Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." The objectors prove this—they do not like this coming down from their pride and self conceit, and to plead for mercy in the depths of self abasement, as little children, who have nothing to bring to recommend them to the mercy of God. This, appears to be the cause why thousands perish—they do not like to renounce self and enter the vale of humility. Blessed be God many stout-hearted and rebellious sinners, have felt the arrows of truth to pierce their inmost soul—they have been led to cry for mercy, and were not ashamed to come forward in the face of the congregation, and request the prayers of the people of God. What a scene! There were those who had determined they would not to be frightened, and calculated on good courage in their own way.—Now they are all in tears, sighing and groaning for deliverance. Jesus sees the trembling penitent, and is moved with compassion—speaks the

word of mercy, and all is calm. The thunders of Sinai are hushed in sweet silence; groans are turned into songs of praise for healing mercy—while victory turns on the side of Zion.

Such has been the mercy of God towards us—still the work is spreading. It appeared last week to be increasing.—The converts are now mostly males—the Altar is generally surrounded, on their being invited forward. And I do assure you, my Brother, we do most ardently pray to be fully baptized into the work, and that it may spread both among professors and non-professors, until the whole town shall be filled with the Glory of the Lord.

We calculate, in the judgment of charity, that about fifty have obtained pardoning mercy, since the work began. And a number of lukewarm professors have been very much revived. Nineteen persons have joined society, and a number more are expected to join soon,

I am yours, &c

A. KENT.

Miscellaneous.

FROM ZION'S HERALD.

CHURCH YARD.

I have often experienced a melancholly kind of pleasure in wandering among the tombs of a neighboring Church Yard in the mild twilight of a Summer evening—thither I could repair from the tumults of the city and indulge in contemplations which the busy duties of the day forbade me to enjoy:—In that lonely spot, there is a peace and quietness:—the vanities and frivolities of the world are there no longer seen; the loud voice of authority and pride is unheard, and ambition and crime find there no field for oppression.

To the contemplative mind how many lessons of wisdom may be derived by setting apart an hour each day to spend in such reflections as must needs arise at the sight of that lonely spot whither we all continually tend and at which, in a few short years, every one must arrive. There is no truth more certain than that death must happen to all—and yet how few are there on whom this conviction has any influence sufficient to awaken their minds to reflection and induce them to attempt the cultivation of those virtues God

has given them, or eradicate the vices of long and habitual indulgence.

Familiarity with scenes of death has served to render the mind callous to its admonitions, or if they be ever moved by a sight of such daily occurrence, the impression is erased by the next object which attracts their attention, and futurity is shut out from their thoughts, they cease to look on death with terror while they imagine themselves secure from its power; it neither awakens them to reflection nor stops them in the career of folly and pleasure; each one flatters himself that the day appointed for *his* departure is at a remote distance and though he may feel the necessity of some improvement in his conduct and be sensible that his conscience would be ill at ease were his last hour to approach *now*, he constantly defers the hour of amendment to some distant period, and doubts not but he shall still have time enough to repent of all defection from duty, and make suitable atonement for past transgressions.

Why should men thus put off to a future day reflections which would so operate to the enhancement of their present enjoyments? What can be the satisfaction, the peace and happiness of him, who spends his days in riotous pleasures, and in the pursuit merely of sensual enjoyments, compared with the security, the dignity of soul—the refined, elevated sentiments of that man whose vision, uncircumscribed by the narrow limits of fleeting life, looks into the regions of futurity, and endeavors to prepare for that solemn hour which he knows must one day come: that hour when the voice of adulation shall no longer pour its increase on his mind—when the gaieties of this vain world shall sink before him into their original nothingness, and his soul find consolation only in the hopes of a blessed immortality.

What a blow to the pride and vanity of man is the reflection that death must put a period to all the dignities and honors of life—all its wealth and pleasures:—that in a few short years he will be summoned by a voice no earthly power can withstand to quit his darling treasures—his fondest schemes of ambition—his honors—titles—friends, and yield himself up to the cold embraces of the tomb?—Who can gaze without emotion on the dungeons of the dead—contemplate the ruins of pride and ambition—the mouldering relics of youth, beauty and genius?—who can pass unmove

ed the lowly bed where lie the ashes of the great and good—the spot where rests all that is mortal of those whom the world has honored with its loudest plaudits as the benefactors of their race, or execrated as the destroyers and enemies of mankind?—Where is the roseate hue that bloomed upon the cheek of youthful loveliness? where the bright flashes of that eye whose glance diffused happiness and light on all around?—where the stern features of relentless tyranny exulting in savage barbarity over the ruins of its innocent victim? Alas! the proud distinctions of the world are unknown in those gloomy cells and the poor despised outcasts of society are on a level there with the lordliest of their race.

It is not possible that reflections such as these, rendered habitual by frequent meditation, should be without a salutary influence on the mind and heart:—and he who will but discipline his thoughts to such an observance of the nature of his being, will not fail to derive a heartfelt satisfaction from the contemplation which will amply compensate for the abandonment of pleasures, which every year he is losing the capacity to enjoy.

There are times when the mind seems ready to expire beneath the weight of sorrows which oppress it;—when the gay visions of hope and the buoyant, elastic cheerfulness of the heart are forced to give way to the gloomy shades of melancholy, and the dull, heavy, deadening sense of wretchedness and despair;—these are times when even the soul moving accents of friendship and sympathy lose their accustomed charm;—every avenue to joy seems closed, and while the eyes wander vainly over the expanse of life and not a star of hope seems twinkling in the gloomy void; at such a time—where can the mind look for one ray of comfort—where can the desponding spirit turn with a hope for relief?—the tinsel joy of a vain world can charm no more—and the soul finds rest only in the arms of that Religion—whose precepts are divine, whose promises never can deceive.

PHILEMON.

From the French of Massillon.

THE WORLD.

WHAT is the world even to those who love it, who are

intoxicated with its pleasures and who cannot live without it? The World! it is a perpetual servitude where no one lives for himself alone, and where if we strive to be happy, we must kiss its fetters and love its bondage. The World! it is a daily revolution of events, which create in succession in the minds of its partizans the most violent passions, bitter hatreds, odious perplexities, devouring jealousies, and grievous chagrins. The World! it is a place of malediction, where pleasures themselves carry with them their troubles and afflictions; in the world there is nothing lasting; nor fortunes the most affluent—nor friendship the most sincere—nor characters the most exalted—nor favors the most enviable. Men pass all their lives in agitations, projects and schemes; always eager and active to profit by the retirement, disgrace or death of their competitors; always occupied with their fears or their hopes; always discontented with the present and anxious about the future; never tranquil, doing every thing for repose, and moving still farther from it. Vanity, ambition, vengeance, luxury, avarice—these are the virtues which the world shows and esteems. In the world, integrity passes for simplicity, duplicity and dissimulation are meritorious. Interest the most vile, arms brother against brother, friend against friend—and breaks all the ties of blood and friendship; and it is this base motive which produces hatred and our attachments. The wants and misfortunes of a neighbor add only indifference and insensibility, when we neglect him without loss, or cannot be recompensed for our assistance. If we could look into two different parts of the world—if we could enter into the secret detail of anxieties and inquietudes—if we could pierce the outward appearance which offers to our eyes only joy, pleasure, pomp and magnificence; how different should we find it from what it appears! We should see it destitute of happiness—the father at variance with his child—the husband with his wife—and the antipathies, the jealousies, the murmurs, and the eternal dissension of families. We should see friendship broken by suspicions, by interests, by caprices; unions the most endearing dissolved by inconstancies; relations the most tender destroyed by hatred and perfidy; fortunes the most affluent producing more vexation than happiness; places the most honorable not giving satisfaction, but creating desires for higher

advancement—each one complaining of his lot, and the most elevated not the most happy. *ib.*

DEA. WM. TRUE.

FROM THE CHRISTIAN HERALD.

AS nothing gives, a greater evidence of the reality of religion, than the pious lives and triumphant deaths of those that have been eminently pious, I think that a short biographical sketch of the life and death of Deacon William True of this town will not be unacceptable to your readers; therefore, I send you the following for publication.

Deacon True was born in Salisbury, Mass. April 15, A. D. 1762, in the days of his youth he had many solemn calls from the Lord to repent and turn to him, but he neglected these invitations and put off the things that concerned his peace for many years, till it pleased the Lord to visit him again in mercy by his spirit. In 1802 he was in the greatest distress of mind for some time, viewing himself a poor lost undone sinner, but he cried to the Lord in his distress and the Lord heard him and delivered his soul, and gave him great peace of mind; and he had such a view of the fulness in Christ that he could and did say to others, Oh taste and see that the Lord is good, and invited all to come to him and be saved. Soon after this he was baptized and united with those that are called Freewill Baptists, and soon after was chosen a deacon of the church, and was found faithful, and received the approbation of the Lord and his brethren; he had many trials to pass through but the Lord supported him in them all, so that he found that tribulation worketh patience, &c.

In the year 1818 he had a very severe trial in the loss of his son Elder Wm. True that had been preaching the Gospel in the State of N. York, and returned to his father, sick with a consumption, who after languishing a few months joyfully fell asleep in Jesus. This was very distressing to his fond parents, but they could say with Job, the Lord gave and the Lord hath taken away and blessed is the name of the Lord. After this he was called to part with three daughters and his only surviving son, before he died. Thus in about three years he was called to mourn over the graves of five of his children; but he had the consolation to hear them all say they were willing to go, and departed with joy; although these things were very trying, yet God gave him great resignation to his will, and he would say they are gone but little before me, I shall soon join them in a better world; for some time he had been very much out of health, but kept about, till last February when it was apparent that he was fast going with the same disorder that all his children had gone with, that is the consumption; but the Lord gave him great peace in his mind. And he often told me that he had not had a dark cloud come over his mind, and said it was his last sickness. He continued in this happy frame of mind till he died. For some weeks before his death his joy increased, and he would praise God that he had got so near heaven. A short time before he died I observed to him that when I saw people in his condition I almost wished to be in their case, he looked upon me with a smile, and said, oh sir, if you was in my situation, you would not exchange it for any body's in the world, for I would not, for I have got almost home, and soon I shall be with

Christ which is far better than to be here."

He would exhort all to come to Christ, and tell them how good he found religion to be, on a sick bed. He appeared to enjoy much of heaven, so that he said he had no pain, but life was running out like a taper. For some weeks before his death, his son-in-law, Elder Elijah Shaw, was with him, and he observed that he learned more of the value of religion by hearing his father True talk on his dying bed, than he ever did in the same time before. And although nature failed, his soul was happy, till on the 11th of August, 1822, he fell asleep in Jesus, without a sigh or groan, leaving his kind companion and a number of affectionate children, and a numerous company of friends and brethren to mourn his loss. The next day his funeral was attended by a large concourse of people, to whom Elder Shaw, by the request of the deceased, delivered a solemn and weighty discourse, from Rev. xiv. 13. After which, Elder P. Young delivered a solemn address to the mourners, and weeping congregation. The body was then committed to the grave, there to rest till Christ shall bid it rise. Although the trial is great to his disconsolate widow, yet she finds the Lord to be her supporter and friend, and does not mourn as those that mourn without hope. For if we believe that Jesus rose, even so them that sleep in Jesus will God bring with him. O, may we all so live, that like this servant of the Lord, we may finish our course with joy.

CEPHAS.

Andover, Nov. 1822.

A letter is received enclosing five dollars, written as follows.

"BR. CHASE,—I here send you five dollars, which you will put to my credit.
Yours, &c. JOSIAH FARWELL."

I cannot find any charge to Josiah Farwell, neither do I know where he resides, but suppose he resides in the State of Maine, by the mailing of his letter, and the money probably to pay for the Informer sent to some persons in that country. I wish when Br. Farwell reads this, he would inform me for whom he wishes to pay, and where they reside, and I will give credit accordingly. I hope every person will be particular when they send money, to direct how the money is to be credited, and mention the town and state where the persons reside, who receive the papers.

E. CHASE.

AN UNWORTHY PREACHER.

We are sorry to be under the necessity to state, that some, who profess to be ambassadors of Christ, are unworthy of that title; but duty constrains us to say, that Moses Manrow a youth of about 16 years, formerly a member of the church of Christian brethren at Brutus, N. Y. has conducted in so unbecoming a manner, that he has been rejected from that church, and as he is now travelling and preaching among the Freewill Baptist brethren, we are requested by Elder Elijah Shaw of Brutus, N. Y. to thus publicly declare, that his conduct is such, that he ought not to be received as a preacher of the gospel nor as a christian brother.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2.50 cents. For sixteen, \$7.20 cents. If paid in advance, 50 cents a year for one paper. For five, two dollars. For sixteen, 6 dollars.

RELIGIOUS INFORMER.

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Religious Intelligence.

FOR THE INFORMER.

Letter from Br. David Perry, Esq. dated Rehoboth, Ms. February 14th, 1823.

DEAR SIR,

I sent you no account of our church, as we had not joined any Q. M. and had no Elder. We have had 12 join since January commenced. The number hopefully converted since that time, is over 30—in the north part of Rehoboth and the south part of Attleborough. Elder Reuben Allen and David Swett are in these parts. Their labours have been blessed in a wonderful manner.

This Church was formed on the 14th of October, 1777. At that time, we were called Separates, after that New-lights. We have held to what is called here open communion and believe in a free gospel and salvation. Reformation is spreading all around us. We walk in peace and harmony. I have reason to say, the Lord Jesus is a good master, and that the doctrine of free salvation by faith in his name, is a doctrine according to Godliness; for through mercy, I find it daily effectual to the breaking down the strong holds of sin, and turning the hearts of sinners from dead works, to serve the living God.

Pray for us, and for your unwor-

thy brother in the best of bonds,

DAVID PERRY, Church Clerk.

P. S. We have had monthly church meetings which we call Covenant meetings. At our last, we voted to send chosen brethren to the next Q. M. in Rhode Island, to inquire into their standing, and to report to the church; and if satisfied, shall join them if they can receive us. Our number is about 60 members.

Yours, &c. D. PERRY.

Letter from Elder Reuben Allen dated Pawtucket, Feb. 6th, 1823.

RESPECTED BROTHER,

I now take my pen to transmit to you, a sketch of the dealings of God towards the people and friends of Zion in this part of the land. The Lord has heard the groaning of his people, and come down to help and deliver! Reformation is going on in the vicinity of Blackstone, between fifteen and twenty have been made the happy subjects of converting grace. In the west part of Burrilville, a number have shared in the same blessing. In Attleborough, there is a large number of happy converts, and the work is still going on. Eld D. Swett is labouring in this country with success. In Pawtucket, a number have been converted, souls are daily born into the kingdom and the prospect is glorious. Eld. Timothy Morse has been laboring in the place with success, and we hear of the work of the Lord in many places, and hope we shall see a general work through the land.

Yours in bonds of Gospel Grace,
REUBEN ALLEN.

Letter from Elder David Swett, dated Attleborough, January 22d, 1823.

BELoved BROTHER,

With pleasure I would say a few words of the Lord's marvelous doings in this region.

About the close of last July, I took my journey for the west, meaning to attend the general meeting in Greenville, and then visit the state of Maryland. Finding I could meet our Q. M. in Gloucester, R. I. on my way, I preached in the same, after I tarried a few days in the vicinity.

In Burrilville, a town adjoining Gloucester, we find a number mourning for their sins, saying, "pray for us." In a few days twelve professed faith in Jesus.

I baptized 11 in that place, where Elder John Colby endured so much opposition. The candor, and attention of the people were pleasing indeed to the votaries of religious freedom. A number more have recently found favor with God.

In the vicinity of Gloucester M. House there has been a

good move for several months past, under the faithful labors of Elders Allen, White, and Jourdon.

I formed an acquaintance with a number of pleasant christians and friends at Blackstone factory, a village in the town of Mendon.

Here opens a scene truly beautiful, where a few years since was but an uncultivated forest. The traveller descends gradually three fourths of a mile, having a fair view of a delightful settlement, erected on the N. W. side of a small river, with several large stone buildings, one of which is a cotton factory of an immense size, employing over 300 people beneath its roof, whose neatness and good order is truly admirable.

In the evening the people thronged a large school-house at the ringing of the bell, and sat to hear as for life, the gospel's melodious sound. A good work of the Lord has been witnessed in that place. I think rising of 17 have been born to God in the work, and I have baptized five there. In Pawtucket a good work has commenced under the labors of Elder Morse of N. H. Six have been hopefully converted, several have also joined the Methodists and a number among the Calvin Baptists.

But the most glorious work has been witnessed at Dodge's factory in this town, where I have been for a number of weeks past more or less.

On my first visit, it appeared that the faithful labours of Elder Allen, also a brother Loring from the City of New-York, had been blessed in rousing the attention of the people. When I came, all was ready for action.

I preached a few times, and left them. Visited Bristol, Swanzy, Portsmouth, R. I. Middletown, &c. saw good signs of rain in every town. A number born to God in Bristol.

On my way back, heard that the three, who had agreed with me to visit the throne of grace, were happy in God with 10 more. I hastened to meet them, nor do I remember of having felt more joy, than on joining this heaven-born company in praise to Jesus the mediator.

The work moved until over 20 have professed conversion. An overseer of the factory with two of his daughters, several men in the middle age of life, a woman of 74, has become as a little child in the kingdom, with a number of the

blooming youth, all appears like a pleasant family at a bountiful fathers table.

What renders this work more delightful, is the peace and harmony prevailing among the saints of each denomination. B. Dodge the principal owner of the factory, a member of the church of England, has manifested a love and zeal for the work. He opened a large convenient room in one of his houses, put in a stove, and seated the same with many other conveniences, which now opens a sweet resort for the candid solemn people, who throng the gates of worship.

A brother Eddy, (member of Mr. Wilson's church in Providence,) who keeps store in this village, has spared no pains for the good cause; but by prayer and exhortation, with a becoming zeal day and night, has continued in the labors of love, rejoicing to see the increase of that kingdom filling the earth.

DAVID SWETT.

FOR THE INFORMER.

Letter from Elder Elisha Collins, dated Harrisfield, Ohio, Medina Co. Jan. 28th, 1823.

VERY DEAR BROTHER,

I once more presume to give you some account of my travels since my return from the state of N. Y. I went directly to Huron Co. and arrived in season to attend the Quarterly Conference. We had a good time, the conference was holden September the 28, & 29. From thence I came into this county. I spent several weeks at New-Portage and towns adjacent. I baptized one in the town of Copley, but not finding much encouragement in those parts, I concluded to return to Huron Co. On my way, I visited the church in this town and spent a few days with them. This church was constituted by Eld. Hinkley, but they had not strength enough to keep up their visibility. I soon discovered signs of the work of God among the youth. Doors opening for preaching in every direction, and blessed be God, the hosannas begin to be sounded forth from mouths of babes and sucklings. I have baptized 10 in this town, from the age of ten to 28. Two from the Presbyterian church in this town have joined which makes up the number twelve that have been added to this little body; so that the whole

number is 27. The work has been very gradual, but still continues. Likewise ten miles to the south of this, where I have preached three times, there is a prospect, that the work of the Lord is about commencing.

Dear Brethren, I feel unworthy of such blessings as I enjoy from the hand of my blessed master. I hope my brethren will remember me at the throne of grace.

I am, Dear Brother, yours in Gospel Bonds,

ELISHA COLLINS.

FOR THE INFORMER.

Letter from Eld. Ziba Woodworth dated at Montpelier January 29th 1823.

MY DEAR HERALD BROTHER,

I still live by faith on the son of God; and try to sound the gospel Trump. I enjoy some good seasons in different places, and see some small revivals of religion. Two lately experienced a hope in Worcester, Vt. and two or three in this town. In October, I attended the Wheelock Q. M. at Sutton, it was a solemn, attentive, strengthening, and profitable meeting to many souls: the churches generally stand fast in the faith. The preaching was searching and sound, and followed by appropriate, pathetic, and powerful exhortations, both by the elders and private brethren and sisters. Two promising young men obtained license to preach, or improve their gift in public as God shall call them.

On Saturday the 11th inst. the Huntington Q. M. was holden at Huntington. We had a precious season; the reports were truly refreshing; the churches generally stand in gospel order and fellowship, and almost all of them increasing in faith and numbers. Two young men here obtained approbation of the conference to improve their gift in public. Our evening meetings were blessed of the Lord, three backsliders reclaimed and sinners so bowed down as to speak publicly, and expressed a hope that it might not be in vain to them. Preaching by Elders, Lord, Wetherby, Robinson, &c. and on our return home, one young woman was hopefully converted in Bolton, in an evening meeting. Several of our Elders appear to be filled with holy fire. I will not name them, lest I should hurt the wine and the oil. Our beloved Brother Charles Bowles, however; I will mention, not wishing to hurt him, nor the cause he is enga-

ged in for I love both. He has lately been to Brookfield, Randolph, and Roxbury, and excited great earnestness in each place and left brethren in each place with increased numbers, confirmed in hope and fervent zeal. All glory to the Lord.

I have just returned from q. m. at Waterford, where we enjoyed a blessing indeed. Elders present, Joshua and D. Quimby, Moses Norris, Woodworth, Bugby, Nelson, and Powers. Br. B. Page came forward and humbly confessed his wanderings and wounding the cause, he was once engaged in, by looking at mere externals, compared himself and his brethren in the ministry to a parcel of boys cracking walnuts, the others gathering and eating the meats, and picking up the shells; and to cap the climax; assiduously read Paines Age of Reason, which about gave the death blow, or to that effect. After which he preached Christ indeed, to an attentive auditory.

Elder Joshua Quimby made a request to the q. m. to appoint a number of Elders and Brethren, who felt to offer themselves a freewill offering unto the Lord, to go and visit our brethren at the head of Connecticut river, in the Indian Stream settlement so called, and hold a temporary q. m. in that place. Six or eight Elders and Brethren have agreed to go and answer the request. I give you this notice that if you or any other brethren in that part of the country can meet with us, it will be on the second Saturday and Sabbath in March next.

*This from your aged Brother in Gospel Bonds,
ZIBA WOODWORTH,*

REVIVALS.

We hear from several parts of this State, that the work of grace which we have heretofore noticed, appears to be deepening and extending its influence.

The revival at Candia, N. H. continued Jan. 4th, and was more powerful and generally through every part of the town than at any previous time. About 80 were expected to unite with the church on the second Sabbath in January.

By the last accounts, the revival at Carlisle, Penn. continued.

The Methodists reckon about 600 converts on the Jefferson circuit, and 200 on Coeymans' (Hudson river district) within sixteen months.

We learn that in Sheldon, Genessee Co. N. Y. a reviv-

val of religion has recently commenced, and that within a few weeks between 20 and 30 have become anxiously concerned for their souls, and that some are rejoicing in hope.

We copy the following gratifying intelligence from Zion's Herald, an interesting paper, recently commenced in Boston, under the patronage of the New-England Methodist Conference.

Brother L. Bates writes from Warwick, [Sept. 10, and Dec. 17.] that a good work commenced last year in his Circuit, but it has been more extensive the present. Many are deeply awakened, and many have experienced regeneration and are rejoicing in the Lord.

Brother E. Kellogg writes from Orrington [Oct. 29.] that about 40 had experienced religion—some were reclaimed from a backsliden state, and christians were revived and quickened. Twenty seven had been added to the church, and others expected soon to join.

Brother Scarritt writes from Springfield, Vt. [Nov. 5th] that a revival of religion commenced in that place last February, and progressed gloriously, until nearly 40 hopeful converts were added to the Methodists, and about the same number to the Congregationalists, besides which, he informs us, that "numbers more have experienced religion, but have not as yet joined any church. And the work is still progressing."

He also informs us, that there has been an outpouring of the spirit on the people of Windsor, Weathersfield, Bridgewater and Reading, by which in all those places considerable numbers have been brought into a union with Christ.

Brother Lord gives us, from Barnard, Vt. (Nov. 30,) an account of a glorious work of God in that and some of the neighbouring towns. After describing the commencement and increase of the work he thus writes—"The work has been principally in Barnard, though many have shared in it in the adjoining towns—Royalton and Pomfret in particular. We have received of the subjects of this work, as members on probation, 175—and 27 have joined the congregational church. And we think there are nearly or quite 100 more who have not as yet united with any church. The prospect of the continuance of this work is, at present, truly flattering. We think there have been as many males as females, who have become the subjects of this work

And among the number, some of the most respectable young men in the vicinity, who bid fair for extensive usefulness in the church.

I would also observe, there are good prospects and good times in other parts of this circuit. About 30 have been added in other places, so that our gain, in the number of members, since July last, has been 205.—More are coming in daily."

Brother S. Norris, gives a pleasing account of the work of God in Danville, Con. [Nov. 8.]—rising of 30 have joined the society, and many have experienced justification, and believers are generally revived in their minds.

Brother E. Hyde writes (Dec. 13.) giving a concise view of the state of religion in his district. There are no extensive revivals, yet the prospects are favourable in many places. Some circuits are enjoying peculiar seasons of refreshing; particularly Barnstable, where a powerful work has commenced, and especially in Chatham.

The good work that began on Martha's Vineyard last year still continues. Duxbury circuit has been highly favoured, and the prospect brightens.—In several places the Lord is favoring his people. In general the preachers are in the work, and a good degree of harmony prevails among the members of the church, although in some places lukewarmness is too general among them.

FOR THE INFORMER.

I have recently had the privilege of a visit from Elder Samuel F. Whitten, of Palermo, Me. He tarried with me three days, and preached twice in the neighborhood, to the general satisfaction of the people. His solemn and godly deportment while here, and his impressive manner of preaching the word, convinces me that he is a chosen vessel of the Lord, to publish the name of a crucified Saviour to the dying sons of men.

While he was here he wrote the following, and left for publication.

E. Chase.

Enfield, N. H. Feb. 6th, 1823.

DEARLY BELOVED BROTHER CHASE,

While sitting in your office, I feel myself under an obligation to give you some account of the work of God in the region where I reside, when at home. The Lord has wonderfully poured out of his spirit in the eastern country, and caused the howling wilderness to blossom like the rose. All glory to his name. It is now about five years since I began to blow the trumpet in Zion, in a feeble manner. I have passed through many trying scenes, and have seen many glorious displays of the power of God, to the destruction of the kingdom of darkness. I professed religion in the town of Putnam, county of Lincoln, state of Maine. From

thence I went to Montville, where I, in the name of Israel's God, began to cry, "All flesh is as grass, and all the glory of man as the flower of the grass, the grass withereth, and the flower thereof fadeth, but the word of our God endureth forever." The Lord directed the arrow, it fastened like a nail in a sure place.

Many were soon brought to say, "the one half never was told me." The lost state they were in being brought to light by the gospel glass, many were soon brought to cry for mercy, and soon found relief and praised the God of heaven. The reformation continued until more than one hundred were hopefully converted to God. It appeared many times, during the heavenly shower, as though the day of pentecost had surely come. The brethren appeared to be filled with the Holy Ghost, and spake with new tongues, while sinners trembled and said, "Sirs, what must we do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved," was the answer. The reformation spread into Knox, Bellmont, and other places. From thence I went to Lincolnville, where Elder Allen Files was preaching, and a very glorious work of reformation was spreading; many more converted, baptized and joined the church, some of whom have fallen asleep in the arms of Christ, and gone where their works will follow them. From thence I went to Newburgh where a small number were brought from darkness to light, and from the service of sin and satan to God. While at this place I heard the heavy tidings, that is to say, the death of my dear mother, who had for many years been in a low state of health, yet, glory to God, she had continued stedfast in the faith, and like Simeon of old, was heard to say, "now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." She has bid the world adieu, and gone to see her much loved Saviour, and to rest from all her trials and sorrows below, while we are left to mourn the absence of her, who was our tender mother; but we hope to meet her when all our sorrows are at an end.

After the death of my mother, I began to range more extensively, and to cry aloud to those that I saw posting their way to destruction. The work of the Lord continued to spread from place to place, but I am unable to give all the particulars. I can say, it is the Lord's doings, and marvellous in our eyes.

One year ago this present month, I began to preach in the town of Palermo. A reformation immediately began and continued to spread until a large number were hopefully converted to God. The work was truly glorious.

I after this went to the town of Prospect, and saw a marvellous display of the power of the highest. Crowds flocked to hear the sound of free salvation, many soon embraced the gospel and publicly professed their faith in Christ, nine of whom I baptized and gave the right hand of fellowship.

Our last Q. M. was holden in Swanville on the 3d Saturday and Sabbath in December. We attended to business as usual, received refreshing reports from many of the churches and some accounts of reformations. Two churches were received into our communion, one in Warren, the other in Five and twenty mile Pond plantation.

SAMUEL F. WHITTEN.

Treasure up manifestations of Christ's love; they make the heart low for Christ, and too high for sin.

Shelburn, Vt. January, 1823.

BROTHER CHASE,

As I still remain unconvinced, notwithstanding all that has been said and done, that the scriptures do not exhibit to us the office of an Elder, who ruled in the primitive churches, who did not labor in word and doctrine, some further remarks may not perhaps be considered an offence, against the superior wisdom and experience of those, who have so emphatically decided, that they do not. I use my pen upon the subject with much diffidence of my own abilities; and I think with humble deference, both to the age and experience of those with whom I disagree in opinion. I have read the many remarks which you have published upon the subject; and also heard the remarks of Elder Davinon at the Yearly Conference at Tunbridge, with which you, and the conference excepting myself appeared to be well satisfied. Since that time I have made it more a subject of prayerful meditation, but still remain of the same opinion. That the apostle in his first epistle to Timothy, 5th Chapter, had reference to age and experience, or to age in experience, rather than to ecclesiastical office, where he says "*rebuke not an Elder*," I think is evident; as also where he speaks of "*Elder women*." And it is equally evident to me, that in the 17th verse of the same chapter, he changes his reference from age and experience, to that of ecclesiastical officers. This appears evident from the 18th and following verses, "*For the scripture saith thou shalt not muzzle the mouth of the ox that treadeth out the corn. And the laborer is worthy of his hire*," &c. That we may the better understand how the apostle meant to apply these words, and to whom, we may see in what sense he has used them in another place. I. Cor. IX. Chap. 9th and 10th verses. "*For it is written in the Law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes?—for our sakes no doubt this is written; that he that ploweth should plow in hope, and that he that thresheth, should be partaker of his hope.*" That the apostle has reference to elders ordained and set apart to the spiritual concerns of the church, rather than to age or experience, where he says, "*For our sakes no doubt this is written*," I think will appear abundantly evident to all who read what precedes and follows these words. In the 13th verse he saith, "*Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar.*" And 14th, "*Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.*" If such be the meaning of the apostle by these words in this place, can we consistently suppose, that he should say in this place, that these words have particular reference to, and were written exclusively for the sake of those, who were set apart to officiate in the spiritual concerns of the church, and in another place apply them in a different sense, or to private members of the church? for it is evident, that where he saith, "*Let the Elders that rule well be counted worthy of double honor, especially they that labour in word and doctrine*," he has reference to two classes of persons, or officers in the church; else as has frequently been observed, why the word *especially*? By those, who labour in word and doctrine, we are doubtless to understand, elders ordained to preach the gospel, and to administer the ordinances thereof. And if it

be so, that this was the only class of ordained elders, by saying, the *elders* that rule well, the apostle must have doubtless had reference to private persons of considerable age. And in such case, he has applied those words, "*thou shalt not muzzle the ox*," &c. in a very different sense from that in which he used them to the Corinthians; and must here be considered to say to Timothy, that these words were written for the sake of all aged christians of experience, making no distinction between those "*who minister about holy things, and wait at the altar*," and those who do not. This however I do not conceive to be his meaning. Nor can I hardly conceive it possible, that the apostle Paul should here so ambiguously included the aged and those, who were set apart to minister in holy things; in the one word, *Elder*; having the word at once refer to the aged, and to the sacred office of the ministry, between which he has so manifestly preserved a proper distinction through all his writings.

Again those, who differ with me upon this point, apply the following words of the apostle, 19 verse, "*Against an elder receive not an accusation, but before two or three witnesses*," exclusively to persons ordained to the ministry; and consequently conclude, that from the first of the chapter to this verse, the apostle changed his reference from age to office.

Against a private member of the church, let his age and experience be what it may, they will receive an accusation, short of two or three witnesses; whereas, against an elder, ordained, however young, it must be before two or three. This I think is correct. And if in the 19th verse, he had reference to ordained elders exclusively, the connexion of the 17th 18th and 19th verses are so strong, and their reference so manifestly similar, that I am constrained to judge differently from the opinion of others.

Respecting the duty of such an officer, it would be altogether useless to make any remarks at present. I think however that their duty may be sufficiently established by scripture.

I submit the foregoing remarks to be disposed of as your superior understanding shall deem the most proper.

A FRIEND.

FOR THE INFORMER.

Letter from Eld. J. Gould, of Berkshire, N. Y. dated Nov. 8th, 1822, respecting the office of RULING ELDER.

In the preceding Informers, there have been some queries respecting *Ruling Elders* and their duty. I have been silent till now on the subject, saying like the lad with five loaves, what is so little among so many? However, I will cast in my mite.

It evidently appears, that in the apostolic day, that although the number of apostles or ministering disciples in word and doctrine were many, that they were under the necessity of ordaining certain persons to oversee, and keep in order the churches, which they were under the necessity to leave and evangelize the world, in pursuit of more souls. These were called Elders and Deacons.

The duty of deacons is not disputed as servants at the table; and, in my opinion, there is as much need of elders in the local situation of the churches, to administer the ordinances, as there is to serve, if suitable persons can be found that feel the duty.

How many churches are left that have not the ordinances for months, in the absence of an Evangelist, and many wishing to unite with the church, neglect it for no other reason than this. And at the same time, perhaps there are brethren growing secretly to be separated to this work.

There are many good substantial brethren in many churches, that in this way would be very skilful in defending the flock, and there would not be so much death, as there oftentimes is, in the absence of traveling preachers. I do not think it to be confined to a preaching gift but to a vigilant and faithful person.

JOHN GOULD.

EDITORIAL REMARK.

As the foregoing subject has for a long time been under consideration in several of the churches, and no decision has been made, except by the Vermont Yearly Meeting, it is hoped our brethren will double their diligence, and search for the truth, so that they may be ready to express their minds freely at their next Yearly Meetings.

For myself, I find no command from our Lord given to any to baptize, who were not first called to teach. Matt. 28. 19. Acts 2. 38. 41. & 3. 12. 36. 38. & 16. 15. 33. & 18. 8. If there be elders in an official capacity, separate from those, who are called to preach, I cannot find any authority for them to baptize, and I am at a loss to find what their duty is.

"If I am right, thy grace impart, still in the right to stay;
If I am wrong, O teach my heart to choose the better way."

Miscellaneous.

Vain excuses for neglecting a Christian duty.

Many imagine they would be disposed to be active, if they thought themselves qualified to do any good. Some think themselves destitute of requisite talents—others that they have not sufficient weight of character and influence—others that they have no time or opportunities for such a duty. We may judge for ourselves whether such excuses are valid—I should say whether they are not used as apologies of unjustifiable neglect. Whom do we hear complaining of being destitute of the requisite talent, when he would engage his friend or neighbor in some worldly scheme? Though he feel the want of more, he uses what he has to the best advantage. And why? Because he is deeply interested. And will you—dare you, my brethren, because you have not ten talents at your disposal bury the one which you have? Will you because you have not the qualifications of a preacher of the gospel, refuse to speak to your relative, or friend about his salvation! and who is so destitute of weight of character and influence, in a religious sense, that he can do nothing? that is to translate this phrase, that he cannot do great things! Let him first obtain a religious character, if he really think himself so destitute, and then let him do small things;—they will be great in the sight of God. And who is so overcome by natural diffidence and backwardness, that he cannot speak to others on the very subject which lies nearest his own heart? It will be well for him, so long as he has none of this diffidence or backwardness on other subjects of interest and importance, to examine himself, and see whether it be

not owing, in a degree, to his being "ashamed of the gospel of Christ."—And if there be any who plead that they have no time or opportunity for the performance of this duty, surrounded as they are with souls that might be saved from death—they should at once abandon their hope of being christians, and learn of Christ the first lesson of the gospel, to "go about doing good."—

Christ. Mirror.

FOR THE INFORMER.

DUTY OF CHRISTIANS. No. II.

1. *Wherein the duty of christians consists.* This duty is not to invade the office of the ministry, and every man and woman to leave their worldly concerns, and run every where as preachers. We see, by daily experience, what fruits these men's teaching doth bring forth, who run uncalled of God, even though they be ordained by man. Neither is it the duty of christians to exaggerate their own supposed or real properties, and others supposed or real faults behind their backs, and be silent, and sometimes flattering before their face. Or even to whisper men's faults to others. The more forward we are to back-biting; the more backward we are to faithful admonishing—none speak less of a man's faults to his face, than those, who speak most of them behind his back. Therefore let us be aware of this preposterous and malignant conduct. We ought to tell him first in private then before witnesses, to see if he will be convinced or not.

2. The duty of christians consists evidently in this to take all opportunities to inform, and so be the means of helping others to attain salvation. And if any of us know less than others how to manage this work, let me tell what I know. Suppose I have a person to deal with, who is a stranger to the spirituality of religion, and the work of regeneration; I know also that he is a stranger to his real condition as a child of Adam; the first thing I labor to make him understand is, what man was when he was made—how he fell—what penalty he incurred—what miserable consequences followed, and must follow without a Redeemer. A just sense of these, lets us see the need of a Redeemer. Then I endeavor to shew *who*—and *where* this Redeemer is, and was—did, and is doing, both externally while on earth, and internally by his Spirit in all ages, and in all the sons of men, under the character of "*the true light that lighteth every man that cometh into the world.*" &c. So that they may feel how Christ restrains and reproveth. And that the same restraining and reproveth influence in their minds, is tending to draw them from their sins to the service and protection of God himself, and all the privileges that a returning prodigal may have in his heavenly Father's house.

3. If the sinner understands these things, but the cause of the world and lusts of the flesh choke the word and engross his attention, we should remind him of the excellency,—glory, and riches he neglecteth, and the terrible torments of those whose "damnation lingereth not." And the certainty, nearness, and terrors of death and judgment, and how little worldly things will help him at death. And that he can have no cloak for his sins, seeing he is crucifying afresh, the visitations, and strivings of the Holy Spirit.

If when he in a measure understands these things, let us see that he do not at first, mistake the realizing of religion for a form,—the belief and profession in the Lord Jesus historically and outwardly for experi-

mental and spiritual religion. Help him to try himself. Produce some undeniable evidences from Scripture: ask whether he can see these in him or not? whether ever he found such workings or dispositions in his heart? "He that believeth hath the witness in himself."

4. If he produce *gifts, duties, or works*, know to what end; if by these he thinks to merit and so add his own works to Christ's work, shew him his danger. If these be considered as fruits or effects produced by the spirit "working in him both to will and to do," then urge him forward to obey the "still small voice," which whispers to him the right way, and claims the merit of all duties itself.

5. The duty of christians consists in reproving and instructing sinners in a way of love for their souls and bodies. Let us do it speedily. As we would not have them delay returning to God; So let not us delay to seek their return. We are purposing a long time to speak to such an ignorant neighbor, and deal with a scandalous or hypocritical sinner,—but we have never done it. He runs on,—goes deeper in sin,—wrath is heaping up,—sin spreading its roots, custom fastens him,—conscience seared,—heart hardened,—the devil rules,—Christ shut out,—the spirit resisted,—God dishonored,—his law violated,—time runs on,—the day of visitation hasteth,—judgment at the door, and what if the man die, while we are purposing to teach him, as a man to help him to heaven? If in case of bodily distress or need, we bid him come tomorrow, when we have it by us; what might be the consequences? More awful the consequences may be in delaying the succour of the soul! That physician is no better than a murderer, that negligently delayeth till his patient be dead, or past cure. O how many unthinking sinners perish, or get rooted in sin, while we are purposing to seek their recovery?

When we hear the sinner is dead,—obstinate or removed; will not conscience say, I am guilty in delaying to "exhort him, while it was called to day, least he should be hardened through the deceitfulness of sin."

Do not let us jeer, scorn, or reproach a man for his faults, nor rail or vilify him with words of disgrace. He will take us for enemies. The words of enemies are little persuading. Let us deal with them in earnest, humble entreatings, and let them know that we seek nothing at their hands, but their own happiness, gain, and comfort. If we should thus imitate the first christians,—what fruits should we see among ignorant, wicked, and even formal neighbours? How few vain, drunken, and obstinate sinners would continue to reject the importunate exhortations and counsels of love! We know that it must be God, who changes men's hearts; but God worketh by means, and when means are at work, some end is gained. If we reprove or advise with the least passion or disgrace in it, some will be ready to spit in our face. B. S.

INTEMPERANCE.

No evil is more dangerous, or attended with more fatal consequences than drunkenness, and yet no evil is extending itself more rapidly through every grade of society. The ignorant and the learned—the child of seven and the man of four score, fall victims before the shrine of Bacchus. The philosopher, and sometimes the grave divine are frequently

seen tottering under their unequal load. It is awful, indeed, to behold a man with his silvered locks yielding himself a voluntary victim to intoxication. No loss of property, no disappointment, no calamity, can afford the slightest reason for forming a habit so ruinous to soul and body. Three fourths of the blackest crimes, which have stained the annals of our country, have been perpetrated by drunkards. The ruin of thousands of families may be traced to this. How often do we behold the intemperate man blind to, and regardless of the tenderest affections of human life. The tears of an amiable, sensible and affectionate wife, and the cries of tattered and half famished children are disregarded. The drunkard tramples in the dust those affections which by his nuptial vows, he is bound to cherish. Parents too are often sent down to the grave on account of the intemperance of their children. Young men, and sometimes young women, (it makes me blush to say it,) in the prime of life, are seen bowing their necks to the tyrannical yoke of intoxication. What can be more dishonorable, more degrading, more abusive to the understanding of human nature, than for persons capable of the highest attainments in the arts and sciences, and in the enjoyment of social life to make themselves more loathsome than reptiles, and fiercer and more cruel than the bear robbed of her whelps. Parents and children, husbands and wives, permit us to caution you against intemperance. Too frequent draughts from the intoxicating cup produce bitterness in the end. O shun the habit of intoxication—Be assured it has no claim to honor. It will not increase your wealth, enlighten your mind, or lengthen your life; but it will destroy your reputation, waste your property, debase your mind. *Zion's Herald.*

Eld. Samuel F. Whitten of Palermo, Me. is appointed agent for the Religious Informer, and any person subscribing or paying money to him, he is hereby authorized to give receipts in my name, and I will allow the same as though signed by myself. EBEN'R CHASE.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2,50 cents. For sixteen, \$7,20 cents. If paid in advance, 50 cents a year for one paper. For five, two dollars. For sixteen, 6 dollars.

Whereas so many persons have subscribed for the Informer and not paid any thing, and probably never will, I hereby inform the public, that no subscription will hereafter be received, except the money accompany the same, sufficient to pay for one year, unless it be from persons with whom I am acquainted, or some one of my principal agents become responsible for the same. E. CHASE

POETRY.

The Gospel Market.

WHY stand ye here idle, my friends, all the day?
Your moments, thus fleeting, will soon pass away;
The MARKET is open, the stores you may see;
Then come, take and welcome, all things here are free:

CHORUS.

Here's all things provided for sinners undone,
And you are invited, and welcome to come.

2 Here's mercy and pardon, here's love and free grace;
Here's strong consolation, here's great joy and peace,
Here's hope for the hopeless, here th' weary find rest,
Here's all things in plenty for th' poor and distress'd.

3 Here's clothes for the naked, here all may be clad,
Here's bread for the hungry, here souls may be fed,
Here's manna from heaven, this food is divine,
Fat things full of marrow, and wine well refin'd.

4 Here's oil, milk, and honey, a plenty in store,
Sufficient for thousands, yea, millions, and more,
Here's balm for the wounded, here's strength for the weak;
Here cordials divine are prepar'd for the sick.

5 Here med'cine for healing is given out free,
Here's eye-salve for eyes, to make the blind see,
Here cripples are healed, the lame made to walk,
The deaf made to hear, and the dumb made to talk.

6 Here lepers are cleansed, and purg'd from their sores,
Here sinners are pardon'd and souls are made pure,
Here all that are willing are freed from their pains
Here bond-slaves are ransom'd, and freed from their chains.

7 Here's armor and weapons for soldiers to wield,
A breast-plate and helmet, a sword and a shield,
The poor receive riches, a crown for the head,
Eternal salvation, and life for the dead.

8 Oh! come all ye needy, ye poor and distress,
Come, come, and take freely, and be ever blest:
Oh come! without money, to Jesus, and buy,
And love him and praise him for ever on high.

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Excellence of true Religion.

True religion gives an engaging delicacy to our manners, which education or nature may mimic, but can never attain to. A sense of our infirmities and sufficiency makes us Modest. A sense of divine presence makes us decent and sincere. A sense of our corruption, natural and moral, makes us humble.—A sense of divine goodness and mercy, makes us obliging and compassionate.—A sense of our immortality makes us cheerful and happy. True religion is a principle of heavenly peace within us, which expands itself over the human frame and conduct, and sheds light and beauty on all around us. At ease within ourselves, we cannot give others trouble when the master is God, the servant is godlike, and if our conversation be on heaven, the graces of heaven will dwell on our lips, and shine forth in our actions.

"I CAN'T GET TIME."

There is no excuse more common among mankind, for the neglect of almost every kind of duty, than *want of time*. It is pleaded by people of all ranks, and of all conditions in life. You hear it as well from the mere idler, who saunters away his time in the streets, in our places of amusement and dissipation, as from the more industrious. It not only prevents the performance of numerous social and relative duties, but is a pretence for the neglect of the infinitely more important concerns of the soul. Endeavour to reason with the ungodly upon 'righteousness, temperance, and judgment to come,' and they will say with Felix, 'Go thy way for this time; when I have a more convenient season I will call for thee.' "Endeavor to persuade those around you to 'give attendance to reading,' that they may improve their minds, and lay up a stock of useful knowledge, they will tell you *'they can't get time.'*" If you wish to extend the circulation of some useful periodical publication, on requesting a friend to subscribe for it, you meet with the chilling reply, *"I can't get time to read it!"* If you establish and support a social or public prayer meeting, there will be but few who can find time to attend it. Recommended to Christians the practice of spending much time in secret prayer, they will acknowledge the importance of the subject, and would gladly attend to the duty, but *they can't get time*.

Thus meditation, prayer, self-examination, and many other important duties, are almost entirely neglected, or but imperfectly performed merely from a *want of time*. But is this the fact? Is it not owing rather to a want of disposition, than to a want of time? Are we not deceiving ourselves when we talk in this manner? If these objects were perfectly congenial with our feelings, should we not find time to engage in

them? For instance, is it not owing to a cold heart, that Christians do not *pray* more? If our "hearts *burned* within us," should we not find much more time for communion with God? Would not many "fragments of time" that are now consumed in idle conversation, or in some vain amusement, be spent at the throne of grace? Let us reflect upon this subject, and answer these questions *as in the light of eternity*.

[*Boston Rec.*]

From the R. I. Religious Intelligencer.

Description of a Meeting in a new settlement.

The growth of timber on this land is principally pine, whose sky-towering tops and broad spreading branches throw a darkening shade far and wide. Here a number of poor hardy families had repaired to obtain support by hard labor. They had settled some distance from each other; there being not more than two cottages in an opening. I visited them in a time of reformation, as a herald of the cross, and proclaimed unto them peace and salvation, in the ever blessed name of Jesus.

A person from one of our thick settled towns or cities would have been surprised to see the number of people that flocked together, and would have been led to inquire from whence they came. I preached to them in the afternoon, and truly the scene was solemn and interesting. The cheering love of God animated both speaker and hearers. In the evening we convened for further religious exercises. The time was usefully improved in singing, praying and exhortation, interspersed with solemn and heart-stirring shouts of victory.

This worship was not a mere dull form of words, but it was that devotion which flows from hearts deeply exercised by the life giving spirit of God.

At ten o'clock this ever to be remembered and happy scene closed. Each head of a family or company lit a pitch knot, when they departed in different directions for their homes. The darkness and silence of the night, the blazing torches with the animating songs of praise that flowed from these happy hearts, filled with the unspeakable love of God, and re-echoed in softest harmony through the neighbouring forest, and dying away in heart-melting accents on the ear, all conspired to render the scene romantic and interesting to the ever anxious mind. Could the unregenerate sons and daughters of wealth and pride, who seek for happiness in the dissipating pleasures that flow from earth-born bliss, be convinced of the reality of what we enjoyed on that agreeable evening, how would they fly with the speed of lightning to the blest arms of the Saviour, and never rest until they were embosomed in his love.

L. B.

A short account of two children at Amsterdam, in a letter from their mother.

My son was remarkably serious and tender hearted, from the time he began to speak. When he was two years and a half old, he was taken with the measles. On Sunday morning, lying on my lap, he desired to kiss his sister, not six years old. A little after, he said to me, "I must kiss you too." I took him up, he clasped me around the neck and kissed me. When he unclasped his hands I asked, "whither are you going?" he answered, "to the Lord," and in a few moments died.—Nine months

after the death of my son, my daughter, then about six years of age, fell ill of the small pox. One morning she called with unusual earnestness for her mother—as soon as I looked on her, I said, "my dear child, you are going to eternity." She said "mother, will you pray for me," she would take no denial, till I told her, "I will as well as I can," she was going to kneel, but I dissuaded her from it, as it was very cold. After I had prayed I asked her how she did? She gave me no answer to this, but asked, "are these words in the bible,—suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven?" I said, they are: upon which she began to pray, and then to repeat several verses of a hymn, and in this manner she spent some hours. In the mean time the apothecary came in, and desired she would drink something. She replied, "I cannot swallow," he said, "then you must die?" she cheerfully replied, "I cannot help that." I now withdrew for a while, desiring to be alone; but she quickly missed me, and asked where I was. On being told, that I was praying for her" she said "it is very well." When I came in, she asked "where have you been?" I answered, "I have been praying for you." She said "none need pray for my life, my sufferings are past; my fight is fought: I am going to Heaven." I was astonished, and said "my child, before we can go to Heaven we must know Christ." She answered, "I know Christ, behold the Lamb of God, that taketh away the sin of the world." She spoke no more, till she entered into the joy of her Lord!

FROM THE CHRISTIAN HERALD.

RELIGION IN THE COTTAGE.

It is one bright characteristic of the Christian religion, that its reception ever makes men better than it found them, whatever may have been their previous condition. While it dissipates the dark clouds of error so often thrown around human philosophy, and exalts the highest views of natural reason, it also stoops to enlighten and cheer the tenant of the lowliest cot. It is too late to say that it is the only religion which is adapted to the people of all situations, even the most humble; and that it is the Star of Bethlehem alone that so often soothes and directs those whose condition would otherwise be truly comfortless. There is much instruction to be acquired by seeing the effects of pure religion in the lower walks of life;—for it is there that you find her in her loveliest garb, without any of the fanciful trappings of the fashionable world. The truth of the last remark may perhaps be more clearly illustrated by the following incident, which, though it may contain nothing marvellous, is nevertheless a simple fact.

Several years since while riding through the centre of Connecticut, I was one day unexpectedly caught in a tremendous thunder storm, far, as I feared, from any shelter. The rain was falling in torrents, and "those groaning travellers of the sky—the lightening that glares and the thunder that rends," shook the very ground, and died away in echos through the surrounding woods, that often startled me. In this dreary condition, I arrived unexpectedly at a small thatched hovel, that seemed to promise but a poor retreat from the pitiless storm now raging in its violence. Curiosity as well as the rain urged me to ask for its hospitality. Little ceremony seemed either to be expected or wished at such a time; and in a few moments I was snugly seated beside a good fire, kindled with small sticks, which lay in bundles around

the hearth, and which bore marks of having been gathered by a female. The only inhabitants of this little mansion seemed to be a neat, modest young woman, and her son, a little white headed boy, who kept near her, as if afraid of strangers. The cottage contained but one room, which was furnished with a bed, a table, a few crazy chairs, and a small book-shelf, that contained a very few books, among which I noticed a small Bible. The rain was pouring into this dwelling from almost every quarter, as it was too ill covered to keep out the storm. The only light we had, came in through the crevices of the roof and sides, for there was no window in the building. I looked around with surprise to see a woman so cheerful and composed, while deprived of so many of the necessities of life. I inquired if she was contented to live in such a situation, and if she was not much dejected with her condition; turning my eyes at the same time to a stream of water pouring in from the roof. "I might be discontented, Sir," she replied, as she placed a large pan to catch the water, "I might be discontented with this life, were I not fully convinced that my lot is far better than I deserve, and will one day be exchanged for a better—I mean in heaven!"—There was a resignation in her countenance that surprised me. She wiped her eyes with the corner of her clean apron, and at my request gave me a brief history of her life. She had married while young, with bright prospects of happiness and worldly felicity. But she was disappointed in the companion of her life. Her husband soon threw off his assumed mask, and showed himself almost destitute of humanity. He drank to excess, and lost his little property at the gaming table, among companions as worthless as himself. Often would he return home late at night, drunk and cross to abuse his poor wife, whose only comfort was to sit for his return, and weep over her little boy, as he lay slumbering, unconscious of her grief. Afflictions make men better or worse. Upon her they had a happy effect; they drove her to her Bible, and taught her that amid all her trials, there was a fountain of hope, which would never fail—a friend to the wretched who never forsakes. She thus learned how truly this life is a pilgrimage, how few were our earthly joys, and she placed her heart, her hopes, and anticipations in heaven, and was comforted. With cheerfulness and serenity, she now endured all the hard treatment of her husband, and no longer repined at her lot. She even informed me, that when alone with her little boy, while the raging winds threatened to crush her little cottage, she enjoyed seasons of communion with the Father of her spirit, which more than compensated for all her loneliness. —On being asked if she could earnestly pray for the salvation of her husband, she replied, "whilst there is life I can pray and hope; and often with tears and an anguished heart do I kneel for my poor husband, while he is ruining himself at places,—which a wife, cannot mention." After a long conversation with this interesting woman, as the rain subsided, I left her exhorting her to patience and faithfulness, not knowing as I should ever again be permitted to see her on the shores of mortality; and wondering not a little on the various, though necessary means which God employs to train his children up for immortality.

During the several years succeeding this visit at the cottage, among the numerous avocations which constantly surrounded me I had almost forgotten the contented though leaky little hovel which protected me

from the storm; and perhaps I should never again have recalled all the circumstances of the visit had I never again passed the road.

But in the middle of the last summer my business called me to travel past the same cot. It was on a still moonlight eve in July, that I ascended the small hillock that again presented the little cottage to view. It stands at the foot of a wild but charming mountain. I stopt my horse, and in a very few moments memory had placed before me every detail of my first visit. There were many interesting associations of ideas which my situation naturally suggested. And the scenery too was more than delightful. On the right, the rugged mountain reared its everlasting buttments of stone, and defied all the blasts and gnawings of time. On the left, just through a narrow copse of woods the spreading lawns sloped as far as the bright moon would enable the eye to range; while the wild bounding stream, as it dashed along the side of the mountain, seemed to break the stillness, that would otherwise seem complete. Indeed, so still and silent was all around, and so quietly slept every leaf of the forest, that one was almost startled at the trampling of his own horse. It was now after ten o'clock, as I drew near the cottage. As I approached it I observed it was in the same wretched condition as formerly: and I thence naturally concluded the husband was the same wicked man. The rough board fence before it was much decayed, and every thing exhibited the appearance of neglect. A light glimmering through the crevices of the boards, which gave evidence that the occupants were not retired to rest, and I determined to call. On drawing still nearer, I was not a little surprised to hear a noise within; and at first I feared it was the unfeeling husband, who, just returned from the neighboring village, was closing another day of sin, by abusing his wife. —Nor could I for sometime believe I heard aright, when on stopping my horse, I heard a voice within praying very distinctly and fervently. While waiting, lest my entrance should disturb the worshippers, I noticed a large dog come around the house from a shed on the back side, and seated himself on the door-stone, without making any noise, as if to protect his master while engaged in devotion; but as soon as the voice of prayer was hushed, he immediately returned to his lodgings. At any other time, and in other circumstances, I might not have noticed this; but now it led me to think of that care, which God takes of all that put their trust in him. I knocked gently at the door, which was opened by the same hand which gave me admittance on a former occasion. The modest woman had forgotten my countenance, and seemed somewhat surprised at seeing a stranger at that time of night. I even thought she looked at me rather suspiciously as I took a seat as if to tarry some time. The subject of religion was soon introduced, and she conversed with the same correctness, though I thought with more animation and apparent delight than when I before saw her. On being asked if she was still contented with her condition, she recognized the stranger who had formerly sheltered himself here from the peltings of the storm, and she received me with a joy wholly unexpected. —On turning around I saw the room was now parted into two, one of which was a bed-room. From this room I saw the husband coming with his coat in his hand. I arose to meet him. "Ah!" said he, "you are the man who once called and comforted my poor wife!—Well, I am that same wicked husband, who so often abused her goodness, and I am glad to see you. I have hoped I should one day see you, that I

might tell you that so wicked a wretch has learnt to pray! O I have been a great sinner! but my wife has forgiven me, and I pray that God would also." He wiped his eyes on his white shirt sleeve, and I saw also the tears glistening in the eyes of his wife, unless those in my own deceived me. He spoke with a feeling, that could not but awaken feeling in others. In a conversation of about an hour in length, I learned that it was within the space of a fortnight previous, that he had become a subject of a powerful revival of religion in the village near by. He had exerted himself to oppose its progress, and though his hard heart was as a stiff barrier against it, yet even that was subdued by omnipotent power. He was now to all appearance a new creature;—and I beheld the man who had so often ill treated the wife, and the wife who had so often prayed for the husband, and saw them both so happy, that I could not but feel deeply grateful for a religion which produces such a change. We united our hearts together before the throne of mercies, and each parted with mutual regret. As I was coming out of the door, he took me by the hand—"Sir, you live in—; do you know Mr. H?" "Yes," "And Mrs. H?" "Yes. Well, tell Mrs. H. that the wicked James—, who used so often to make her so much trouble, and who finally left her because she reproved him for breaking the sabbath. O tell her that this same wicked James—: now prays! Ask her to forgive him for he was very bad, and I pray God to forgive him. I have often felt hurt at my conscience for leaving that good woman's services and because she told me how wicked I was for breaking the sabbath! but by God's help I am now to live differently."

I left the now happy cottage with feelings wholly indistinguishable: and during a ride of six miles, had a good opportunity for meditating on the inscrutable ways of God. I have not since been that way;—but I hear from authentic sources, that the change on the heart of the cottager is real; that he is now very industrious, and at the beginning of cold weather, he had got his little house repaired to make them comfortable during the winter. Indeed, there is as great a change in his outward appearances as in himself; he sends his two little boys to the nearest school, neatly dressed, and they promise yet to make useful and respectable members of society. His wife feels that her prayers are answered beyond her most sanguine hope, and is as happy as need be. Such are now the promising appearances; and it cannot be doubted but in the great day, still greater effects will be seen to have resulted from the power of religion in the cottage.

T. B.

Rules for Self-Examination.

1. Have I this day walked with God?
2. Trusting in him, as my Father and friend in Christ?
3. Depending on his divine influences?
4. Waiting upon his providential will, submissively and thankfully?
5. Keeping watch over my thoughts and heart for him?
6. Seeking him in devotion and self-examination?
7. Serving him in my calling?
8. Not forgetting him in my relaxations?
9. Turning to him when alone?
10. Laboring to glorify him in company?
11. Husbanding all my time for him?

12. Cleaving steadfastly to him in all trials and temptations?

Christ saith, "without me ye can do nothing."—St. Paul saith, "I can do all things through Christ strengthening me." Matt. xii 50. 1 John iii 14. Phil. ii. 15. 1 Thes. v. 23.

THE UNNATURAL SON.

A certain farmer in Connecticut, possessing a small estate, was persuaded by his only son, (who was married, and lived with his father,) to give him a deed of the property. It was accordingly executed. Soon the father began to find himself neglected—next removed from the common table, to a block in the chimney corner, to take the morsel of food reluctantly given him—at last, one day the unnatural son resolved to try once more to break the afflicted heart of his sire. He procured a block and began to hollow it.—While at work, he was questioned by one of his own children, what he was doing. I am making a trough for your grandfather to eat out of, "was the reply. "Ah," says the child, "and when you are as old as grandfather, shall I have to make a trough for you to eat out of?" The instrument he was using fell from his hand—the block was cast on the fire—the old man's forgiveness asked, and he was restored to the situation his age and worth entitled him to.

DUTY OF CHRISTIANS, No. III.

2. *The causes why christians neglect the duty of informing others.*

1. One cause, I fear, is that christians in general are not sufficiently ravished with the heavenly delights themselves. How then can they be zealous to engage others to seek them? They surely have not felt their lost and needy condition; nor the enlivening and renewing work of the spirit. How then can they discover these things to others? If we be guilty of sins, we should reform. Sin stops our mouths and maketh us ashamed. This is a cause why these duties are neglected, and a round of forms come in their stead.

2. Another cause is a spirit of infidelity prevailing in our hearts. Did we verily believe that all unregenerate men should be eternally tormented, O how could we be so indifferent! How could we look them in the face and not weep? Oh, christians, if we did truly believe any of our neighbors and friends must go to perdition, except they were converted, would not we be at them every opportunity, till they were persuaded? How could we hold our tongues, or let them alone from time to time; but because of our own unbelief? Were it not for this cursed unbelief, our own, and our neighbors' souls, might profit more than they do.

3. Another cause is hardness of heart. Like the Priest and Levite we look on the miserable and pass by. No tender heart could look upon a poor, blind, forlorn sinner, captivated by satan, and never open his mouth for his recovery. What though he be silent and do not desire our help? His misery cries for help. What a pitiful sight is the ignorant and profane. Their sores are open and visible to all, and yet we do not pity them. We pray with our mouths, to be sure, that God would open their eyes, and turn the hearts of our friends and neighbors. And why do we not endeavor their conversion, if we desire it? Doth not our negligence convince us of our hypocrisy in prayers and deceitful words? Our neighbors are near; our friends are in the house; we

eat, drink, work, walk, and talk with them, and yet say little or nothing to them in a serious, urgent manner! Why do we not pray them to consider and turn to God, as well as to pray God to convert and turn them? have we begged of them to think of their ways, as often as we have begged of God to make them do it? What if any of us should see our neighbors child fallen into a pit or river, and we should presently fall down on our knees and pray to God to help him out, but not stir to help him, nor even once persuade or direct him to help himself; would we not be guilty of both cruelty and hypocrisy? What the Holy Ghost saith of bodily miseries, may be said much more of soul miseries. *If any man seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

4. Another cause is a man-pleasing disposition. We are loth to displease men, and desire their credit and favour. He is a foolish physician and an unfaithful friend, that will let a sick man die for fear of troubling him. And cruel wretches are we to our friends, that will rather suffer them to go quickly to hell, than hazard our reputation by reproving and exhorting them. If they were distracted, we would bind them and please them in nothing that tended to their hurt. And yet when they are beside themselves in point of salvation, and in their madness, posting on to damnation, we will not try to stop them for fear of displeasing them! How can we be christians? If we seek in this sense to please men, we are no longer the servants of Christ, Gal. i. 10. To win men, we must indeed in some sense "*become all things.*" But to please them to their destruction, is a course so base and barbarously cruel, that he, who shows the face of a christian, should abhor it.

5. Another cause of our neglect is bashfulness. When we should labour to make men ashamed of their sins, we are ashamed of our duties. May not these sinners condemn us, when they will not blush to swear, get drunk, and talk profane and idle stories, and we blush to reprove and persuade them from these! They boast of sins in the open streets, and why should not we be as bold in drawing them from sin. If they be superiors, do it in humility and respect. It is a thing that must be done. Bashfulness is unseemly in all cases of necessity. To persuade men to save their souls is not a business for christians to blush at. What souls may have been lost through this prevailing sin? The most of us are heinously guilty in this point. Do not each of us feel this to be our case? Hath not conscience told us many a time to speak to poor sinners, and yet we have been ashamed to open our mouths, and so let them sink or swim? The time approaches, when we will be ashamed of this shame. O let us think on these words: "*He that is ashamed of me and my words, before this adulterous generation, of him the Son of man will be ashamed before his Father and the holy angels.*"

6. Another cause of neglect is pride. To speak to equals and keep their company, some will do. To speak to those of our own party, almost all will do it. But to speak to beggars and mean persons in smoky nasty cottages, and there to exhort them from day to-day, where opportunity offers, and, when they have not joined nor are like to join our party, we leave them to sink or swim as below our notice and sympathy. Or if we notice them it is with reproach. It is a sign that

wealth and party spirit is our object, if we go not to preach, and persuade the poor and ignorant among our fellow men. When the God of glory comes in flesh to worms, and goeth preaching up and down from city to city, not the silliest woman, even among the Samaritans, that he thought too low to confer and talk with on spiritual things. B. S.

FROM THE GUARDIAN.

A WALK AMONG THE TOMBS.

Now let me leave the bustling buisy scenes of life, to trace with pensive steps this solitary ground. O sacred enclosure! Repository of the dead—Man's last, long home! Here, he ceases from the toils of life. Here the poor slave, born only to work and weep, sleeps as sweetly as his tyranic lord—the son of sorrow forgets to weep—the invalid forgets his pains. The miser doats on his bags of gold no more—nor the beauty on her ornaments. Beauty! It is not here. Faded is the cheek which once bloomed and smiled. Even now I stand by the grave of the lovely Amanda. A few months ago she fluttered on life's gay and buisy stage—lovely and graceful was her form—intelligence sparkled in her eye. Her education was liberal and accomplished—It was just finished, and she, introduced to a flattering and deceitful world. Her heart palpitated with delightful anticipations of many a year of future bliss. The morning of Amanda were spent at the toilet or in turning over the pernicious pages of a novel, her evenings were divided between the card table, the theatre and the ball-room. Amanda lived in pleasure! She lived regardless of God, of heaven and hell, of death and eternity. The world was her idol, the world engaged all her thoughts; for the world alone she lived. But oh, how short was her career of folly. The spoiler came! One fatal ball finished the course of the young and blooming maid. At this scene of amusement she laid the foundation of a consumption. The worm of death wound itself into her lovely form, and fixed its sting in her heart. imperceptible, yet sure was its operation.

My soul melts within me when I think of the dying bed of Amanda. No pious friend was permitted to enter her chamber, to tell her of her danger as a perishing sinner, and of the hope that Jesus gives. Though her friends saw that she must die, yet no distant allusion to death was permitted to reach her ear. Flattered with hopes of a speedy recovery, she hugged her dear pleasures to her bosom, till the last hour. Novels and plays strewed her dying couch, till in one awful moment she was summoned to the tribunal of God! We may not lift the curtain that conceals her eternal destiny. Yet, let the votaries of fashion remember what *Eternal Truth* has said: "*The friendship of the world is enmity with God.*"

I come now to the grave of the hoary pilgrim. Well do I remember when my youthful feet were wont to tread the pathway to the house of God—the venerable man, tottering over his staff, and slowly pursuing his way thither. Often as the holy Sabbath's light returned, he was seen walking up the consecrated aisle, and taking his accustomed seat beneath the sacred desk. Well do I remember his silvery locks, his sedate countenance, though marked by the hand of time, and heavier hand of sorrow; yet still placid, and meek, and kind. I remember too when with hands trembling with age, I saw him distribute the sacred

emblems of a dying Saviour's love, how my whole soul melted within me, and I regarded him with veneration and awe. Rest, holy saint! Soft and tranquil be thy slumbers, till the archangel's trump shall sound.

What a different scene rises to my view as I pass on to the next hillock. It is the grave of a drunkard! How often have I seen him—not going to the house of God—no; seldom was his face seen there: but reeling through the streets to the tavern—to the Gaming table. There his nights were spent in noisy mirth and riot. There his property was squandered, his health wasted, his soul ruined! Disease soon preys upon his frame. He carries the mark of his vices in his face; and moves about a living skeleton; till the grave opens to receive his filthy body; and his soul—but I forbear;

Here lies by his side his mild, uncomplaining wife, who, with a broken heart, sunk long before him to this sequestered spot; where the wicked cease from troubling and the weary are at rest." Lovely woman! beat down with sorrow; yet meekly yielding to thy Father's will. Patiently performing the duties of life; training up thy sweet babes for God. Treated with unfeeling severity by a brutal husband; yet never once "rendering railing for railing." Oft the tear of sorrow has fell upon thy faded cheek, which no kind hand wiped away; the anguish of thy bleeding heart was poured out only to thy God, while thy faltering lips exclaimed, "The cup which my Father hath given me, shall I not drink it?" Thy woes are past. The pure heaven has received thy chastened spirit; the soft hand of Jesus has wiped thy tears, and bound up thy broken heart, from which sorrow and sighing have fled away. "Let me die the death of the righteous, and let my last end be like his."

I come now to a well known, never to be forgotten spot, where a friend, the associate of my childhood, the sharer of my joys and sorrows, sleeps her last sleep. Oft have my tears fallen upon this sod, nor shall they cease to fall. The days of years long since gone by, now rise to mind—days, when with thee I trod the flowery path of science, and walked to the house of God in company. O thou wast bound to my soul by many a tie. Dark was the day when this turf covered thee forever from my sight. How long I lingered round the sacred spot; how often since have my feet loved to wander here. Yes, angelic spirit, if thou art permitted from thy bright abode to look far down and survey the affairs of mortals, often when the twilight has spread her grey mantle over the earth, thou hast heard me bending my steps to this dear mournful spot;—thou hast heard the sigh; thou hast heard me with streaming eyes implore the grace of heaven to enable me to live like thee. Thou didst not sleep away life's little day; O no. What thy hand found to do thou didst it with thy might. The morning sun and evening shade found thee employed in thy Master's work; thou wentest about doing good. Long, long will the child of poverty, the wretched, the broken hearted, remember the tender, sympathizing friend, who soothed their sorrows. Long will their tears mingle with mine. Methinks some heathen soul, too, at the great day, will call thee blessed. O, well do I remember the midnight prayer in their behalf, the incessant labors of thy hands, to send them the word of eternal truth. Now am I comforted. I will wipe my tears. I would not if I could, recal thee; for alas, thou hadst much to suffer. Life was to

thee a rugged road; but thou hast weathered the storm; the last dread enemy thou hast conquered through Jesus. The crown is on thy head, the palm in thy hand. Peace then to these dear relics. Oft as lovely spring returns, this turf shall bloom with sweet flowers, and tell to the passing stranger, "*Eliza had a friend!*" Like thee may I live, and when on this frame death shall have laid his freezing hand, and I come to lay by thy side, may my spirit meet thine in that pure world where the friends of Jesus shall be re-united to part no more. CORNELIA.

Religious Intelligence.

FOR THE INFORMER.

Letter from Eld. Samuel Wire, dated Phelps, N. Y. Feb. 24, 1823.

DEAR BROTHER CHASE,

I feel a measure of gratitude to God, that I still live to see the work of God prosper, though my health at present is poor, yet I thank God that I am able to sound Salvation to poor sinners, and comfort the saints.

Sept. the 17, 1822, I made a visit to the town of Cathrene, near the head of Seneca Lake. That part of the town where I went was a new settlement, and made up in part with different denominations of Christians, but little or no worship among them. My first visit I thought was in vain.

In the month of Nov. I went again, and I thought I see some tokens of reformation.

Jan. the 17th, I met them again, and, glory be to God, he had stirred them up to a lively exercise, and heavenly union. They all considered the cause of God, one cause.

Feb. the 7th, I met them the last time, and found, to the joy of my heart, that God had converted about eight souls and before I left the place, the number was increased to fourteen or fifteen, and a large number under awakening. Four of the number I baptized. There are children from ten to fifteen years, which give a very clear evidence of a work of grace on the heart.

It rejoices my heart to see infidelity come to nought, and bigotry and superstition flee before the light of the glorious gospel of Christ. The Lord is favouring us in this western clime with the outpouring of his spirit in many places. The church of God in Brutus, which has been very low for a number of years, is now revived and renewed her travel, and a number have been added. They have two

unordained Preachers Br. Blakesby and Br. Whaley.

Yours in best of Bonds,

SAMUEL WIRE,

FOR THE INFORMER.

The Rhode-Island quarterly meeting

Was holden on the 18th and 19th of January last, at Gloucester on Saturday, and at Smithfield on the Sabbath.

It was a heavenly and happy meeting, and much refreshing news was communicated from the several Churches. Order and harmony prevailed through the whole course of the meeting. The work seemed to gain strength, and, together with the strong, to press forward towards the mark for the prize. The prospect in this q. m. perhaps never appeared so prosperous as at present. A church, constituted in Mendon, was added to the q. m. Six ordained preachers in the connexion, and several unordained, attended. The Elders' conference was held the Friday preceding the q. m.

The next q. m. was appointed on the 2d Saturday and Sabbath in May next, the place not designated. The Elders conference the Friday preceding.

JOB ARMSTRONG, Clerk.

CHRISTIAN RELIGION.

When we consider the ages which have elapsed since the introduction of christianity, and the events attending its propagation, how wonderful is the history we contemplate! We see a mighty light spreading over all mankind, from one spark kindled in an obscure corner of the earth. A humble persecuted teacher preaches a religion of peace, of forgiveness of injuries, of submission to temporal authorities, of meekness, brotherly love, and universal benevolence; he is tried, condemned and executed for his doctrines; he rises from the tomb, and breaking down the bars of death, sets open to all mankind the evidence of a life to come, and at the same time, points out the sure path to everlasting happiness in the future state. A few unlettered disciples, his adherents and survivors, take up his doctrines and go forth amongst the princes of the Roman empire, then in its zenith, preaching a religion to the gentiles, directly striking at the foundation of the most splendid fabric of superstition ever reared on earth.—These gentiles are not a rude and

barbarous race, but men of illuminated minds, acute philosophers, eloquent orators, powerful reasoners, eminent in arts, in sciences, and armed with sovereign power. What an undertaking for the teachers of christianity! What a conflict for religion, holding forth no temporal allurements! On the contrary, promising nothing but mortification in this world and referring all hope of a reward, for present sufferings, to the unseen glories of a life to come.

FOR THE INFORMER.

Letter from Eld. David Swett, dated, Pawtucket, R. I. Feb. 28th, 1823.

BROTHER CHASE,

I cannot do justice to my feelings, without hinting to thee, the glorious addition we have had to the praying company since my last.

The work, of which I spake in this place has moved so gloriously, that the number of converts is 39, and the number of mourners as much increased.

I think there were 9 converted in one afternoon, while some of the people were so distressed, that they openly declared they must omit running their factory, if the work spreads as it has done, for many were so distressed under conviction, they could not work, but thought best to seek first the kingdom of God.

Elders T. Morse and R. Allen, with Elder D. Green have been much in the spirit of the work.

Notwithstanding this company of pilgrims have for a long space of time nearly despaired, yet they now say in scripture language, "*the winter is past, the time of the singing of birds is come, and the voice of the turtle is heard in our land.*"

I have had the privilege of visiting the towns of Taunton, Assonet, New Bedford, Westport, Portsmouth, Middleton, Bristol, Swanzey, Rehoboth, and Attleborough; truly it is a time of the Mediator's power in every direction.

In New Bedford more than 75 among the Christian Brethren, and a large number with the Methodists, are the happy subjects.

In Bristol the work is good with the Methodists, and some converted among the baptists.

So moves the stone cut out of the mountain without hands.

May God increase the work. Farewell, DAVID SWETT.

P. S. It just strikes my mind to remark, that last fall God moved in a very wonderful manner, and converted a number of the youth at a village, where there are several factories, known by the name of "Valley falls," about six miles from Providence. The opposition against the work scarce has had a rival in these parts. Many of the meetings were much disturbed by some of the baser sort. Since the work subsided, two damsels were drowned, a young man shot on the sabbath by accident, and a young woman fifteen years old, caught in a band in the factory, and torn to death in a most shocking manner, by having been carried over the drum seven or eight times.

The above with some other alarming and sudden deaths seem to solemnly affect the living. In short, it does appear that God is taking every means to arouse this part of the land, that we may prepare for eternity. D. S.

Extracts of Letters.

By a letter from Br. George G. Russell, it appears that a good revival has taken place in Hallowell, Me. and in towns adjoining, and that union is much increasing among different denominations.

By a letter from Br. Charles Rolfe we learn that the brethren are steadfast in the cause of Christ in Clarksfield, O. and in the towns around; but they are very destitute of preachers, and earnestly desire that gospel laborers would visit them.

Brother D. Marks informs us that the glorious work of reformation continues in Batavia, N. Y. and has spread into Riga and Elbe. Six of late have been baptized in that vicinity by Elders Hinkley and Parmenter.

Communion of our hearts.

If we would but learn to commune with our hearts, and know what noble company we can make them, we should little regard the elegance and splendor of the worthless. Almost all men have been taught to call life a passage, and themselves the travellers. The similitude still may be improved, when we observe that the good are joyful and serene—like travellers they are going home. The wicked but by intervals are happy, like travellers who are going into exile.

He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater, and the latter less.

ORDINATION.—Brother Daniel Williams of Burrillville was ordained to the work of the ministry, Oct. 12, 1822.

ORDER OF THE ORDINATION.—Ordaining prayer by Elder R. Allen. Charge by Elder D. Swett. Right hand of fellowship by Eld. T. Morse. Concluding prayer by Eld. D. Green. Job Armstrong, Clerk.

This ordination should have been published in Dec. last but was omitted through mistake.

OBITUARY.

DIED.—At Buxton, Maine, on the 11th of December last, Mrs. Catharine White, wife of Elder Joseph White Gloucester, R. I. aged 24. Although the widowed husband has to mourn the premature departure of an endearing companion, her relatives and the Church of Christ, an amiable and much beloved daughter, sister, and friend; yet they have the cheering consolation that their loss is her eternal gain. As an amiable companion, an esteemed friend, and above all as an exemplary, meek and humble follower of Jesus, will her memory long continue to be cherished by those, who knew her.

In Enfield, March 2d, Widow Elizabeth Clough, aged 87. In Palermo, Me. on the 26th of February suddenly, Mr. James Sanders aged 76. He has left a wife, nine children, and 58 grand, and great grand children.

POETRY.

- 1 O what a lovely sight I see, I see my friends and neighbors
In friendship join'd, in love agreed, agreed in all their labors.
Not joy, nor mirth, nor the whole earth, with all their glittering
treasure
Can shew a light, that shines so bright, nor gives me so much pleasure.
- 2 Lillies nor roses when full grown can't shew so brilliant beauty,
As when I see each act their own, faithful in ev'ry duty.
Join'd in one band with harp in hand, they tune their sacred lyre;
In brightest lays they sing God's praise, which sets my soul on fire.
- 3 This is the way, the good old way, the vulture's eye ha'n't seen it;
The lion's whelp ne'er trod this way, nor fools can never err in't.
Ye ransom'd few, this way pursue, your captain's gone before;
You soon shall land with all your band on Canaan's peaceful shore.
- 4 Strange things by chance are brought to view, 'twas chance first led
me hither,
I'm in the flock a speckled hue, unlike in every feather.
My harp unstrung doth feebly hang, on yonder weeping willows;
Like Jonah I do weep and cry beneath the raging billows.
- 5 Oft I look back, as oft I weep, I contemplate with wonder,
Why was I made to taste those sweets, and from those sweets to
wander.
On husks I fed till almost dead, with hunger pinch'd, I pined;
But now I taste those fat'ning feasts, wine on the lees refined.

Lines composed by Elder Elijah Shaw, of Brutus, N. Y.

- 1 In wicked youthful company from time to time I have appear'd,
Where vain and earthly things I've seen, which oft my youthful
heart has cheer'd;
But since I've thrown these things away and found the Lord to be my
friend,
I've met with many happy saints, who pray'r and praise to God did
send.
- 2 But yet I often feel my heart inclin'd to leave all things below,
And from all earthly friends to part, and to some lonesome desert go.
When I'm alone in sad retreat, then I can walk from grove to grove;
And with my holy Jesus meet, while slowly on my feet do move.
- 3 Here I can meditate and pray, and talk with Jesus Christ my friend;
Hour after hour alone can stay, while Jesus doth his Spirit lend;
I think on bloody Calvary, and view my Saviour's suff'rings o'er;
Pond'ring on what he felt for me, that I to heav'n with him might
soar.
- 4 While I am thus retir'd alone, what solemn things roll through my
mind;
I lift my eyes, aloud I mourn, next on the ground myself I find;
Poor sinners awful state I view; which fills my soul with solemn
grief;
And sighing, cry, what shall I do, when will poor sinners have relief?
- 5 Then in my view the judgment comes; I think of meeting sinners
there;
O! then I think I'll spend my lungs, that they in Christ may have a
share;
Then from the ground I raise my head, and view the woods and open
space,
To mourning then again I'm led, and flowing tears run down my face.
- 6 I walk from place to place alone, while solemn, solemn, is my heart;
I long to see poor strangers mourn; that they may find in Christ a
part;
For now I view his arms spread wide, to save all those who will re-
view that they in Christ may hide, if they of him will only learn.
- 7 But soon, ye saints, we shall get through, these sorrows on this earth
below,
Our Saviour face to face shall view, while in our hearts his love will
glow;
Then, O! weep on, ye happy saints; the Lord will fill our hearts
with joy;
We soon shall enter heaven's gates; and Christ will all our foes de-
stroy.

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Religious Intelligence.

*Copy of a letter from Br. Selah Barret, to the editor, dated Rutland, Meigs
County, Ohio, March 11, 1823.*

DEAR BROTHER,

Within a few months, I have had the satisfaction of reading your
Informer, and through that medium, heard of the prosperity of my breth-
ren in New England, with many of whom, I have enjoyed sweet conso-
lation. And being now appointed by the church, of which I am a mem-
ber, to open a correspondence with our brethren in New England, I
shall do it as correctly as I can, that they may know how it is with us
in this part of the country.

Five years ago I left Vermont, and moved to this country with my
companion, and found a connection of brethren known by the name of
Freewill-Baptists. At their Yearly Meeting in August, 1819, they
were visited by several preachers of the Christian order, who sat with
them in conference, and they there united with the Christian connec-
tion. Elder Sleeper, who moved from Me. to this country about seven
years ago, received Ordination in that connection (I think in the year
1821) but not feeling satisfied on account of the different doctrines held
and preached by them, did, in May 1822, withdraw from that connection,
and took his stand, or claimed protection in the Freewill-Baptist con-
nection, (so called,) which he left in New England. Shortly after, a
number of brethren united with him in church fellowship, one of them
viz. James E. Brown has since been ordained to the work, of the min-
istry, and his labors are owned and blessed of God, and we enjoy many
refreshing seasons. The melting power of God is often felt among us.
At our last monthly meeting, four united with us, our present number is
upwards of fifty, and there is still a prospect of an increase.

We are the same in sentiments as our brethren in New-England, and
we hope the Lord will move upon some of our eastern preachers to
visit us. We are situated in the Southeast part of the State. Elder
Sleeper and some of our brethren live in Alexander A hins county. El-
der Brown lives in this Town. Elder Cheney lives fifty miles down
the River. I understand he has a large Church that hold the same Sen-
timents with us.

I subscribe myself your unworthy brother,

SELAH BARRETT.

Extract of a letter from Br. John M'Allaster dated Stow Vt. April 7, 1823.

I would inform you that God is visiting this place with his grace,
which causes me to rejoice. About the first of January last, a reforma-

tion began in one part of the town, and we think that about 25 or 30 have been converted; eight have been baptized and added to the church since the last quarterly meeting, and we think the prospect is still good.

This from your brother in Christ,

JOHN M'ALLASTER.

FOR THE INFORMER.

Copy of a letter from Br. Joseph Philbrick, dated at Weare, N. H. April 5th, 1823.

DEAR BROTHER,

With joy and gladness of heart I have to communicate to you some good tidings.—to wit., that a glorious work of the Lord is now progressing in this place, which first made its appearance in our monthly conference, held on the fifth day of March. The work has hitherto moved on, in a substantial manner, pleasing and truly promising to the friends of Zion. I forbear to be any more particular than to say, that this work had its apparent beginning in the family of our beloved Elder H. D. Buzzell, with whom the Lord has dealt bountifully. Eleven or twelve have professed to be delivered from the bondage and burden of sin, who by grace divine are enabled to bless and praise God. Our steadfast brethren are well engaged in the precious cause, while many of the unconverted are visibly convicted and some backsliders have confessed their wanderings.

In Christian Fellowship,

JOSEPH PHILBRICK.

FOR THE INFORMER.

Copy of a letter from Elder David Harriman, dated Candia, N. H. March 31st, 1823.

BELoved BROTHER,

In perusing your Informer, I find a sketch or two about the work of God in this town, and I have felt anxious to give you some more information, and if you think it would be for the glory of God, you may give this a place.

The work commenced to appearance last October among the Congregational society; on Sunday, during intermission, some of the members repaired to a schoolhouse to hold a prayer meeting, and God blest their endeavors; soon solemnity clothed the hearts and countenances of the unconverted, and they were led to cry to God, some in barns, some in the wilderness, and others in their houses with their

families, and, blessed be God, when ever any have cried to him with all their hearts he has heard their cry, delivered their souls, and put a new song into their mouths, and they began to sound it out to others; so that the work spread like fire in a dry time. Their minister, Br. A. Wheeler, took hold with them, and began to appoint meetings, and kept up liberty and freedom in them for all to speak, who felt free to. Elder Bean and I have attended meetings several times in that part of the town, and have had good seasons in speaking and hearing of the goodness of God to poor perishing sinners; and I can truly say, it is the most powerful work of God that ever I witnessed among that order of people. I am informed that over one hundred have joined that church and many of them appear to be well engaged.

In the month of November, the Lord stirred up the minds of the people in and about the village (so called) by the death and funeral of a sister in this church, so that a number were led to cry for mercy, and that God, who hears the ravens, heard their cry, and five of them came forward and told their experience, and on the 15th day of Dec. I baptized them; and altho' it was a very cold day so that my clothes froze before either was baptized, yet the power of God was present, and living faith was exercised. Four of them were young men and strong. Soon after this, Elder Bean baptized a number more. But in the month of January the work appeared to abate some among the other society, and to increase more rapidly among us. Meetings were kept up almost every day, and in every meeting more or less of the power of God was experienced, and not an uncommon thing for the youth from the age of nine to the age of thirty to be found on their knees crying, "God be merciful to me a sinner."

Among the many, I would just mention one very solemn scene. Simeon D. Buzzell, (only son of our beloved brother Hezekiah D. Buzzell of Weare, being a young man of active abilities, who had stood it out through that powerful reformation in Weare, three years ago,) was in this district teaching a school; he had been to meeting frequently, but instead of reforming had rather grown worse. On Tuesday evening, Feb. 4th, he made an engagement that he would not attend any more meetings while he remained in town. The next Thursday evening he attended a party in the

neighborhood below us, on Friday morning was returning to his school, to appearance as careless as ever. He came into our house and sat down to converse about his father's changing with me one Sunday, and instantly the solemn power of God fell on us both. I got up and walked the room, weeping and sighing; for it appeared to me that God was calling him for the last time. I then knelt down and cried to God for help, and a more distressed person I never saw. The second time I prayed, he fell like a dead person, and after he had remained in this distress about one hour, he requested my son to go to the schoolhouse, and inform his scholars that there would be no school, for their master was just on the brink of hell, and he feared he should soon be there. The errand was soon done and in came the neighbors and brethren; but before many came in, the Lord delivered his soul and "put a new song into his mouth, even praise to God;" and after that we had a thanksgiving to God for his blessing. He set out from house to house to tell the people what a dear Saviour he had found and invite them to come and go with him. The next Monday he commenced his school with prayer to God for himself and scholars, and not in vain neither, for God heard his prayer and caused several of the children to bow with him, who now appear to be happy in the Lord. Glory to God in the highest for the great and glorious work which he has done, and is yet carrying on in this region. Old Zion is yet travelling and sinners are weeping and mourning, and enquiring the way thereto.

About thirty among us have come forward and told their experience, which remain yet unbaptized. We have appointed Sunday the 13th of April next (now past) to attend the ordinance of baptism, with all those who are ready.

And not only in this region, but in other parts I have seen the work of God particularly in the town of Hawke, where I have visited several times this winter and the work is still going on.

"Ride on, all conquering king, ride on,
Thy kingdom come, thy will be done,
Let heaven and earth agree.

O that God would bless his servants, whom he hath set as watchmen on Zion's walls, that they may feel the worth

of souls, that they may be more humble like their master Jesus, and preach by example as well as by precept, remembering that they are "*ensamples to the flock.*"

And O that God would bless his church through the wide world, with the spirit of love and watchfulness, and bless poor backsliders with a feeling sense of their want and hunger, and cause poor sinners to see their danger, and flee to the out-stretched arms of Christ before it is too late, and become the happy subjects of his Glorious Kingdom, is the prayer of your affectionate brother in the bonds of christian fellowship.

DAVID HARRIMAN.

THE CHRISTIAN DISPLAYED.

"Assail'd by scandal, and the tongue of strife,
His only answer was a blameless life;
And he that forg'd, and he that drew the dart,
Had each a brother's interest and his heart."

There is a certain high import in conduct like this, which commands the admiration of sober minds. The spirit of it is so different from the maxims of the world, and the exhibition of it is so rare among men, that its authors seem to be either angels who sojourn here and there on the earth, or, as indeed they are, men who sojourn among angels. There always has been, and still are a few examples of those who act under the influence of that heavenly disposition that "revileth not again." There are some who seem to take little notice of the aspersions of the wicked and censorious, while they walk uninterruptedly on in the path of conscious duty, regarding more the preservation of their own integrity, and the complacency of the holy Being whom they serve, than the smiles or sneers of a capricious world. They appear to pass through life, as it were on some *moral highland*, above the region where the harpies of falsehood and slander have power to prey upon the good man's vitals, where the wily stratagems and glittering allurements of satan, transformed into an angel of light, cannot prevail over the influence of truth distinctly seen, and where the volumes of mingled scoffs and imprecations which the same deceiver breathes out after them, when his seductive attempts are foiled, rise not to obscure the sunshine of their blameless

bosoms. So the traveller, whom a cloudless summer morning surprises on the margin of some plain of the Cordilleras, looks down upon the ocean of mist that envelopes the country below, while the purity of his atmosphere and the golden brightness of his path, give him a light heart and an elastic step!

Human philosophy has often attempted to arrogate to itself the proud prerogative of giving to its disciples the only true magnanimity of soul. But we shall see that it is an inferior kind of greatness which it offers us if we would consider the principles on which it is formed. It is a kind of equanimity, attained either by setting at defiance all knowledge and mental refinement, and hardening the heart till it no longer feels the pain of inward relents, nor bleeds at the rude contact of an ungenerous world, or by teaching the mind to wrap itself in the impervious folds of a conceited self-complacency, and to look out with equal contempt upon the frowning or the flattering regard of others. The summit, therefore, to which philosophy alone promises to elevate man, is the listlessness of grovelling apathy, or of still more grovelling pride.

Far different from this want of natural sensibility, or this reckless feeling of scorn, is that independence the soul imbibes with the principles of christianity, which so effectually shields it from the envious thrusts of detraction, and lifts it above the surges of this world's malice. By an affectation of contempt, the philosopher attempts to brave the wanton attacks of falsehood, ridicule and sarcasm, but the disciple, I mean the meek disciple of Jesus Christ, by turning to his adversary and bearing before him his upright bosom till the serene aspect of its spotless integrity, and the gentle eloquence of its weeping innocence, has overwhelmed him with deserved chagrin or subdued him to feelings of kindness. The tranquility of the philosopher results from his endeavouring to feel an indifference to the influence of external accidents and events, while the Christian, sensibly alive to every thing that concerns his character and moral influence among men, when persecuted and driven from the resources of his earthly enjoyment, flies to purer springs of consolation in heaven, and thence derives a peace which the world cannot take away. It may be seen therefore that the false magnanimity which unsanctified reason has

given to men, to enable them to parry the weapons which the envy and spite of others may aim at their happiness, is but the art of crouching beneath the storms of life, with a resistance of spirit equal to their pitiless peltings—and that religion, on the other hand, snatches her votaries from the midst of violence, and bears them away, where they forget the sufferings to which their tender natures are exposed, in the view of brighter visions of faith than the eye has ever seen.

There is a kind of false magnanimity, among some men denominated *honor*. Perhaps we cannot better define it than by calling it the reverse of true christian principle. It is that greatness of soul which never brooks an insult. It is the endowment of certain intangible spirits, the mainspring of whose actions appears to be a spontaneous feeling of retentment. Those who are strictly actuated by it, acknowledge no terms of reconciliation with such as have provoked their vindictive choler, till they have inflicted upon them a degree of suffering, in their own estimation, equal to the injury they have received. Nothing seems adequate to redeem the characters of these men of honor from unjust scandal and reproach, but the revenge that spoils its victim. No conduct, as they suppose, can remove imputed stains from a reputation invaded by calumny, but that which sullies it with the guilt of actual crimes. Ill-fated indeed must be the men who conform to such a standard of morals! The poor gratification of vieing with their enemies in the infliction of misery, is their only solace for the pain of a wounded spirit. Let the indulgence of these feelings be permitted, and they will at length overcome the restraints imposed upon men by a sense of decorum, break forth into outrage against the objects of their resentment, and kindle a secret fire in their own bosoms which shall one day prey upon every fibre of their souls.

I have been favored with the Minutes of the proceedings of a society of people at a general conference, holden in the state of N. Y. which contain an account of their preachers names and residence, the No. of their members, additions, &c. together with a Circular Letter. From what I can learn by their letter, they are of the same sentiment with us, and we need only to become acquainted to be one people. Presuming that their Minutes would be acceptable to our readers, I insert them, and their Circular in the Informer.

Editor.

OF THE.
FREE COMMUNION BAPTIST GENERAL CONFERENCE,

HELD AT NEW BERLIN THE 6th 7th 8th AND 9th OF JUNE,

IN THE YEAR OF OUR LORD, ONE THOUSAND EIGHT HUNDRED AND TWENTY-TWO.

THURSDAY, June 6th.—At 3 o'clock the Council met. Meeting opened by prayer, when on motion, Elder AARON BAXTER was chosen Moderator, and Elder DAVID R. M'ELFRESH, CLERK.

A motion was then made by Elder EASTERBROOKS, and agreed to, that the Elders should be examined as to their faith and practice, in attending to which, a small difference was found to exist in the minds of some, as to Communion. The Council then moved that the Elders in whose minds the difference existed, should conform to our Articles as to the communion, to which they assented. The council then adjourned until tomorrow morning at eight o'clock—Meeting closed by prayer.

Friday June 7th. Met pursuant to adjournment. Meeting opened by prayer. A discourse was then delivered by Elder BENNET HART, from John v. 39—prayer by Elder B. ROWLAND. Meeting adjourned for one hour.

Met pursuant to adjournment. Meeting opened by prayer, when on motion of Deacon W. Crumb, it was unanimously agreed by the council, to disapprove any person preaching as a free communion Baptist, without Licence from the Church of which he is a member.—Alpheus Dunham being presented to the General council, by the Church at Vernon, praying that he might be set apart to the work of the Ministry; after hearing his Christian Experience, and call to the work, proceeded to his ordination.—Elder M'ELFRESH, to make the introductory prayer; Elder BAXTER to give the charge; Elder EASTERBROOKS to give the Right hand of fellowship; and Elder SHERMAN to make the concluding prayer. The differences existing in the church at Danube being brought before the Council, it was recommended that the church at Danube should proceed with their travel, and that Elder N. WILCOX should have a proper time to make up his mind whether he travels with the church or not. On motion it was agreed that our next General Meeting be held at Bowman's Creek, Canajoharie, to meet on Friday before the 2d Sabbath in June, 1823, at 10 o'clock A. M. Quarterly meetings appointed as follows: The first to be held at Nassau, the Saturday before the 2d Sabbath in September; the second to be held in Plymouth, Saturday before the third Sabbath in September; the third to be held in Milford, Saturday before the third Sabbath in October; the fourth to be held in Danube, the Saturday before the fourth Sabbath in January. On motion, Elder D. R. M'ELFRESH was appointed to write the Circular Letter, and superintend the printing of the minutes. On motion of the Council, Deacon J. Phelps, R. Maris, and Doct. Mercy, be a committee to inspect the minutes and circular letter. On motion of the Council Deacon W. Crumb was appointed Treasurer. Council then adjourned until three o'clock, meeting closed by prayer.

Met pursuant to adjournment. Meeting opened by prayer; a discourse was delivered by Elder PERKINS. Closed by prayer.—The letters from the different Churches were then received and read.

CHURCHES.	MESSENGERS.	Add. by Bapt.	Add. by Lett.	Dismissed.	Excluded.	Died.	Present Number.
Brookfield,	C. EASTERBROOKS, Simeon Powers, Simeon Doge, J. How.			1	2	1	48
Plainfield,	W. HUNT, Deac's. Crumb & Bryant, Thomas Fish.	28	4	4	0	1	197
Middleville,	N. PERKINS, TRUMAN GILLET, Dea. Sheffield Kinyon, A. Buckley.	1	6	0	2	1	38
Lebanon,**	Stephen James, Peleg Wilcox.	0	0	0	0	0	37
Plymouth,	B. HART, Deacon Curtis, L. Gardner, A. Thompson.	19	3		1	0	52
Sherburn,	B. ROWLAND, Deacons, Tinker and Tillitson, L. Fransis.	1	3	0	1	0	101
Exeter,**	Brother Andrews.	0	0	0	0	0	30
Burlington,**	Deacon N. Pierce.	0	0	0	0	0	10
Brothertown,	I. WABOY, B. FOWLER.	0	0	0	0	0	16
Stockbridge,**	Deacon J. Reed.	0	0	0	0	0	16
Macdonah,	H. BURDICK.	0	0	0	0	0	29
Canajoharie,	D. R. M'Elfresh, Deacon J. Phelps, Samuel V. D. Veare, John Webster, Thomas Mount.	49	2	0	0	0	87
Milford,**	Gideon Babcock, Asahel Marvin, Samuel Tillison, Charles Lawrence.	3	5		0	0	43
New-Berlin,**	Deacon Phelps, Thomas Phetteplace, David Phetteplace.						46

CHURCHES.	MESSENGERS.	Add. by Bapt.	Add. by Lett.	Dismissed.	Excluded.	Died.	Present Number.
Trenton,	{ JOHN FARLIE, William Allen.	2	0	0	0	0	40
Nassau,	{ JOHN TURNER.	7	0	0	0	0	20
Verona,	{ H. SHERMAN, Joslin B. Newland.	13	0	0	0	0	42
Germanflatts,*†	{ Deacon A. Brown, J. Brown, R. Babcock.	3	0	3	0	0	39
Nelson,*	{ R. HALL, H. Curtis.	0	0	0	0	0	9
Smithville,	{ A. BAXTER, Deacon Lumas, Br. Holdrich.	0	1	17	0	1	33
German,	{ Elder PAGE.	0	0	0	0	0	20
Georgetown.**	{ Deacon J. Babcock, E. Tracy, D. Perry.	26	7	2	0	0	61
Danube,	{ N. WILCOX, Deacon I. Wilcox, J. H. Harder, E. Holmes, E. Covill.	0	0	0	0	0	48
Columbus,**	{ Deacon G. Pope, B. Baldin.	2	3	0	0	0	27
1st Stephentown,**	{ C. Varey.	5	0	0	1	0	92
2d Stephentown,	{ N. NORTHROP.						Un- known.
Oppenheim,	{ N. PERKINS, Oliver Congdon.						33
Russia,	{ B. THORP.						75
Martinsburgh,**	{						24
Turin,	{ R. WAY.						33
Lowville,	{ A. DODGE.						30
Cobbleskill,	{ T. TALMAN.						

* Set off to another Church.

Meeting adjourned until tomorrow morning at 8 o'clock. Closed in the usual form.

Saturday June 8th.—Met pursuant to adjournment. Opened by prayer. A discourse was then delivered by Elder TURNER, from 2 Cor. 5th chapter, and 17th verse. Closed by prayer.

After an hour's intermission, the rest of the day was taken up by the Brethren in speaking to their covenant, while the Lord uncovered the beauties of his face, and spake in accents of mercy to many souls. The day having been far spent, the meeting adjourned until to-morrow morning at 8 o'clock. Closed in the usual form.

Sunday, June 9th.—Met pursuant to adjournment. A discourse was delivered by Elder EASTERBROOKS, from Matthew 28 and 19, 20. A second discourse was delivered by Elder WILCOX, from 1st Tim. 4 & 8. A third discourse was delivered by Elder HUNT, from Solomon's Songs, 6. 8 & 9. The meeting adjourned for one hour. Met pursuant to adjournment, when a fourth discourse was delivered by Elder M'ELFRESH, from Psalms 8, 3 & 4. After which the Sacrament was administered by Elders BAXTER and TURNER, to a large number of communicants. The meeting was then dismissed.

N. B. Elders Names in SMALL CAPITALS.—The (*) asterisk denotes the Churches constituted this year—Two (**) asterisks, denotes no settled Minister.—An (†) obelisk, in addition to the asterisk, denotes to the Church constituted this year, no settled Minister.

Circular Letter.

THE DELEGATES composing the FREE COMMUNION BAPTIST GENERAL CONFERENCE, to the CHURCHES which they represent—GREETING:

Dearly Beloved Brethren in the Lord,

It has been pleasing to Almighty God to favor us with another opportunity of assembling in GENERAL CONFERENCE, to consult on the affairs relating to the interest and advancement of his kingdom. The recollection that many have been summoned to give up their accounts since we last met on a similar occasion, and that some of us have been called in the Divine Providence to follow our dearest friends to that house appointed for all living, while it causes us to sorrow and to let fall the pining, the affectionate tear, from the consideration that we are no more to see them until they shall awake to life at God's command, we feel at the same time to unite in offering up our praise to the Parent of the Universe, that his special providence still marks us for his own—And that the season has once more rolled around, which gives us an opportunity of mingling our friendly souls at that throne of mercy which is made accessible through the merits of a blessed Redeemer. Surely Brethren, we are laid under renewed obligations to the Father of our mercies, in permitting us to come together at this time, in order to renew that

covenant, and to interchange those feelings known only among those who being strangers and foreigners here, are travelling to a city whose maker and builder is God.

THE Christian's life being a life of warfare, much depends on his faithfulness and fidelity. This world is justly compared to a tempestuous ocean, where nothing but dreadful hurricanes and troubled cataracts present themselves to the affrighted imagination, where on every side there are rocks and quicksands, shoals and breakers. This being the case, surely none are safe but those embarked on board of Zion's ship, and who faithfully adhere to that Pilot who can safely guide through all the dangers that threaten into that blessed harbor; where all is calm, and joy, and peace; when the wicked cease to trouble, and the weary are at rest. In as much then, as we profess to sustain the characters of soldiers and mariners, let us therefore as soldiers of CHRIST, ever bear in mind the exhortation of the apostle, to "fight the good fight of faith, that we may lay hold on eternal life." And in order that we may be prepared to meet those enemies that oppose themselves to the Christian, let us put on the whole panoply of God. As mariners, how important that we be on board where the Captain gives command. And as our course lies through a rough and dangerous sea, how necessary that we keep an eye fixed on the compass, we mean the word of God, that we take it for the man of our counsel, and the rule both of our faith and practice. We should frequently have recourse to it, and in perusing the Holy Scriptures; we should do it with reference to the truths which it reveals—1st. Relative to man's fallen and corrupt estate by sin. 2d. To that atonement made by CHRIST for perishing sinners, which, in its nature, is both free and full. 3d. The means to be used by virtue and in consequence of which we are to feel an application of the atonement, namely, repentance towards God, and faith in our LORD JESUS CHRIST. 4thly. To that faithfulness and fidelity which insure to the Christian that rest which remains for the people of God.—2d Peter, 1 & 4—9. Rev. 2d & 10. 5thly. To the Resurrection of the human body—and 6thly. To the Eternal Happiness of the Righteous, and the Eternal Misery of the wicked. If we believe its truths, if we obey its commands, we shall most unquestionably experience the fulfilment of its promises. It will guide us through the troubles and ills of life, and ultimately direct us to that celestial world, where afflictions shall forever subside, and where even death itself shall cease. *Oh, my Brethren*—Let us read it often with prayerful attention, and beseech Almighty God to open our understandings, that we may see into the mysteries of his word,—and let us also pray for a disposition of heart to practice it in our lives and conversation. If this be carefully attended to, the consequences will be pleasing to ourselves and beneficial to others.

On receiving the Letters from the different branches composing the Union, we were rejoiced to hear that the LORD had been very gracious in visiting many parts with the outpouring of his Holy Spirit. We hope the work will continue until this land shall become Immanuel's land, and the kingdoms of this world the kingdom of the Lord Jesus Christ.

ONE thing, Brethren, we would wish to recommend, and that is, UNION. We are informed in the Revelation of God's word, that Union

is the strength of a City. And when we are united in the LORD, and preserve that union, we need not fear the combined power of earth and hell. But the moment we become divided according to the declaration of the SAVIOUR, we must fall. "A kingdom divided against itself cannot stand." We would also recommend to you to be zealous in the great and important concerns of Religion, and in the worship of God. But at the same time to be careful not to let your zeal run into extravagance or enthusiasm.

Wishing you Grace, Mercy and Peace, from God our Father, and the LORD JESUS CHRIST, we remain, Dear Brethren, yours, in the Bonds of an affectionate Gospel.

AARON BAXTER, *Moderator.*

DAVID R. M'ELFRESH, *Secretary.*

[The following truly evangelical sentiments are from the Boston Recorder and will, we believe, meet the approbation of every friend to the cause of pure religion.]

TO CHRISTIANS IN BOSTON.

*"Let names and sects and parties fall,
And Jesus Christ be Lord of all."*

At a season like the present, it is peculiarly desirable that one of our Saviour's last petitions should be fulfilled in his disciples here, "that they ALL may be one." The Lord is indeed in the midst of us, and let us beware that we do not grieve away the Spirit.—What would more effectually do this than the want of love and union among Christians. May we forget every distinction of sect or name, and unite our hearts and efforts with all who love the Lord, feel that we are engaged in one cause, and rejoice to sacrifice all personal and sectarian feelings in it. May our watchmen "sing together with the voice, and see eye to eye," and that every child of God here might even now be as a flame of fire in his service, that there might not be one stupid, careless, or indifferent, but all feel, "that there remained yet much land to be possessed," that we have at least one talent, and every hour be crying, "Lord what wilt thou have ME to do." May we "not go abroad to see how the revival is, but to our closets," and "live in such a manner that if the work should be cut short we may lay our hand on our heart, and say, I trust it was not I that grieved away the Holy Spirit. Let us remember that the Saviour is now in our city, and keep our houses in constant readiness to receive him. He is the Prince of peace, and Probably a se-

ere look, or a harsh word may banish him from our dwelling." May every Christian here prayerfully and solemnly ask himself, what *can I do* for the conversion of souls; and may we be so faithful, particularly to each member of our own families, that God may give many souls in answer to our prayers and faithfulness, make all our houses Bethels, and every heart a temple for himself to dwell in. In spiritual as well as temporal concerns, "the hand of the diligent maketh rich." Let us "pray without ceasing," and plead that the Lord would revive his work with great power in the hearts of *all* his children here; that each one may come up to the help of the Lord, be in labors more abundant and give him no rest till he open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.

ANECDOTE.

It is said, that an Indian and a white man being at meeting together, were both struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him; "How is it, that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "me tell you; there come along a rich prince, he propose to give you a *new coat*; you look at your coat, and say, 'I don't know, my coat pretty good; I believe it will do a little longer.' He then offer me new coat, I look on my *old blanket*, I say, this good for nothing; I fling it right away, and accept the new coat. Just so brother, you try to make your old righteousness do for some time; you loth to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

(The following was received just as this number was going to the press.)

FOR THE INFORMER.

Extract of a letter from Elder D. Swett, now laboring in Ms. and R. I. dated at Pawtucket, R. I. April 10th, 1823.

The church in Rehoboth prospers much: 20 have been added recently, and 14 will probably be added next Saturday. They live in peace and harmony, and crowds come to hear the word. They will join the connection the first opportunity.

Our brethren have good seasons in Pawtucket.

The R. I. quarterly meeting prospers abundantly, increasing in extent, numbers, knowledge, good order, and heavenly union; minding the same things, and walking by the same rule.

A glorious work of God has recently taken place in Rainham, Mass. under the faithful labors of Br. Horatio N. Loring from the City of New-York. People of all ages flock to the standard of Immanuel. An-

other blessed work is spreading in the town adjoining under the improvement of a worthy young preacher from Rehoboth, (George Kill-ton.) The work moves gloriously, bless the Lord. Amen,

DAVID SWETT.

REJECTION OF ELDER RAY POTTER.

It causes us grief, that some in whom we could formerly repose confidence, have since rendered themselves unworthy of the trust. The following communication was sent for publication, before the last Informer was printed, but being desirous that nothing be done rashly, and receiving information from one, somewhat in his favor, I hoped possibly he might be restored to the confidence of his brethren; but having since learnt more of the particulars, I feel my duty constrains me to comply with the request, believing it to be for the good of the cause, that the result of the Conference be publicly known.

EDITOR.

The public are hereby informed, that at an Elders' conference holden at Smithfield, R. I. on the 17th day of Jan. 1823, for the R. I. Q. M. we were under the painful necessity of withdrawing the hand of fellowship from Elder Ray Potter, as a disorderly walker, and he is no longer a member of the Freewill-Baptist connexion or denomination of people.

In behalf of the conference.

REUBEN ALLEN, Clerk.

Duty of Christians, No. 4, by Br. B. S. must be omitted until next No. for want of room.

We hope the Yearly Conference of N. H. will express their opinion about the office of Ruling Elder at their meeting in June next, and send the same for publication. Also, the other Yearly Meetings in connection, when they meet, except Vermont, which decided last fall, that there is no such office required, separate from those who "labor in word and doctrine," and "Deacons."

EVANGELIST.

Mr. Sylvester T. Goss has commenced a periodical work at Haverhill, N. H. entitled the "EVANGELIST." It is printed in an octavo form, each No. contains eight pages, is issued every other Saturday, and sent to subscribers at 50 cents a year, if paid in advance or within six months; but if not paid until the end of the year, it is 75 cents. It contains religious information, selected principally from the different religious publications, and is intended to compress the substance of the whole in a few words. Subscriptions received by the Editor at Haverhill, N. H. and also at this office.

Letters communicating religious information are received from the following persons: viz. Elder T. Morse, Elder C. Bowles, Dea. A. Read, and Br. T. Park; all of which have come too late for this No. They will be attended to in the next.

POETRY.

Death the King of Terrors.

1 DEATH, it is the king of terrors, and a terror to all kings;
Oft it fills the mind with horror, telling us of frightful things.
Lands of darkness, shades of silence, gloomy vaults where pris'ners lie,
Many thousands have I conquer'd—you, alas! must shortly die.

2 Don't you see how unaffected in my chariot I ride?
Convulsive fits, and pains, and sickness, are the weapons by my side.
Deaf I am to all entreaties; when commission'd I must go,
With mortal paleness in my features; thus I give the fatal blow.

3 Never have I spared any—children, husbands, nor their wives;
Neither am I brib'd with money—physic will not save their lives.
Kingdoms, counties, nor their cities; kings, their princes, nor their slaves;
None of them did I e'er pity—soon I'll bring them to their graves.

4 There they lie without distinction; thus I boast my thousands slain;
Nor can they, without permission, ever hope to rise again.
Stop, O Death! don't boast of vict'ry! hark! and hear what faith can say
Of one Jesus, who on Calv'ry di'd, and in the grave did lay.

5 See him rising, hear him crying, I, O Death! have conquer'd you!
'Tho' your looks are so dismaying, yet my saints I'll bring them through.
Then the saints that are believing, may rejoice in Christ their King;
Death's no more than a dark curtain, drawn to let the saints go in.

6 There the wicked cease from troubling; there the weary are at rest;
There the saints do cease from crying; there they are divinely blest.
Free from sickness, free from sorrow, free from ev'ry care or pain;
No dread thought or gloomy horror, e'er shall frighten them again.

7 There the saints sing hallelujah—they're complete in Christ their
King—
Ask the grave where is thy vict'ry? where, O Death! thy monstrous
sting?

If we're pardon'd by the Saviour, (though the grave may us annoy,)
Death's the gate to endless pleasure, th' road to everlasting joy.

NOTICES.—Weare, Q. M. will be holden at Fishersfield, N. H. on Saturday, the last day of May, and Sabbath, the first day of June.

Montville Q. M. at Prospect, Me. the 3d Saturday and Sabbath in June.

An extra Q. M. is appointed at Windsor, Me. on the 4th Saturday and Sabbath in June.

An extra Q. M. at Harmony, Me. the first Saturday and Sabbath in June.

An extra Q. M. at Islesborough, Me. the first Saturday and Sabbath in July.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2 50 cents. For sixteen, \$7, 20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2 50 cents. For sixteen, \$7, 20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars.

N. B. The editor has removed to Enfield, N. H. and is appointed Post-Master in said town, consequently hereafter—

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. IV. No. 6. JUNE, 1823. Whole No. 42.

Religious Intelligence.

FOR THE INFORMER.

Copy of a letter from Elder Sylvanus Robinson dated Shelburne Vt. April 16th 1823.

BELOVED BROTHER,

As my travels this spring have been mostly in those parts where the people have heretofore been unacquainted with the faith and order of the Free-will Baptists; some remarks respecting the cause of the Redeemer in those parts, may not perhaps be uninteresting to you.

Some time about the first of March, I travelled to the north as far as Grand Isle, North Hero, "preaching as I went, saying, *repent.*" After continuing here several days and seeing something of the work of God, I returned home. But being conscious that I had not fully discharged my duty to the people of that place, as well as in some other places by the way, after a few days I returned. And after preaching many days at the south end of North Hero with probable success, leaving some, (who had been back-slidden,) rejoicing, and some sinners sorrowful and heavy laden, I went up in the evening to Jerusalem, near the north end of the Island, and spake to a large and solemn assembly of the temple and the destruction of those, who should defile it. I left this place and returned home with some reluctance, (though from a sense of its being my duty to cross the lake before the ice should fail;) for I believe that God is about to begin a work in that place.

When I arrived home, I found an urgent request had been left during my absence, from Elder John S. Carter of Benson, Vt. near the head of Lake Champlain, for information of the faith and order of the Freewill-Baptists, and if possible for me to visit him. And immediately I conferred not with flesh and blood; but though much fatigued sat out for that place, where I arrived after travelling about 60 miles. I was joyfully received by the man of God, and kindly entertained beneath his hospitable roof.

Elder Carter readily informed me of the peculiar trials which he had for some time laboured under, whilst he stood in connexion with the Calvinist Baptist. But as I cannot at present enter upon particulars, I will just remark that the first cause which seems to have produced so great a change in his views, was a strong conviction for a deeper work of grace in his heart. This inclined him to more fervency in prayer; and that to "*Take heed to himself and to the Doctrine.*" And upon devoting himself wholly to prayer and searching the scriptures, he became convinced that he had withheld in part the council of God in his preaching. At this time he was much esteemed by almost every one, but as soon as he began to preach the warning to saints and sinners, and to exhort his brethren to "*take heed lest there should be in any of them an evil heart of unbelief in departing from the living God.*" Some of his brethren could not bear it without remonstrance. And notwithstanding the Lord was wonderfully blessing his labors, a council was called by a minority of the church in Oct. last, to examine him in his doctrinal views. They however did not think proper to silence him, but to suffer him to continue a while longer, preaching a free salvation, and warning every man in the fear of God. In February last a council was again called, and he was dismissed from the connexion, for denying eternal, personal, and unconditional election and close communion. But in dismissing him they dismissed rising of seventy members of the church who believed in a free salvation.

After I had preached in this, and towns adjoining, about a fortnight, and seen and experienced of the power of God, I organized a church, consisting of 33 members, leaving perhaps twice that number to unite at a meeting appointed for that purpose.

Elder Carter says, he thinks the whole number will amount to rising of sixty. Elder Carter became a member of this church, and received their approbation as a preacher of the gospel, in connection with which, I also gave him my fellowship in preaching and administering the ordinances of the gospel, until he can obtain further assistance, for which he expects to apply to Strafford Quarterly Conference in June Next; at which time I shall endeavor to favor the Conference with further particulars respecting him. The brethren appeared to be well engaged, considering the storms which they have endured.

I also crossed the lake at Benson, and went as far as lake George, where I discovered a good prospect of reformation.

Truly God is good to Israel, even to such as are of a clean heart. AMEN.

From your brother in Gospel Bonds,

S. ROBINSON.

FOR THE INFORMER.

Copy of a letter to the Editor from Eld. Josiah Farwell dated China, County of Lincoln, and state of Maine.

I hope my brethren, and likewise myself, when communicating religious intelligence, will be aware of the great I. Jesus Christ must go before or we run in vain. Although I have spent about 7 years in the gospel field, seen much of the glory of God, had the satisfaction of being in reformation more or less every year, seen a number of churches gathered; yet, when I look back and see the imperfection and selfishness that has been mixed with my labors, they appear more sickening than valuable. The Lord has visited the inhabitants of this place in great mercy through the winter; a goodly number have been brought to rejoice in the Lord. Sixteen have been baptized, a church gathered, and the work continues to spread. A number of the subjects of this work are heads of families. The Lord is the author of the reformation, although a number of his servants have had the blessing of rejoicing in it. May the Lord have mercy on me and make me more what I should be.

JOSIAH FARWELL.

FOR THE INFORMER.

Letter from Elder Reuben Allen, dated Pawtucket, R. I. May 6th, 1823.

RESPECTED BROTHER CHASE,

I now devote a few lonely moments, to write to you. My health is poor at present, and I expect soon to be called to leave the walls of Zion, and no longer range the world to seek a bride for my master; but then I hope to be found with the flock above, having finished my course and kept the faith. I at present rejoice to see the work of the Lord prospering in these parts. We experience a glorious day, many leaving their sins and turning to God. Besides what have been baptized by Elders Morse, Green, Swett, and Jordan, I have baptized forty five within ten weeks past, in the following places, viz. Chepachet, Pawtucket, Blackstone, Attleborough, and Raynham; and there are yet others to be baptized in all those places. And may the Lord spread his gospel till the heathen shall be given for his inheritance, and the uttermost part of the earth for his possession, is the prayer of your unworthy brother in the gospel,

REUBEN ALLEN.

FOR THE INFORMER.

Copy of a letter from Elder Timothy Morse, dated Fishersfield, N. H. April, 5th, 1823.

BELOVED BROTHER CHASE,

It will be remembered that I gave a sketch of the introduction of my labours at Pawtucket, R. I. in a letter bearing date January 20th, 1823. Having (I think) the glory of God in view, it is with joy I now take my pen in hand to finish my story.

I then stated, that after hard labor among the tried people from the first of November to the 20th of January, there were four persons brought out, and were baptized. From this time for some days, every thing seemed tranquil and solemn. Then four more came forth and were baptized, and joined with the church. By this time, every friend to God among us, seemed to be encouraged, and my doubts of the prosperity of Zion were fled. All appeared solemn again. Meetings attended every night without regard to the weather, at length sinners began to be converted one after another, about one in a day for nearly three weeks; then to crown the heavenly display of God's grace, the young people thronged into a private house after dinner to

attend prayers, as had been their practice for weeks; and the spirit of God came down so mightily upon them, that eight of them appeared neither able nor disposed to try to work, while endless destruction appeared so near. Elder R. Allen and myself, were present, our meeting began about one o'clock, most of the time was spent in praying, first one and then the other, and at five o'clock, there had eight souls found salvation in Christ. Glory to God in the highest, I can truly say, I never enjoyed such a day in my life before. The whole number converted before I left there the last of February was thirty seven, all come out in the course of two months.

I think of going again next week to see them, and hope I shall hear many more praise God in that country yet. Elder David Swett has been labouring at Attleborough and Rehoboth, and has a large flock of converts, and being but five miles from our children, they often meet, and when met, they know nothing but heaven. Elder Reuben Allen is a very capable, firm, promising young man, who has the care of the cause of God near his heart, and I think is doing much good through that country; but being feeble, wants your prayers.

May God bless us all forever. Amen.

TIMOTHY MORSE.

FOR THE INFORMER.

Copy of a letter from Dea. Ahab Read, to the editor dated Mendon, Blackstone, April 4th 1823.

BROTHER CHASE,

I take this opportunity to inform you (in a broken scroll) a little of the dealings of God in this place. I came here eight years ago this spring and found the people in general to agree with me in sentiments, which was a professed moralist, although there were some professors of religion, and these in a cold state, and things remained in this situation until three years ago last august. I was then awakened and brought to a sense of my deplorable situation without God and Christ in the world, by the preaching of Clarissa H. Danforth. I then saw that morality alone would not answer the ends for which I was created. I then plainly viewed that my good acts of morality were more for selfish motives, than they were in obedience to the re-

quirements of my Creator and Preserver, but to be short, I could not find peace and joy in the things of this world, nor in my mind by day nor night until the 11th of October, when I humbly trust that God for his Son's sake forgave me my sins.

I then began to think what a danger I had escaped, and saw sinners to be in eminent danger while exposed to the fiery indignation and righteous judgments of God. I then began to cry to the professors to awake, obey the Lord, and have meetings; and the Lord with his gentle spirit moved in their hearts. Conference meetings were appointed, and in December the Lord converted my wife, and we obeyed the Lord in his command, and were baptized on the 26th of December to the joy of our souls, and the astonishment of the people, on account of the inclemency of the weather. In the course of that winter and spring, there were 19 more converted and baptized. Although there has been great opposition, yet the work of the Lord has prospered, and there has been revivals from time to time, and there is now a church in connexion with the R. I. Q. M. consisting of about fifty members, that have experienced religion within a little more than three years. All glory to God, for his mercy endureth forever.

I remain yours in christian bonds and union,
AHAB READ.

FOR THE INFORMER.

Letter from Eld. S. F. Whitten of Palermo, Me. dated April 7th, 1823.

DEAR BROTHER IN THE WHITE FIELD,

With pleasure I sit down to write to you, hoping the Lord will help me to state things as they appear to me.

After my return from N. H. I visited the brethren in Palermo, China, Windsor, and many other places, and reformations were spreading with power, and satan's kingdom is falling. A very glorious work of reformation is spreading in the town of China, where many have been brought from darkness to light, and from sin to holiness. I attended the Q. M. holden at Lincolnville, we had a good time in the meeting, many rejoiced to see the brethren and sisters together once more in Q. M. believing their meeting had been for the glory of God, and the good of souls. The Elders,

who preached in the meeting were as follows: Moses M'Farland, Ephraim Johnson, Allen Files, Lincoln Lewis, Charles Warren, and Samuel F. Whitten. I am now in the town of Harmony, where there appears to be but little attention to the things of the greatest moment amongst the young people, yet we are hoping the time is not far distant, when the Lord will visit them with reformation instead of desolation, and bring them to know the joys that are found in living to God, and bearing the cross of Jesus Christ in this world.

Dear Brother, I have been striving to keep my passions within due bounds, and to walk by the square of virtue, that I may be prepared for that house not made with hands, eternal in the Heavens, with all true brothers.

From yours,

SAMUEL F. WHITTEN.

Elder S. F. Whitten of Palermo, Me. writes that reformations are spreading in the State of Maine. The Lord has blessed the labors of Elder E. Bridges in the town of Warren, and Elder M'Farland has given information that the prospect is encouraging in the town of Camden.

A letter is received from Br. Thomas Park, Clerk of the church in Prospect, Me. which gives information that though it is not a time of revival there as it has been; yet the brethren remain steadfast in the faith and have love one to another. They are situated at a great distance from the residence of any preacher and want the elders to visit them. The number of their members is 69.

By a letter from Elder Charles Bowles of Huntington, Vt. dated April 2d, it appears that revivals are enjoyed in the towns of Washington, Brookfield, Randolph, Roxbury, Middlesex, Bakersfield, and in many other towns in the state of Vermont. The last quarterly meeting at Huntington was attended with a blessing, and good reports were received from almost all the churches.

Elder John Page of Alton, N. H. writes that a revival has recently taken place in the south part of that town, and that a number is expected to be baptized soon. The conversation of a young man on his dying bed was thought to be a means of awakening many. He had sustained the name of a moral man, but when brought near his end, he

saw that he was not born again, and must perish without a Saviour. In deep distress of soul he cried for mercy, but died without appearing to find deliverance to his troubled mind. Let this be a warning to others not to neglect the concerns of their souls until a dying hour, lest it should then be too late!

FROM ZION'S HERALD.

MR. Editor—I inclose the following extract from the Moral and Religious Cabinet, for publication if you think proper. A. B.

COPY OF A LETTER

From a Soldier in America to his wife in England, written a short time after the battle of Bunker-Hill.

MY DEAR,

Before these lines reach you, grim death will have swept me off the stage of life, and filthy reptiles will be feeding on that form once so dear to thee. No more shalt thou repose in these arms; no more shall these eyes, now swimming in the shades of death, behold thy lovely person, or gaze with delight on thee or my dear infants. Yesterday we had a bloody and obstinate fight, in which we had great numbers killed and wounded. I received one ball in my groin, another in my breast. I am now so weak with the loss of blood, that I can hardly write these few lines as the last tribute of my unchanging love to thee. The surgeons inform me that three hours will be the utmost I can survive. Alas! too true is the dire presage which brooded in my mind, that we should never meet again on this side eternity. On our passage from England to America, I gave myself up to reading the Bible, it being the only book I was possessor of. The Almighty parent of mankind, was pleased to draw my heart to him, by the sweet attractions of his grace, and at the same time to enlighten my mind. There is in the regiment a corporal who is a Methodist. I had no knowledge of him, till one night when I had been earnest in prayer to God, to guide me in the way of peace. During my sleep, I dreamt of this same man, and was directed to him by name, which was Samuel Pierce. The dream made a strong impression on my mind, and next morning, I inquired if there was such a person in the regiment, and was greatly astonished to find him. I told him my dream, with which he was much pleased, we soon contracted a strong friendship and he was pleased to explain to me the amazing love of God, in giving his son Jesus Christ to bleed and die for mankind; he unfolded to me the mysteries of salvation, the nature of the new birth, and the great necessity of holiness of heart and life; in short, he became my spiritual father, and to him, under God, I owe all the good I am acquainted with. My dear love, I wish thee to become acquainted with this blessed way of life. Soon after we landed, God was pleased to speak peace to my soul: Oh! the bliss, the unutterable joy that I felt through the blood of the Lamb! how I longed to tell the whole world what Jesus had done for me! But how did I long, yea burn to have thee, my dear love, to taste and know the love of God in Christ Jesus! I would have given the world to have

been with thee, to have informed thee of the pearl of great price. My dear love, as we shall never meet more, in this vale of tears, let me improve this last, this dying obligation upon thee; and if I was ever dear to thee, let me intreat thee not to neglect the last advice of thy departing husband; which is, that thou mayest give thyself up to God, read the Bible and good books, and frequent the preaching of the people called Methodists, and the Lord will guide thee in this way.—And Oh! endeavour to bring up the dear little ones in the fear of God. Oh never fix thine heart upon the vain and unsubstantial things of this world. Heaven and the love of God are the only things that demand our hearts, or are worthy of engrossing them. Thou art yet young, nor can I wish thee not to enter again into the marriage state when I am cold and in the dust. But let me give thee some advice: marry with no one however handsome or rich he may be, unless he fears or loves God. That is the only thing needful. During the four years we cohabited together, many things occurred which I forbear mentioning; but as I have obtained pardon of God, my awful judge, for all I have done, I most humbly beg of thee, that thou wilt pardon me whereinsoever I have offended thee; and I most heartily acquit thee of any thing thou hast done to disoblige me. I have been a worthless husband to thee, and an undutiful son to my parents, and a vile rebel against my God. O God be merciful to me a sinner! I die in peace with all the world I die in a full assurance of eternal glory. A few moments and my soul shall be ranged amongst the disembodied spirits in the general assembly of the church of the first born, who are written in Heaven. Oh, my love I beg of thee, I beseech thee, I charge thee to meet me in the realms of glory! Oh, fly to the arms of the once bleeding Jesus; oh cry to him day and night, and he will hear, and bless thee!

And you, my dear infants, though you have not the perfect knowledge of your worthless father, I beg you would pray to meet me in the realms of bliss. The God who blessed Jacob and Joseph will bless you, Seek him, and he will be found of you; call upon him and he will hear and bless you. What is the world but sin and sorrow. The rich are oppressed with their wealth, the poor are groaning for the want of that which the others are burdened with; the men of power are afflicted with holding the reins and guiding the helm; the governed are oppressed with real or imaginary evils. The life of a soldier is blood and cruelty; that of a sailor dangers and death. A city life is full of confusion and strife; a country life is loaded with toil and labour. But the greatest of all evils flows from our own sinful nature. Wherever we are, we may be happy; we carry the key of bliss in our own breasts. The world itself never yet made one happy. God alone is the bliss of a reasonable soul, and he is every where present, and we have every where free access to him. Learn then my dear children to seek for permanent happiness in God, through a crucified Redeemer.

My dear love, should the spirits of the departed have any knowledge of things here below, or any intercourse with them, how shall I rejoice to be thy guardian angel, to attend thee, and see thee combat sin, conquer the world, and subdue the flesh; but if not, how shall I smile to meet thee on the bright frontiers of Heaven; these hands shall wave for thee, with joy, thy triumphant crown. I first will

hail thee to thy native mansions. I first will guide thy conquering feet to the celestial city, and introduce thee to the jubilant throng who tread the streets of the new Jerusalem. I first will lead thee to the sacred throne of God, where we will together bow transported at the sublime seat of the ever adored Jesus. Then, then will we strike our melodious harps of gold, in the most exalted strains of harmony and love. Then shall our love be consummated, refined and eternalized.

The world recedes, it disappears:

Heaven opens on my eyes my ears,

With sound seraphic ring;

Lend, lend your wings; I mount, I fly!

O grave, where is thy victory?

O death, where is thy sting?

Dear love, more would I say, but life ebbs out apace, my senses cease to perform their office. Bright angels stand around the gory turf on which I lie, ready to escort me to the arms of my Jesus. Bending saints reveal my shining crown, and beckon me away.—Yea, I think my Jesus bids me come. Adieu! Adieu! Adieu dear love.

JOHN RANTON.

To the Editor of the Christian Spectator.

THE EPIDEMIC.

I am aware, Mr. Editor, that there is no medical department in your excellent Miscellany; and shall not be at all surprised to read on the last page of your next number, W. H. O. is inadmissible. Still I am not without some hopes, that you will for once open your pages to a son of Esculapius. In the part of the country where I now reside, there is and has been ever since my acquaintance with it, a kind of *intermittent* or *periodical epidemic*, which I do not remember ever to have seen particularly described, in any of the books or medical journals; and the nature of which is such, that no account of it will, in all probability, ever find its way to the public through the ordinary channels. This disease is not so strongly marked as many others; nor am I quite certain that it has as yet found a place in the most approved vocabularies of the profession. Indeed, this epidemic, strange as it may seem, is no particular disease. This is evident from its putting forth the symptoms, now of one, then of another; and varying continually, according to the habits and constitution of different patients. Hardly any two cases are exactly alike, except in one or two particulars. It is periodical; and whatever may be the symptoms, there is a remarkable regularity in the *time* of their appearance. The disease is no way very troublesome, more than one day in a week; and what is singular indeed is, that *that* day is almost invariably the *Sabbath*. Intermittents, I know, are common; but this I believe is the only one which returns so seldom as every seventh day. I am not aware that the cause has been satisfactorily explained by the Faculty, and I shall not have the presumption, with the little skill I possess, to hazard a theory; but shall confine myself to a simple statement of symptoms and facts. So far as I have had opportunity to observe, the patient very rarely experiences a sudden and violent attack. The complaint begins with a slight indisposition, which at first is hardly regarded. By the middle of the week the patient begins perhaps to complain of a slight heat, or want of appetite. Or as the week draws to a close, he finds that a cold which

had been rather inconvenient, (though not sufficient to lay him up,) is becoming quite serious. By Saturday night it has increased so much, that he concludes something must be done. He accordingly bathes his feet; goes to bed early; takes *thorough* *work* and *water* *gruel*; and employs other means to bring on a perspiration. In most cases this mode of treatment proves successful. The patient sleeps comfortably, and as he has no business which calls him abroad on the Sabbath, he keeps by a good warm fire, and by Monday finds himself able to pursue his occupation as usual.

In some cases, however, this seventh day epidemic proves more obstinate. Water-gruel does not answer the purpose. The patient feels that he must have an emetic; and what so convenient day is there as the Sabbath for taking it? Accordingly the boy is sent to the apothecary's for the potion and is charged to get a few pills also. Or the patient is still worse. His whole head is sick—his whole heart is faint. His pulse is quick and feverish. He must be bled. The physician is called, and upon inquiry finds that the man had been drooping and complaining most of the week; but never gave out till Saturday night. The lancet is used; medicine is given, and strange to tell, so happy is the effect of this prompt Sabbath day treatment, that the sick man finds himself almost restored by Monday morning. The disease is either thrown off entirely, or lies tolerably quiet in the system till the next Sabbath.

How long this epidemic has prevailed here, I cannot positively say. I found it when I came. By what I can learn, it began with the settlement of the town; and I verily believe, that hundreds of cases like the above have occurred within the last three years. Nor is it confined to this town, or region of country. It prevailed, I think, to as great an extent and degree where I formerly resided. I have heard of it from almost every part of the country, and am inclined to think that no one is entirely free from the seventh-day fever.

Now, Mr. Editor, will not you or some of your learned correspondents investigate this alarming disease and propose a remedy? I know it is not generally accounted dangerous; but surely it must undermine the system, and lead to fatal consequences. Nor is this all; it is a disease which greatly interferes with the duties of christian worship. It keeps hundreds and thousands in our land from sanctuary every Sabbath. It proves extremely embarrassing to such physicians as wish to attend public worship, by doubling their calls and professional labors on the Lord's day; and in short, Mr. Editor, it is very much to be dreaded in every point of view in which it can be contemplated by the Christian Spectator.

W. H. O.

THE VILLAGE PREACAER.

"Father forgive them."

—Go proud infidel—search the ponderous tomes of heathen learning;—Explore the works of Confucius; examine the precepts of Seneca, and the writings of Socrates; collect all the excellencies of the ancient and the modern moralists, and point to a sentence equal to this simple prayer of our Savior. Reviled and insulted—suffered the grossest indignities—crowned with thorns and led away to die! no annihilating curse breaks from his tortured breast. Sweet and placid as the sea,

pirings of a mother for her nursling, ascends the prayer of his pitying heart—"Father forgive them."—O, it was worthy of its origin, and stamps with the bright seal of truth that his mission was from heaven!

Acquaintances have you quarrelled?—Friends have you differed? If He, who was pure and perfect, forgive his bitterest enemies, do you well to cherish your anger?

Brothers, to you the precept is imperative; you shall forgive—not seven times, but seventy times seven.

Husbands and wives, you have no right to expect perfection in each other. To err is the lot to humanity. Illness will sometimes render you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled they are the genial heat that warms us along the way of life—ungoverned they are consumine fires. Let your strife be one of respectful attentions, and conciliatory conduct.

Cultivate with care the gentle affections of the heart. Plant not, but eradicate the thorns, that grew in your partner's path; above all, let no feeling of revenge ever find a harbour in your breast; let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David in calming the billows of the soul.

Revenge is as incompatible with happiness as it is hostile to religion. Let him whose heart is black with malice and studious of revenge, walk through the fields while clad in verdure, and adorned with flowers;—to his eye there is no beauty: the flowers to him exhale no fragrance. Dark as his soul, nature is robed in deepest sable. The smile of beauty lights not up his bosom with joy; but the furies of hell rage in his breast, and render him as miserable as he would wish the object of his hate.

But let him lay his hand upon his heart and say—"Revenge, I cast thee from me—Father forgive me as I forgive my enemies" and nature assumes a new and delightful garniture. Then, indeed, are the meads verdant and the flowers fragrant—then is the musick of the groves delightful to his ear, and the smile of virtuous beauty lovely to his soul.
—Poulson's Adv.

FOR THE INFORMER.

DUTY OF CHRISTIANS, No. IV.

3. To persuade Christians to perform their duty.

If we see the danger to which our neighbor is liable in temporal things, and he sees it not: it is our duty to inform him. So also in spiritual things, more so. We must deal plainly and closely. In some bodily disorders we must not let them know their danger, least it prevent the cure; but in spiritual disorders, generally; we ought to let them know their eminent danger plainly. The exceeding deadness of men's hearts is such, that no other dealing ordinarily, will arouse their attention. To a man in a swoon or lethargy we must speak close and loud. The thoughtless sinner like a sleeping man, sees nothing, fears nothing, sleeps away time at the verge of hell. Then let us try to awaken them. Christ calls on them to come without money and receive freely; but they do not hear. Conscience is accusing and urging them, but they do not know whose voice it is. "He is nigh thee in thy mouth and thy heart," and yet thou dost not recognize him!

To day if ye hear his voice, harden not your hearts."

It is not a few dull words between sleep and waking that are always the means of awakening an ignorant dead hearted sinner. When a dull hearer and a dull speaker, a dead heart and a dead exhortation meet together, it will have a similar effect. If a man be in eminent danger we will not trifle with him. If a house be on fire we will not go in a cold strain to tell our neighbor or stand to make an oration on the nature and danger of fire, but we will run out and cry, fire! fire! Matters of moment must be seriously dealt with.

2. Physic must not be given at all times, but in season. The remedy must be fitted to the disease and strength of the patient. Men work easily if they take the opportunity. Take a man under afflictions or when newly awakened; then set it home to advantage and seek for opportunities. All meats are not for all stomachs. If it be a learned, ingenious, rational man, deal chiefly in convincing arguments drawn not from speculations and things incomprehensible, but from plain experience and conscience. If ignorant and stupid, use simple, serious, and short remarks level to his capacity. If convicted but not converted; urge him on with promises. If obstinate and secure, under some speculative notion of God's decrees; show him the absurdity of such speculations by appealing to his own practice in common affairs. If timorous deal tenderly. Plainness and seriousness agrees with all.

3. Let every sinner know we speak the very words of scripture, for the voice of a man is contemptible. It is not once or twice will do. It is not once a week, or once in a month, at meeting houses will do. Whenever and wherever we can teach others; either by a look, practice, or exhortation, we should do it. When ministers and private christians speak at set times and places, well arranged and convincing arguments to sinners; they think they have done their duty, until next appointment. The sinner imitates the minister, and probably thoughtlessly passes the time until next meeting. The man that sets his canoe rapidly up stream for an hour, and leaves it to the ebbings and flowings of the river and winds for a week or more, has little chance to find it as far up as where he left it. So it may be with us, who make convenience and gain one great object. Let us henceforward be instant in season and out of season, to reclaim the sinner by persevering efforts.

FOR THE INFORMER.

Some have thought that too much of the Informer has already been devoted to the subject of "RULING ELDER;" but as it has been a subject that has excited much conversation for a number of years past, I think it can but be reasonable that the pen and press should be used, so that all the light that can be obtained, may be diffused for the good of the whole. I hope every mind will be prepared to decide upon the subject at the several yearly meetings when they may convene, and transmit the result to the editor as soon as possible after said meetings.

I have hitherto neglected writing much upon the subject, being willing to give room for the productions of more able pens; but would now observe that if there be such an office, I cannot find that they are authorized by scripture to baptize. "Go teach all nations, baptizing them," &c. Error.

RULING ELDER.

"Is there an office," &c. There is. See 1 Tim. 5. 17. "Let the

Elders that rule well be counted worthy of double honor, especially they, who labor in the word and doctrine." From this it is evident, that there are some that rule well, but have not the gift of word & doctrine. These have the gift of, or a manifestation of the spirit in government. See 1 Cor. 12. 28. Their duty is, not to preach, (except by exhortation,) because they have not the gift of preaching; consequently, when they attempt it, they always have to reach after their matter, and their preaching works death rather than life in their hearers. Not to baptize, because preach and baptize go together, and no authority can be formed for the one without the other; but to rule with diligence. See Rom. 12. 8. That is, to have a particular care for the flock or church, to see (where there is no superior gift as word, doctrine, and government) that New Testament government is maintained in the worship of God, and in looking after disorderly members, and dealing with them as the scriptures direct. In short it is to see that good order is kept up in the church, and every disorder seasonably attended to. Again, there are some who have the gift of teaching and preaching but not of government. See Eph. 4. 11. "And he gave some, Apostles; and some, Prophets; and some, Evangelists; &c." Here appears by the punctuation and sense, to be a separate gift, called an Evangelist, which is a publisher or teacher. His duty is to preach the gospel and administer its ordinances. These are generally called to travel and have good reformation gifts; but when they attempt to take upon themselves the gift of government, they get out of their lot and do more hurt than good. Therefore, that he may be profitable, let every man labour to find his calling and abide in it. There are others that have both the gift of government and teaching; these are called Pastors and Teachers. See Eph. 4. 11. Here the apostle after naming apostles, Prophets, and Evangelists, mentions a character, which he calls a Pastor and Teacher. His duty is to rule well, and labour in word and doctrine. See 1 Tim. 5. 17. These have, if they live in the spirit, generally more or less care of all the churches. This I consider as a subject of importance, and until properly attended to, there will be a deficiency in the churches. People have generally embraced its extremes, and either denied the office, or set them to preaching and baptizing, which does not belong to them. I am persuaded that in every church consisting of any considerable numbers of members, such characters are to be found, who feel the weight of the cause, but for want of being acknowledged in their place, think it would be assuming for them to move forward as they feel. They should be set apart by the laying on of hands.

JOSIAH FARWELL.

Several other communications have been received on the foregoing subject, but as the object has been to stir up the minds of the brethren to take into consideration and decide upon the subject at the several yearly meetings, I hope none will be offended, should there be no more published in the Informer on this account, but wait the decision of each Yearly Meeting, and as soon as their result is forwarded to me, it shall be made public.

The New Hampshire Yearly Meeting will be holden at Strafford, (formerly Barrington,) on the second Saturday in June inst.

Departed this life on the 25th of May, Mrs. Meriam Jones, consort of Dea. Moses Jones, aged 76. She has left an aged husband, a number of children, and a large number of grand children and other relatives to mourn their loss. Her life was virtuous, she bore her sickness with christian patience and resignation, and, in the exercise of faith, she rejoiced in hope of a glorious immortality; which we trust she has come into the possession of. Her remains were conveyed to the grave on the 27th, attended by a numerous concourse of people, who assembled to pay their last tribute of respect to her departed worth.

Take Notice.

As the laws of this state, passed June session 1819, provides for forming societies for the support of the gospel, therefore, we, William T. Sandborn, John Knowles, and Edward Morrill, *Directors*; and Jonathan Bean, *Treasurer*; and our associates, have this day met and formed ourselves into a society by the name of the *First Union Christian Society* in New Chester, N. H.

JONATHAN BEAN, *Clerk*.

New Chester, April 9th, 1823.

A true Copy of Record,

Attest,

JONATHAN BEAN, *Clerk*.

In consequence of disappointment, the paper for the Informer this month, is of poorer quality than is usual. Hope for better next month.

THE MASONIC CASKET.

BY EBENEZER CHASE.

This work is published in Enfield, N. H. and commenced in January last. Three numbers are now published, and the succeeding numbers will be published according to the conditions below. It is printed on fine paper and with the size of type that this prospectus is printed with.

Companions and Brethren, who

are desirous of promoting this work, are respectfully requested to use their influence to extend its circulation, and also communicate such information as will enrich its columns. In so doing, a favor will be conferred on the publisher, and, we hope, the Masonic fraternity benefited.

CONDITIONS.

This work is published once in two months, each No. contains 32 octavo pages and stitched in printed covers. Six numbers make a volume, and sent to subscribers at one dollar a volume, exclusive of postage. The money to be paid on the receipt of the third No.

Any Chapter, Lodge, or Individual subscribing and paying for ten or more sets, shall be allowed 25 per cent discount.

Letters addressed to Ebenezer Chase, Post-Master at Enfield, New-Hampshire will receive prompt attention.

THE LESSONS OF SPRING.

Dreary winter departs, with his tempests and gloom;
 And nature, reviving, bursts forth from her tomb;
 The birds lively carol, the meadows look gay,
 And the air is perfum'd with the blossoms of May,
 While ting'd with its liveliest blushes, the morn,
 And dew-drops still sparkle on flow'rets new born,
 The season invites in the garden to rove,
 Our senses to feast, our minds to improve.
 Each object some lesson of wisdom conveys;
 The stream gently gliding—the sun's glorious rays:—
 More glorious the Saviour that shines in his Word,
 More refreshing the streams that the Scriptures afford.
 The flow'rs as I gaze on each delicate line,
 Speak the power and skill of an Artist Divine:
 E'en the weeds, that spring up without culture or care,
 Bid me watch my own heart, for weeds often spring there.
 The birds well provided sing gratitude's lay,
 And bid gloom and distrust from my mind flee away;
 If my father such care for the sparrows will take,
 Then he surely will never his children forsake:
 Not an insect too mean for His notice and care,
 That crawls on the ground or that flutters in air.
 Then torment not these creatures, tho' trifling and small,
 Dear children; for God, the Creator of all,
 Who rides on the whirlwind, and speaks in the storm,
 Hears the cry of a beetle—the groan of a worm.
 What wonders abroad in the cornfields appear!
 First the fresh-springing blade then the ripening ear;
 The laborers with care cast the seeds in the ground.
 And the blessings of heaven those labors have crown'd
 Dear children, such labors your teachers pursue—
 Till the ground—sow the seeds—to be useful to you;
 But no human power can the produce command;
 Means are ours,—But success from Jehovah's own hand.
 So, while tending their work with affectionate care,
 They water their efforts with diligent prayer,
 That in you may the seeds of instruction take root,
 And bring forth, in due time, rich abundance of fruit;
 To your profit—their joy;—but the work is of grace,
 The Lord of the Harvest shall have all the praise.

[S. S. M.]

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2 50 cents. For sixteen, \$7,20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars.

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. IV. No. 7. JULY, 1823. Whole No. 43.

FOR THE INFORMER.

The following is an extract of a letter from a member in this church, [Enfield,] who has gone on a visit to the state of New-York.

Her Godly deportment for years while residing in this place, enables us to recommend her to the churches in New-York and elsewhere, as one, who is esteemed faithful in the cause of Christ.

EDITOR.

— Elba, March 31st, 1823.

BROTHER CHASE,

I have ever had it in contemplation, since I left my brethren in that town, to write to them and direct my letter to you, not that I would have you think I intended this to have place in your useful publication;* but rather, to inform the church of which I am a member, and over which you preside, that the great leader has brought me into a goodly land, where the joyful news of a free salvation is published.

Perhaps it would be needless to inform my brethren of the sore trials through which I had to pass, while thinking of leaving them, without seeing them to give the parting hand, but I had so short notice that it was not possible. The idea of having an opportunity to visit a beloved sister in Pa. induced me to undertake a journey of 400 miles with my relatives, hoping this year to go the other part of my journey being only 150 miles further.

The Sunday before I left Lebanon, while thinking of leaving my friends, and that beloved church, which ever seemed near to me, and with whom I had so often met in "sweet heavenly union," I felt unusually solemn, and retired to a pleasant grove, and there made a new covenant with God, resolving from that good hour to be more engaged in the blessed cause of religion. Yea, dear brothers and sisters, I there in the presence of a heart searching and a reign trying God, willed myself into his hand, feeling determined by his grace to spend my days in his service; and though I left to his guidance, knowing that he leadeth in right paths and causeth those that follow him to inherit substance. But I must tell you still further of our heavenly Father's goodness. On my journey here, I often felt as though, (like Abraham,) I journeyed, not knowing whither I was bound. As my friends informed me that it was a low time in religion, they feared I should be discontented. But O Brethren, I can say in the language of the Poet; the Lord is here and the Lord is all around us. I arrived here on the 24th of Oct. the

* Hoping that no offence will be given, I have published part of it.

place looked pleasant, often thought had I the company of christians to unite with I should be reconciled and as happy as could be expected in this world of care. Br. Joseph Barker came in, I thought I could rejoice to find one walk in the truth, he ever is engaged in the cause of his blessed Master, let others do as they will, Br. B. remains a burning and a shining light in the world according to what I hear from good information.

I have also had the pleasure of forming an acquaintance with several of our Freewill Baptist brethren in the ministry, concerning whom I feel it my duty and happiness to write to my eastern brethren, particularly to you, and the church now under your watch and care. The first that I saw and heard was Br. D. Marks. He preached at the place where I reside, as it is stated in his letter Nov. 4th, &c. and in one week preached here again. The meetings were very crowded, and I trust much good has been done through his preaching, by the great Master of assemblies. Many have experienced a forgiveness of their sins among both sexes, several respectable young men and young women appear now strong in the precious cause of religion, that were seeking for happiness in the vanities of this world when I came here, they now appear solemnly engaged, and I think I can verily say, they adorn the doctrine of Christ, and are ornaments of piety. Perhaps some gainsaying people would say they are brought up in a dark corner of the earth, in mists of ignorance and superstition; if such thoughts arise in the minds of any of my beloved friends in Enfield or Lebanon, let them forbear to indulge them. I can assure you, that the people are well informed, and the sun of science has irradiated this western clime, while the sun of righteousness is arising in the hearts of those, that fear God, with healing in his wings. I would also inform you that Br. D. Marks has preached at the schoolhouse in this and the adjacent districts most of the winter. He promises for extensive usefulness if he continues to lean on the great Heavenly Teacher's bosom and learn of Him.

I have also had the privilege of hearing and getting acquainted with Elder Jenkins, Elder Hinkley, and Elder Jonas Parmeter of Attica, these are all well engaged servants of the Lord, as is evident from their daily walk and preaching. The Great Head of the church owns and blesses them here in the work of the ministry, and I trust will before assembled worlds, when they have done sounding salvation to a world lying in wickedness, and done feeding the dear sheep and lambs with the sincere milk of the word.

O Br. C. I often think could you visit these western regions, you would be amply compensated for your time and trouble; but ah, in vain do I mention such a lengthy journey, as your business would not permit; yet I could not help wishing this winter past that I could hear your voice with our other brethren. Your Monthly paper has made several acquainted, and well united together, that otherwise would not have been.

O tell my dear brothers and sisters in Enfield, though I have left them and gone to a distant land; that blessed Saviour, who drew near and journeyed with the two disciples to Emmaus, has also condescended to commune with me on my way hither, and is ever communing with me on my heavenly journey to a better country, where there is no parting, where not a wave of trouble rolls across the peaceful breast. Notwithstanding my unworthiness, I have had great manifestations of God's good-

ness to me. I find fathers, mothers, brothers, and sisters, well engaged in the blessed cause of Christ; but O above all, I have a kind heavenly father to go with my cares and sorrows, who fills the poor with good things, while the rich are turned empty away.

SALLY ALDRICH.

FOR THE INFORMER,

DUTY OF CHRISTIANS, No. V.

Fourth. Encourage others to bear it.

1. All christians are willing to bear exhortation from some one or another; but the endless divisions, arising from prejudices to party and long habits, hinder the union of many, who differ very little.

Dear Brethren, consider the Jews, a religious people. The Gentiles, professors of idolatry. Each united their efforts against Christ and his followers. They were mistaken—so may we be. Why should we, who profess christianity at this day, transmit (without serious examination) this prejudice to posterity? Are we not all one family? Are not all of us to "exhort one another daily?" We are all brethren and fellow heirs to the same inheritance. We are all members of Christ's body. Why then not counsel and advise together?

2. To encourage those, who cannot bear private exhortation. Let them look at the unanimous efforts of the first christians. When the church at Jerusalem was persecuted, "they" (except the apostles) "went every where preaching the word." In short, the success which followed the labours of the first churches; may be referred to the combined efforts of plain, unlettered men and women. The like success in similar proportion, has followed such teachers in all ages since; and more particularly within the last century. See the various Methodists and Baptists and several others, where unlearned men, and even women, are allowed to improve their respective gifts, for the edification of others.

3. Those who have been witnesses to reformations in their neighborhood, have seen from certain facts, that christian conferences, prayers, and exhortations, preceded reformations, and in proportion as these reciprocal duties increased, reformation followed. The minister, who does not stir up his people to these duties, can make but little progress in reformation. He, who can urge his audience, and especially professors to the duty of teaching, and exhorting, and praying, as occasion may offer, will never fail to promote reformation.

4. Another inducement is, every christian hath a gift, and it should be used at every place, and time in Christ's service, with as much sagacity, and discretion, as he uses his natural gifts, in worldly affairs. Hundreds of diseases, and causes of death, are waiting ready to seize both saints and sinners. If we believe the authority of God, why do we not exert ourselves to save sinners? We need not go far to find objects of pity. Is there some in our own house and yet are we silent? Do we live close by, meet in the streets, labor, travel, sit, and talk with unbelievers, and say nothing to them of their souls? If their houses were on fire, we would run and help them. If we knew but a remedy for their diseases, we would tell them. If but their brutes were in danger and distress; we would fly to assist them. What shall we say of ourselves, when we know a remedy for curing souls, and for some trifling excuse, do not persuade men to use it? Is it not hypocrisy to pray "that God's name may be hallowed," and, "Let thy kingdom come,"

and omit labouring for the one or the other? Do we pray that God would forgive sinners and deliver them from evil," and yet by our smiles and presence, silently encourage them in vain and sinful things? O how does our prayers, and practice disagree! Like the Priest and Levite we often pass by, when their situation cries for help. And by administering this help to them, we would gain ourselves; for he that teaches others, learns himself. The more we give, the more we have.

B. S.

FROM THE MASONIC REGISTER.

THE CHRISTIAN MASON.

No. IV.

BY COMPANION SAMUEL WOODWORTH.

Whoso readeth let him understand.

I shall now, as supposed proceed to trace the correspondents and analogy which exists between the several *degrees* of MASONRY, and the several *states* through which the *spiritual* traveller must pass in his journey from Egypt to the heavenly Canaan. In doing this, it is presumed it will also appear, that these several *states of regeneration* are figuratively described in many *historical* parts of the Word of God, and (consequently) that MASONRY, by virtue of its being derived from, and founded on those very parts of the holy Word, is of Divine Origin. I shall confine myself, however, principally, to the Scripture history of the four following grand events, *viz.* the building of the universe, the ark, the tabernacle, and the temple at Jerusalem.

Now almost every one, who is merely *externally* a Mason can easily perceive wherein Masonic operations signify and represent these four events; but those only who have left the surface, and entered into the *spirit* and *essence* of these mysterious operations, can perceive wherein they represent and signify the rebuilding of the

soul of man, in order that it may become a fit temple for the residence of the Most High.

The Rev. Brother whom we have before quoted* thus expresses himself on this interesting subject. "The first of these grand and sublime events, both in the order of nature and time, was that, when by the voice of Omnipotence, sleeping nature awoke, and the first flood of light burst upon the astonished world. A manifest allusion to this event appears in the first degree of Masonry. An audible voice is heard by the candidate, which is followed by scenes new, mysterious, beautiful and sublime. Was it admissible to enumerate the ceremonies of initiation, every person would at once discover a manifest reference to the creation of the material world."

Now if this be admitted, (as it must be by every enlightened Mason;) and if I can prove that in the history of the *creation* may be discovered an equally "manifest allusion" to the *re-creation*, or *new birth* of a penitent soul; then, it follows, as a necessary consequence, that the several *degrees* of Masonry have a "manifest allusion" to the several *states* through which every candidate for Heaven must pass, in the mysterious and wonderful process of regeneration. But let us descend to particulars.

*The Rev. Salem Town's Speculative Masonry.

Every man while in his natural state, is in *disorder*. His mind, however, well cultivated and enriched by human learning, is a "rude chaotic, shapeless mass," destitute of *life* and *light*. He walks in spiritual darkness, and thinks he is all the while in a state of marvellous illumination. His will and affections are without form, and void, and darkness is upon the face of the deep" recesses of his understanding. But "the Spirit of God moves upon the face of the waters;" in other words, while he is in this state of *chaos* and confusion, he is ever and anon invited and even solicited by God, (through the instrumentality of his ministering angels, who operate upon the conscience) to aspire after higher, and more substantial enjoyments. On the other hand, he is as earnestly solicited by other invisible agents, (who operate through the passions) to reject the kind admonitory overtures of his real friends, and to descend still lower in the gratification of his sensual appetites.

Thus situated, between two attractive powers, man chooses for himself, (by virtue of that free will which God has given to all the human race) the course he intends to pursue—whether it be to obey the dictates of conscience, or to remain the wretched vassal of his own natural and corrupt *lusts* and *passions*. If he is wise enough to choose the former, and obeys the kind admonition of those invisible agents (who are constantly soliciting him to become initiated in the work of regeneration, so as to become a member of the angelic fraternity) he immediately feels that his judicious determination, and good resolutions, are acquiring strength from the heavenly suggestions which are whispered to his soul by his angelic, but invisible friends. He at length consents

to yield himself up to their direction and guidance, and closing his eyes to the carnal delights which had so long kept him chained to the earth, and turning his back upon his former pernicious advisers, he suffers himself to be led in a new and opposite direction. No sooner is the *light* of nature thus shut out, than he finds himself in total darkness, and, for the first time, feels the want and necessity of that *spiritual light* to which he had heretofore been a stranger. He is now made sensible of what he really is by nature; that instead of being "rich, and increased with goods, and having need of nothing," as he had fondly but falsely imagined, he "is wretched and miserable, and poor, and blind, and naked." He finds himself groping in darkness, starting with horror at the groans and shrieks of anguish which salute his mental ear, accompanied with the clanking of chains, and the gnashing of teeth.

This is a state of preparation which always precedes the first step in the path of regeneration. For without being thus reduced to a state of *humility* and *dependence*, no one would consent to be led onward by the Lord, and consequently no one could be saved. But the all-seeing eye of Divine Love now beholds the humble candidate for salvation voluntarily divested of all those earthly sources of enjoyment in which he had hitherto placed his supreme delight—trembling with terror at the threatening dangers which rapidly thicken around him and depending solely on his invisible conductors for support, instruction, and consolation. In this state of debasement is he contemplated by that merciful Being who has assured his penitent children that "he who humbleth himself shall be exalted;" that Being who alone can call order out of chaos, and who, in

the plenitude of his compassion, has said, "ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." In viewing his penitent child thus asking, seeking, and knocking for admittance into the strait gate, which leads to light, "He gives his angels charge concerning him" who "lead him in a path which he knows not."

A state like that which I have here attempted briefly to describe, may well be compared to that *chaos* which preceded the first dawn of light in the process of creation—when "the earth was without form and void, and darkness was upon the face of the deep." For previous to repentance and conversion, man is totally destitute of any real goodness or truth—his will being empty* and void of any virtuous love, and his understanding being equally destitute of heavenly light and truth, but shrouded in the deepest darkness. It is then the Spirit of God more effectually "moves upon the face of the waters,"† or in other words, prepares to vivify the seeds of virtue and godliness which had been sown in the human mind by education.

As such a preparatory state of humility may be thus compared to the chaotic darkness which preceded the creation of the world, so also may it, with equal propriety, be compared to that more dreadful chaos which preceded the building of the Ark by Noah. For if the

*The Hebrew word which has been translated "without form" in the second verse of the first chapter of Genesis, is more properly rendered "empty."

† This sentence, in the original, expresses the idea of brooding, as a hen broods over her eggs, in order to vivify the internal principle of life which is within them.

moral and intellectual world of man can be properly compared to this material world, (as we see it can in the foregoing figure of creation) what can be more proper than to compare the evils, errors, and corruptions of fallen nature, to a flood of waters, overwhelming and destroying such moral or intellectual world? But if any doubts exist as to the justness of this comparison, there is sufficient Scripture testimony to remove them. It is evident that the Psalmist prayed against the innate corruptions of his nature, (as they were operated on and influenced by evil spirits,) when he said—"Let not the water-flood overflow me, neither let the deep swallow me up;" and in another place—"The proud waters had gone even over my soul;" and again—"The floods of ungodly men, [or evil spirits] made me afraid." From these, and many other similar passages, it is evident, to the illuminated Mason, that there is such a thing as a moral, intellectual, and spiritual flood, and that it consists in an overflowing of ungodliness, or of those evil propensities and false persuasions, which separate man from Heaven. This flood, therefore, is far more terrible and destructive than any which destroys only the bodies of men, for it drowns and destroys the soul, by separating it from its only proper life, the favour, the love, the mercy and blessing of the GREAT FATHER OF BEING. This therefore, is the flood to which our Saviour alludes, when he says—"As it was in the days of Noah, so shall it be the days of the Son of Man," &c.

To preserve our souls from the fatal effects of such a flood, we are all, like Noah, commanded to "make us an ark," or, in other words, to repent and be converted—for that alone can avert the threatening ruin and destruction,

We are commanded to build the ark, to show us that without our consent and diligent co-operation, the work of regeneration will never be effected in our hearts and lives; and the only manner in which we can co-operate, is by becoming humble, willing, and obedient. But how gloomy and dreadful is our situation when we first feel the necessity of building this spiritual ark. Death stares in the face, and we are almost constrained to cry out with David, "Let not the water-flood overflow me, neither let the deep swallow me up." Who cannot see that this, also, is a state preparatory to the great and mysterious work of regeneration. For that the building an ark has such a spiritual allusion, is manifest from the authority of an Apostle, who in speaking of the deliverance of Noah and his fami-

ly, in the ark, expresses himself in these remarkable words—"The like figure whereunto even baptism doth also now save us." Agreeable to this apostolic testimony, the ark, which Noah of old was commanded to prepare, was a figure of baptism, or, as it is expressed in the original, baptism was the anti-type of the saving ark; and since baptism, in its spiritual sense, signifies purification from evil, and thus regeneration, therefore purification and regeneration were also figured by the ark of old.

Want of room will prevent my proceeding any farther in this number; but it is presumed that the reader is by this time prepared to see the same correspondence held good as relates to the construction of the tabernacle by Moses, and the building of the temple by Solomon.

FROM ZION'S HERALD

Extract from Mr. Benson's first sermon on the second coming of Christ
Text—2 Thes. 1.7,8,9.

And now let us turn aside and see this great sight. Let us stand still and consider this solemn scene here opened to our view! By the help of that faith which is the evidence of things not seen, let us contemplate awful majesty and terrible grandeur of this day, if our weak senses can endure the dreadful glory of its light, our feeble faculties sustain the effulgence of its overpowering brightness, and astonishing terrors. Ah! how must it surprise and alarm the secure sinner, and how must it strike all men with amazement and awe, in the dead of the night, to be suddenly awakened out of the repose of their last sleep, by the confused noise and deafening roar of trumpets sounding, thunders rumbling,—stars rushing, elements melting, waves dashing, the sea tossing, and the earth quaking! Ah! how will the stoutest heart fail for fear, and sink with horrible dread, to hear the sudden crash of worlds, and behold the wreck of universal nature! How will the stubborn infidel, who treated these discoveries as the inventions of fancy, and the hardened sinner, who despised and neglected them; ah! how will they start from the slumbers of midnight, the bed of debauching pleasures, or the couch of rioting and revelling excess, in wild affright and disorder, when they shall behold with their eyes, and feel, to their sorrow what once they would not believe, or willingly forgot! Now they can disbelieve and forget no longer.—The great and terrible day of the Lord is arrived. Now the day is actually "come, which burns as an oven, and all the proud, (all infidels,) and all that do wickedly, (all impenitent sinners,)

shall be as stubble: the day is come that shall burn them up, and leave them neither root nor branch."

"Blow ye the trumpet in Zion sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh for it is nigh at hand; a day of darkness and of gloominess; a day of clouds and of thick darkness!" Jesus descends with his holy angels; "a fire devoureth before them, and behind them a flame burneth." See, ye blind, the victorious blaze of irresistible all-conquering fire, it rends the rocks, consumes the forests, melts down the mountains, lays cities, yea whole kingdoms, in ashes, and envelopes the whole earth! Behold, it rises, swells, spreads, and overwhelms all with an universal deluge! Here, ye deaf, the rebellowing and aggravated roar of hoarse muttering thunder, the mighty voice of the great archangel, and the all-alarming trump of God! Feel, ye stout-hearted, the earth quaking and opening, the mountains trembling and removing, the hills reeling and sinking, the valleys heaving and rising! Feel or be forever hardened, the shock of conflicting elements, and the death of a ruined world!

Awake! awake! ye sleepy sinners! take off your fatal slumbers! Arise from the bed of sloth, and the lap of enchanting pleasures! Haste, haste, and flee for shelter from this day of wrath and unrelenting fury! If you delay till this day overtake you, there, alas! whither can you flee? The earth quakes, trembles, and opens under your feet; the storm of divine vengeance lowers and bursts upon your guilty heads, and ruin and perdition surrounded you on every hand! The frowning judge, whose just indignation you have provoked, and whose almighty wrath your sins have kindled, fixes his piercing eye upon you, and marks you out as the butt, at which he will shoot his fiery arrows, and direct the thunderbolts of his everlasting indignation. And now it is in vain to cry to the rocks and mountains to fall upon you and hide you; the rocks and mountains cleave assunder, yea, flee away, and leave you destitute and forsaken, exposed to all the artillery of omnipotent fury, and in the midst of dark and fiery torment.

Oh, that men were wise, that they would understand this, that they would consider their latter end! Oh, that they would lay these things to heart and "take heed lest at any time their heart be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon them unawares, for as a snare shall it come upon all them that dwell upon the face of the earth!"

CHRISTIAN FORBEARANCE.

FORBEARANCE is a great part of love. (Eph. iv. 2.) In a Christian Church, especially where it is of considerable magnitude, we must expect to find a very great diversity of character.—There are all the gradations of intellect, and all the varieties of temper. In such cases great forbearance is absolutely essential to the preservation of harmony and peace. The strong must bear with the infirmities of the weak. Christians of great attainments in knowledge should not in their hearts despise, nor in their conduct ridicule, the feeble conceptions of those who are babes in Christ: but most meekly correct their errors and most kindly instruct their ignorance. This is love.—In very many persons there will unhappily be found some things, which, although they by no means affect the reality and sincerity of their religion, considerably diminish its lustre, and have a tendency, without the caution of

love, to disturb our communion with them.—Some have a forward and obtrusive manner, others are talkative, others indulge a complaining, whining, begging disposition; others are abrupt almost to rudeness in their address; these and many more are the spots of God's children, with which we are sometimes so much displeased, as to feel an alienation of heart from the subject of them, although we have no doubt of their real piety. Now here is room for the exercise of love.—These are the cases in which we are to employ that charity which covereth all things. Are we to love only amiable Christians? Perhaps after all, in the substantial parts of religion, these rough characters far excel others, whom courtesy and amiableness have carried to the highest degree of polish. I do not say we are to love these individuals for their peculiarities, but in spite of them. Not on their own account, but for Christ's sake, to whom they belong. And what can be a greater proof of our affection for him, than to love an unlovely individual on his account?"—[James' guide.

AN EXTRAORDINARY DREAM.

My father, having called his children around him one evening, said in a very serious manner, Children I pay but little attention to dreams, because few of them are worth remembering; but I had once a dream that I could never forget, and for the effects of which I shall ever have reason to be thankful to God. I was at the age of fourteen, though piously instructed, still a very thoughtless and irreligious lad. I lived with a brother fifteen years older than myself, was an eminently pious man. Our residence was in a considerable market town; and my brother, who attended a faithful and evangelical ministry, was greatly attached to the minister, and to his fellow christians, with some of whom, having no family of his own, he sometimes spent his evenings. On these occasions, as well as those which frequently occurred in business, it was my lot to wait for his return. Solitude is favourable to reflection; and during the many hours I spent alone, my conscience was not altogether unfaithful to its office. I knew that I lived under the influence of a carnal mind, that loved not God, nor his ways; and I often trembled under the apprehension of deserved punishment, yet I still continued to love sin, and live in it. Often afraid to sit within the house alone, I took my seat in an open porch at the door, that my solitude might be relieved by the society of persons now and then passing.

"After having continued this practice for many months, the remarkable dream occurred, to which I have already referred. I had retired to bed some hours before; but in my dream, I thought myself still sitting in the porch, in a very dark evening, earnestly wishing my brother's return. I thought my conscience reproached me more deeply than ever it had done before, for my neglect of prayer, and of my soul's immortal interests: when in a moment, in the twinkling of an eye, a most glorious light burst the darkened sky, and the whole firmament was in a blaze: the awful trump of God proclaimed the great day was come. Instantly the streets were filled with the affrighted inhabitants; their countenances were filled with awful horror, and "Where shall we hide ourselves from him that sitteth on the throne?" was the universal cry. I thought, continued my father, "that I myself mingled with the throng, running hither and thither to hide myself from the judge; and the anguish of my mind was dreadful. At the end of the street stood a large

church the dial plate of which was in full view; the light over the church, to my imagination, far surpassed that of the sun; but one circumstance was very remarkable; the hand that pointed to the hour on the clock, was loosened, and whirled around with inconceivable rapidity. It impressed on my soul the awful sentence, "Time shall be no more!" I turned in anguish from the sight, retracted my hurried steps and soon after met my brother, with a company of his christian friends, whom I well knew; they had countenances bright as the light, and appeared to be filled with extatic joy, uttering already their praises to the Redeemer. I fled to them, as if expecting to share my brother's usual affection, but to my unspeakable anguish, neither he nor his friends would take any notice of me: the bands of mutual affection were broken: they resigned me to the best judgment of an offended Saviour, and my soul sunk in helpless despair. At a little distance was a publick building, and beneath it was a spacious cellar, the door of which the impatient multitude had forced; the entrance was thronged with an immense crowd rushing into it as a hiding-place from the presence of the Judge. I mingled with the affrighted crowd, and, as my last effort, sought to bury myself in this dark retreat; put in the attempt I awoke. I can never forget," added the good man, "the surprise, the joy, the extacy I felt, when I found it was but a dream. Though trembling still shook my whole body, gratitude thrilled through my soul, that I was yet in a state where prayers would be heard, from any fervently supplicating the throne of the heavenly Majesty that it might be delivered from the wrath to come. I was then led to commence in earnest that life of prayer and communion with God through Christ, which I trust has been the practice of every succeeding day; for the impression was as lasting as it was strong, and its effects leave me no doubt that it was of God."

Religious Intelligence.

FOR THE INFORMER.

Extract of a letter from Mrs. Eliza Goss, to her aunt in Randolph, Vt. dated Hardwick, Vt. April 13, 1822.

My dear Aunt,

Since I saw you, my sister Anna, brother Luke, and myself, have embraced a hope in Jesus. All of our family now belong to the visible church of Christ; but whether we have all built on the "Rock of Ages," the day of judgment alone must decide.

Oh it will be a wonder of wonders if we are all permitted to walk the streets of the New-Jerusalem. For myself, I live between hope and fear. If I am a christian, I am the least of all. "Teach me, O God, and know my heart, try me, and know my thoughts, and lead me in the way which is everlasting."

My hope has ever been feeble. I have never experient-

ed that elevation of soul which many express; but, if I am not deceived, I have had that peace of mind which passeth understanding—that peace, with which the stranger never intermeddles. And shall I "despise the day of small things?" Ah no, if I have received *one* mercy drop from the hand of my heavenly Father, it is infinitely more than I deserve. Let me with a thankful heart, continue to cry—"Bread of heaven,—bread of heaven,—feed me till I want no more." I have truly blessings innumerable, showered down upon me, and the language of my heart ought to be, "What shall I render to the Lord for all his benefits?" I have, as you well know, been brought to drink deeply of the bitter cup of affliction, but my afflictions have been few, compared with my mercies. My aunt, if we have been redeemed by the precious blood of the Son of God, if we have the witness within us that we are born of him; what obligations we are under to love, and serve him, to consecrate all we have and are to his service! Oh, may we live in reference to that "great day, for which all other days were made." Let us live for eternity, let us act for eternity, that an eternity of never-ending bliss may be our portion. But my dear Aunt, I trust you do maintain a close and humble walk with God. If so, you can lift up your head and rejoice, your redemption draweth nigh. Oh! can you not sometimes, with an eye of faith view the promised land, and with the Psalmist exclaim, O that I had wings like a dove, then would I fly away and be at rest. Glorious thought! There is rest in heaven. A rest which remains for the people of God.

When I was at your house, I recollect there was much said on the subject of religion. But alas, I took no interest in it. I did not understand your language—I had not then begun to learn the sweet language of Canaan. Jesus did not appear to me the chiefest among ten thousands and altogether lovely. But I hope it would be different now. It seems to me that it would be a feast to my soul to converse with you upon these all important realities.—And if we cannot see each other will you not write to me.—

Will you remember me at throne of divine grace. That you may have a seat at the feet of Jesus, is the fervent prayer of your affectionate neice,

ELIZA GOSS.

Copy of a letter from Elder Samuel Wire, dated at Phelps,
N. Y. May 27, 1823.

Dear Brother Chase,

I am about to devote a few moments to inform you of the prosperity of the Redeemer's kingdom in these parts. The Benton Qm. was holden in Brutus, Cayuga County, on the 10th and 11th of May, in which we enjoyed a comfortable season. The reports to the Q. M. were refreshing, and I presume will be to others. Br. David Marks informed us that he had made a visit to the town of Groveland, on the Genesee river, and God had begun a glorious work in that place, many more bowing and turning to the Saviour. The churches generally are in good health, good additions to some of them, and a council was called from the Qr. Meeting, to organize a church in the town of Truxton, of rising of twenty members.

The reformation I mentioned in my last at Catharene, head of Seneca lake is still going on. The twentieth April, I baptized five in that place.

The twelvth of March, on my return from Catharene, my ears were saluted with a Macedonian cry, "come over and help us." In the town of Middlesex, near the head of Onondaga lake I found the Lord was doing a good work in that place. I tarried there a number of days, heard the cries of the wounded and the songs of the delivered, to the joy of my heart. I could cry with the prophet, "How great is his goodness, how great is his beauty!" I baptized five then, and have made a number of visits there since, and baptized five more. The work still continues.

That place a few days ago was given to wickedness. I was informed, that Sunday morning, it was a common thing to see the people flocking to the woods with their guns and dogs to spend the Sabbath in sporting, and the bulk of the people followed the imagination of their own heart. But how changed the scene, to see three or four hundred people attend the place of worship, and see the solemn attentions to the word of God, while the tears, stealing down their cheeks, was a silent, though visible witness of their sorrow for sin. I could truly say, my heart burnt within me, while I beheld the glorious sight. O Br. I feel much encouraged to blow the gospel trumpet, though my health

is very poor at present.

Your brother in the best of bonds,

SAMUEL WIRE.

A letter is just received from Br. David Marks, dated at Geneseo New-York in May last, in which he gives information that when in company with Eld. J. Parmenter, Eld. Parmenter dreamed two nights successively that Br. Marks was engaged in preparing materials for building a house in the towns of Groveland and Geneseo of Cedar and hewn stone, and on hearing the dreams related, Br. Marks felt an impression to visit those places, and accordingly sat out on the 25th of March, and arrived at Geneseo the first of April. The following is extracted from his letter in his own words.

After I arrived at Geneseo, I visited from house to house, though among strangers, and appointed a meeting in the evening, but saw nothing especial. The next day I held a meeting at the house of Moses King in Groveland, some were affected under the preaching of the word but strove to conceal it as much as possible. The five first days after my arrival, I held five meetings in the compass of three miles, but it seemed that a cloud of darkness hung over the place. Professors of religion were in a luke warm state, and all Zion appeared to mourn, I asked some professors of religion if they saw any prospect of a revival, they said they did not. This, and some other things would have discouraged me, if I had not felt the witness in my soul that my labor would not be in vain in the Lord.

The second five days I held two meetings in each day and the Lord blessed the word; the cloud of darkness which had so long hung over Groveland, fled away before the sun of righteousness, which has spread his sparkling rays in a benighted land. The solemn silence of our meetings has been often broken by the heart aching sighs and heavy groans of those, whose cries were, "Lord save or we perish." O, Jesus, thou son of David, have mercy on me." People flocked out by scores and hundreds, both on week days and sabbaths, so that no house in the place could contain the people. The set time to favor Zion arrived. Professors of religion, that had too much of the love of the

world, which is enmity with God, and these that had long dwelt by the chilling streams of spiritual Babylon, with their harps hung upon the bending willows, wept when they remembered Zion. These heard a lovely voice inviting and exhorting them saying, "*Repent and do thy first work.*"

The 19th meeting I held, being the 13th day of my visit, I spake at a school house, where nearly 100 stood out at the door that could not get into the house. The Lord gave me freedom of mind, and in the latter part of the discourse, the grief of some, that were mourning their lost condition without Christ was so great that they could not refrain from weeping aloud. The meeting began at 3 o'clock P. M. and continued until nearly 8 in the evening.

Within two years and five months past I have been in 13 reformations, and I do not know as ever I saw the work of God in a more powerful manner (except once) than at this meeting. I trust four persons were freed from sin before the meeting closed. This meeting was like that of the returning of the Jews. Ezra 3. 12, 13. Some have omitted work, and give themselves up wholly to reading, praying and attending meetings. Some who were laden with a heavy burden of sin, said they could not work. Their language was, "If I go to hell, I want nothing of the world, for I cannot carry any thing with me. O give me religion, or else I die. If I lose my soul, my ALL is gone." Some were almost in despair, and lamented that they were born or ever had a being, or else had died when they were young. O how solemn it was to hear mourners lament in public assemblies in so affecting a manner. But HE, who has power on earth to forgive sins, has since spoken peace to some of their troubled souls. About 20 have professed to experience the pardoning love of God within three weeks past, and many cold professors have got awakened, and backsliders have returned to their Father's house. The work is still spreading, I think without any declension.

Farewell.

DAVID MARKS.

FOR THE INFORMER.

A letter is received from Eld. Avery Moulton of Stamford, L. C. in which, after writing some things which were

particularly interested individuals than the public, he says:

In the north where I live, it is no time of reformation. O when shall the north give up! I thank God for the medium of the Informer, through which I can often hear from many of my preaching brethren, with whom I have been labouring, and many others, whom I never saw, with news of reformations where I have travelled, and felt pressed in soul, especially in the western country. And now while I am failing with age and infirmity, I can only say; young men, be strong in the Lord. I have never once been sorry that I spent so much of my time in travelling in the name of the Lord, but I have continual sorrow, that I enlisted no sooner, and lived no better; yet I rejoice in hope of a glorious immortality.

Yours in Gospel Bonds,
AVERY MOULTON.

FOR THE INFORMER.

NEW-HAMPSHIRE YEARLY MEETING

Was holden at Strafford N. H. on Saturday and Sabbath, the 14th and 15th days of June last.

After organizing the meeting by appointing Elder J. Buzzell, Moderator, and Elder E. Chase, Clerk, we then heard the reports from the Yearly Meeting holden in Parsonsfield, Me. Nov. last, and from the following Quarterly Meetings, viz. Farmington, Montville, Edgecomb, Gorham, and Parsonsfield, in Maine; New-Durham, Sandwich, and Weare in New-Hampshire; Strafford and Huntington, in Vermont, and Rhode Island. The reports from these were generally good, especially from the Q. M. in Rhode Island. There the Lord has wonderfully poured out his spirit in reformations the past year.

Saturday was principally spent in hearing reports together with some exhortations and prayers.

The assembly was very numerous on the Sabbath, so that the meeting house could not contain more than one fourth part of the people, consequently a part met in a grove near by, so that we held two meetings.

ELDER'S CONFERENCE.

An Elders' conference was holden on the Monday following, in which the subject of "Ruling Elder" was introduced, and much conversation on the same, but voted to postpone the further consideration until the annual conference, to be holden in Nov. next, and also requested that no comments, relative to the subject of Ruling Elder, be published in the Informer, until after that time, and that each one search the scriptures for themselves, so that a final conclusion may then be given. This must account for the non appearance of several communications, that are received on that subject.

The time was spent very agreeably at the conference and two persons professed to experience religion at the house where the conference was holden, on the same day.

A council of five was appointed to attend the ordination of Br. A. Cavano, viz. S. B. Dyer, E. Place, M. Bean, D. Harriman, and W. Buzzell.

ORDINATION.

Ordained at Strafford, N. H. June 17, 1823, Br. Arthur Cavano to the work of the ministry, as an Evangelist. Elder Harriman Preached, Elder Buzzell made the ordaining prayer, Elder Bean gave the charge, and Elder Place the right hand of fellowship.

It was performed in a grove, and was one of the best seasons I ever witnessed.

ENOCH PLACE, Clerk.

DEATHS.

DIED.—In Bradford, N. H. May 9th of a quick consumption, Mrs. Betsey Knight, consort of Mr. Nehemiah Knight, in the 36th year of her age. She has left a husband and five small children to mourn their loss. She had been a professor of religion thirteen years; but in her last sickness she found she had not honored her profession as she ought; but God, in mercy, enabled her like Jonah to look again towards the Holy Temple. She was visited by Elder Jonathan Rowe, who found her in much trouble of mind to whom she said, "O brother Jonathan, it appears to me that God by his spirit has left me." Soon after this, the Lord appeared in mercy for her soul and restored unto her the joys of his salvation: at which time she began to exhort her companion, friends and neighbors, to prepare for death. She appeared resigned to the will of God, and rejoiced in hope of a glorious immortality. Her last words to her husband were: "Jesus will soon come and wipe all tears from my eyes, and I shall enter in through the gates to join the blessed company"—She soon after fell asleep in death and her body is committed to the grave the house appointed for all living.

Communicated by Elder Rowe.

In Lyndon, Vt. June 23, Dolly, youngest daughter of Elder Daniel Quimby, aged 15. She professed religion when about eight years of age, has lived a virtuous, exemplary life, and was much respected by her relatives, mates and acquaintance. She bore her sickness with great patience and resignation. Thus a beloved daughter is gone, no more to occupy a place in her honored parents house, but their consolation is, that she has received a mansion in that house not made with hands, eternal in the heavens.

As the laws of this state, passed June session 1819, provides for forming societies for the support of the gospel, therefore, we, William T. Sandborn, John Knowles, and Edward Morrill, *Directors*; and Jonathan Bean, *Treasurer*; and our associates, have this day met and formed ourselves into a society by the name of the *First Union Christian Society* in New Chester, N. H.

JONATHAN BEAN, Clerk.

New Chester, April 9th, 1823.

A true Copy of Record,

Attest,

JONATHAN BEAN, Clerk.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. IV. No. 8. AUGUST, 1823. Whole No. 44.

FOR THE INFORMER.

DUTY OF CHRISTIANS, No. VI.

Fifth. Application to those concerned.

1. Those who have more learning and knowledge; experience and utterance, God expecteth a special improvement of their gifts, for the good of souls.

2. Those, who, in the course of affairs, have company and familiarity and joint interest with ungodly men, God looks for a duty from such. They that will not regard the entreaties of a minister, will sometimes regard a son—a husband—a wife—a brother—or one whom he respects.

3. Physicians are much about dying persons. They have a treble advantage. They are with persons in sickness, when the ear is open, and the heart less engrossed with the world. He that scorned counsel before, will hear now if ever. They look upon the physician, as a man in whose hand is their life, or at least that he may do much to save them. Hence they will the more regard his religious advice.

4. Another class are men of wealth, and consequent authority. They can also spend time. If such talk to sinners about God and their souls, it may be regarded, when even a minister would be despised and ridiculed as living by priest-craft.

5. Another class are ministers of the gospel. To save souls and take the oversight is their profession. To those, who are faithful in this profession, let perseverance be their motto. He is the most able and skilful minister of the New Testament, that preacheth as the Spirit giveth utterance.—It is he that can best convince sinners, and persuade them to turn unto the Lord. If the wisdom of this world account us mad, because of our zeal, and constant importunity, and simplicity of our manner, and doctrine; such was also the case, in the apostles' days.

6. Another class are parents and masters of families. God hath intrusted us with an important duty to perform, and if we neglect this duty, all other classes of teachers must labour under the disadvantage of having rooted habits to pull up, and this is seldom effected. In this case, the consequences of parents not doing their duty, is dreadful, both to themselves and society. In the young, the mind like their body is tender and flexible. The pressing commands of God to parents, urge this class of teachers in the strongest language. Deut. vi. 6, 7, 8. "And these words which I command thee this day, shall be in thy heart, and thou shalt teach them, diligently to thy children; speaking of them, when thou sittest in thy house, and when thou walkest by the way, and

when thou liest down, and when thou risest up."—Prov. xxii. 8. "Train up a child in the way he should go, and when he is old he will not depart from it."

The welfare of a country depends much more on the spiritual instruction that youth receive from parents in their families, than on the human acquirements, that a few may receive in seminaries of learning. Whenever we see evils in the state government, we may trace its origin to the want of family instruction. When children go from their parents, uninstructed in the spirituality of religion, they carry the fruits of their early ignorance wherever they go.

Parents are friends, and children know this. Parents may command them and they dare not disobey. In things not sinful the parents authority is unquestionable, in rewarding or punishing. But ministers, neighbors, and churches, have no such authority. Therefore the parent, has the first and most important charge of any other teacher.

B. S.

FOR THE INFORMER.

MINUTES

Of the Free Baptist Quarterly Meeting, held in Milan, Huron Co. Ohio, June 29, 1823.

Churches.	Messengers.	No. of Mem- bers.	When consti- tuted.
Milan	Elisha Kenney <i>Ebenezer Cole</i>	17	1819
Greenfield	John Wheeler	6	1822
Greenwich		5	1823
Clarksfield	Eli Barnum E. M. Barnum	12	1822
Harrisville	Ami Hocum, not present.	30	1819
Rutland, Meigs Co. Ohio.	JAMES BROWN JOHN SLEEPER	54	1822
Alexander, Athens Co. Mouth of the Sciota	RUFUS CHENE	103	1819
Total,		227.	

The Elders names are printed in small capitals, and the licensed preachers in Italics.

ELISHA COLLINS of Clarksfield, *travelling preacher.*

Alexander and Rutland churches united by request of Elder Eli Towne.

After sufficient enquiry of the messengers, it was thought proper to unite the several churches into a quarterly meeting, the appellation of which, is Huron quarterly meeting, to be held next in Clarksfield, Huron Co. State of Ohio, on the last Saturday and Sabbath in September next.

The meeting for public worship was well attended and the preachers were, Eld. E. Towne, Eld. E. Collins, Elder Allen, and Ebenezer Cole, who appeared to be principally engaged to keep up the standard of liberty in the churches; and to preach repentance to perishing sinners. It was a refreshing season to many who attended. Our brethren, together with myself in this land, are many of them babes; and want to be fed with food suitable for lambs.

Signed in behalf of the Q. M.

ELISHA COLLINS, *Moderator.*
OBADIAH JENNEY, *Clerk.*

FOR THE INFORMER.

THE Rhode-Island Quarterly Meeting was holden at Chepachet on the 10th and 11th of May last. The reports from the churches were generally good, and from some of them very refreshing. The addition to the several churches since the last Q. M. is rising of sixty, and the prospect is very encouraging.

The next Quarterly Meeting was appointed on the 2d Saturday and Sabbath in August inst. at Taunton in Massachusetts. The Elders' Conference on the preceding day.

JOB ARMSTRONG, *Clerk.*

EDITORIAL.

I am not ignorant of the opposition of many of our brethren to the Masonic society, but remembering to have heard of an enquiry, "Can any good thing come out of Nazareth," may I not presume that all will be willing to receive good, though it comes from a mason.

I do not make these remarks with a view to have any think I am not a mason myself, or am dissatisfied with the institution; but I make them, hoping that all will divest themselves of prejudice, when they read, and I insert the discourse,

because I think it breathes that spirit of Christianity, that ought to possess the mind of every professor of religion.

EDITOR.

A Masonic Sermon, delivered before the society of Free and Accepted Masons, in Covington, Ky. at the festival of St. John the Baptist, June 24, 1822, BY BROTHER SAMUEL EASTMAN.

Gal. 9. 10. As we have therefore opportunity, let us do good unto

all men, especially unto them, who are of the household of faith.

THE wise and benevolent Father of the universe has made man a social being. Such is the frame of his mind, and such are the dispositions of his heart, that a friendly intercourse with those whom he loves and by whom he is beloved, affords him a large fund of enjoyment in this his probationary state of existence. The human race commenced indeed with a solitary individual. In the wide circumference of the world, in which he was placed, not a single being could be found whose heart beat responsive to his own or with whom he could maintain a sympathetic interchange of kind affections. Notwithstanding he was the lord of this lower creation; notwithstanding he inhabited the blooming powers of Paradise; notwithstanding he was surrounded with every thing that could delight the eye, or charm the ear, or please the taste; Notwithstanding he received frequent friendly visitations from the God that made him; yet his happiness was incomplete, until he was blessed with a fond associate and faithful friend, until God saw, that it was not good for man to be alone and made an help meet for him; until he pressed to his palpitating bosom and said this is bone of my bone and flesh of my flesh. Little did our primogenial ancestor imagine, that this crown of his felicity would eventually become the procurer of his ruin; little did he think that his happiness would wither away like transient blossoms of spring. Through the influence of diabolical temptation, Eve stretched forth her daring hand, and in defiance of the awful interdiction of the almighty, plucked the forbidden fruit "and eat her own destruction,"

— "She plucked, she eat;
Earth felt the wound, and nature
from her seat,
Sighing thro' all her works, gave
sign of woe
That all was lost"

Having thus stained her own fair hand with guilt, she unconscious of the tremendous consequences of their transgression, enticed Adam to participate in the same crimes.

— "He scrupled not to
eat
"Against his bitter knowledge, not
deceived
"But fondly overcome with female
charms;
"Earth trembled from her entrails,
as again
"In pangs, and nature gave a second
groan,
"Sky lour'd, and muttered thunder,
some sad drops
"Wept, at completing of the mortal
sin."

This transgression not only exposed them to the punishment of an indignant God beyond the gulf of death, but produced also innumerable evils in the present life. They lost that benevolent disposition which they before possessed and no doubt became an occasional terror and torment to each other. Conscious guilt caused them to tremble at the friendly voice of God, and to hide themselves from his presence at the tread of his footsteps. They were charged with crime, driven beyond the boundaries of Paradise, and forever debarred from treading its lovely walks any more, forever debarred from that bliss which once beamed upon them there; and "Cherubims and a flaming sword, which turned every way," were placed at the east end of the garden to protect the tree of life from

the unhallowed touch of degenerate man. The earth refused to yield a spontaneous supply for his wants, and thorns and thistles started up to obstruct his path. Storms and tempests and whirlwinds discomposed elements around him, and contending Passions desolate the peace of his own mind.—Pride and ambition and avarice and revenge, expelled the image of God from his bosom, usurped the sovereignty of his soul, and alienated his affections from the greatest and the best of beings, and led him far from his happiness and his home.

The calamitous fact of man's fall from his original righteousness has produced the present degraded condition of the human heart; from this fact has sprung the multiplied curses, that now rests in brooding horror over the globe which we inhabit; from this fact has sprung that nameless diversity of evil which fills up the tragedy of our earthly existence, and which renders us the object of angelic commiseration; from this fact has sprung the necessity of gospel discipline and gospel grace, to deliver us from the delusions of satan, and to lead us back to the throne of our offended Maker; from this fact has arisen the necessity of those associations, which have from time to time been formed to moralise the character of man, to soften the savage ferocity of his fallen nature to socialise his feelings, and to kindle the glow of sympathetic benevolence in his bosom; from this fact, my Masonic Brethren, was sprung the ancient and honorable institution of which we are members. If man possessed the same dispositions now that he did before the bloom of Eden was withered by the transgression of Adam, our benevolent exertions would be useless. In that case, man would be in all re-

spects what he ought to be, and there would exist no necessity of striving to make him what he was not; there would be no asperity in his disposition to soften, no immoralities in his conduct to correct, no discordant sympathies to harmonize. But now the most persevering efforts are necessary to moralise his feelings and to alleviate his wants. And, as we in our associate capacity, profess to be actuated by the generous principles of philanthropy and benevolence, it will profitable for us, on this anniversary occasion, to realise that it is duty to do good unto all men, as we have opportunity, especially unto them who are of the household of faith. Thus shall we render the social pleasures of this day useful to ourselves and beneficial to others. There are three prominent and obvious methods of doing good to our fellow men, which will at this time claim our particular attention

We may do good to others—

I. By admonition.

II. By example.

III. By alleviating their temporal necessities.

I. We are capable of doing good by admonition. There is not perhaps, a single social duty so much neglected as this, and yet it is a neglect inconsistent with that warm expanded benevolence which we profess to feel for our fellow men. It is a duty often mentioned and distinctly inculcated in the sacred writings, "Let the righteous smite me," says the devoted Psalmist of Israel, "it shall be a kindness; and let him reprove me it shall be an excellent oil, which shall not break my head, "Reprove one that hath understanding," says Solomon, "and he will understand knowledge." And again, "reproof entereth more in-

to a wise man, than an hundred stripes into a fool." And that charity, which the great apostle of the gentiles so highly recommended "reproves, rebukes and exhorts." How can a truly benevolent man behold his neighbor gradually sliding into the sin of drunkenness, destroying his own peace of mind, his usefulness, his reputation, his fortune and his family; how can he behold him falling into the pernicious habit of gaming, that most bewitching and ruinous of all vices, that guilty and fruitful mother of a thousand other immoralities; how can he hear him profane the venerable name of God and utter blasphemies against the omnipotent Jehovah, and neglect to administer seasonable and friendly admonition.—How can he be a witness to theft to perjury, and to a thousand other abominations, which darken the history of modern times, without using every method in his power to restore the preparatory to the paths of virtue without giving that timely and judicious reproof which might reclaim the deluded murderer before he is compelled to suffer the ignominy of a public execution upon the gallows!

But these gross mortalities do not so often pass uncondemned in society as those vices which bear a less prominent character. Many little faults may be found in a neighbor, whose moral conduct and whose social virtues, we, on the whole, approve; faults which gradually undermine his own reputation and produce a pernicious effect upon the minds of others. He cherishes some vicious habit, indulges some hurtful disposition, or commits some besetting sin, of which he is perhaps unconscious. Now, if we could exemplify the resolu-

tion in our text, we must go to that man remind him of his inadvertences and reprove him for his faults; not with harshness, but with brotherly kindness; not with severity, but with all the gentleness of neighbourly solicitude, by one hour's plain, friendly conversation we may do him a service which he could not receive in any other way, and for which he would be thankful all the days of his life.—But, in order to reprove with success, we must be acquainted with the disposition of the person, we must perfectly understand the fault which we reprove; and be perfectly free from that fault ourselves. We must do it without the assumption of superiority, without severity, and under the impulse of a sincere desire to produce a reformation. If these rules are strictly observed, our reproof will no doubt have a salutary effect upon the minds of those to whom it is administered.

To reprove is indeed sometimes an unthankful task, for there are some brutish men, some ungrateful wretches, who will resent this kind of interference. "Correction is grievous to him that forsaketh the way but he that hateth reproof shall die." The fear of revenge is, probably, the true reason why there are so few faithful reprovers in the world; but the fear of revenge was not suffered to deter the venerable Baptist, whose birth day we celebrate, from the application of this means of reform. The just reproof which he administered to Herod, was the procuring cause of his death. He died a martyr to the resentment of that wicked man and his incestuous paramour. Their immortal spirits are now trying the realities of the eternal world, and receiving a reward according to the deeds done in the

body. The mortal remains of Herod have long since mingled with the dust of departed generations, but the grave cannot screen his memory from that scorn and indignation which his crimes deserve. His name will forever rot upon the annals of infamy and disgrace; while the name of John the Baptist will forever shine in the chronicles of the redeemed, and live in the grateful recollection of christians and of Masons, until the tide of time shall subside into the boundless ocean of eternity.

II. We are capable of doing good to others by our example. Nothing will more effectually enforce reproof upon the minds of others, than the daily exemplification of those virtues which we profess to love, and a practical abhorrence of those vices which we profess to hate. Those of you who have been accustomed to trace the gradual progress of moral improvement among the inhabitants of any city, village or neighborhood, have no doubt, been able to trace its commencement to the salutary influence of good example. A single individual, of acknowledged respectability, placed in any point of general observation, has the power of producing not only a revolution in the manners of the circle in which he moves, but also of accomplishing a visible reformation in the moral sentiments of those with whom he associates, and of giving a powerful impulse to those kind and worthy sensibilities of our nature which sweeten the intercourse of life and render us a blessing to one another. Those whose intercourse with the world is most extensive have more frequent opportunities of doing good in this way; but every individual has some influence as far as his intercourse extends, and none of us are sunk so deep

into the shades of obscurity as to preclude the possibility of benefiting our fellow men by our example.

Man is an imitative creature; hence we sometimes detect ourselves inadvertently copying the manners of those whom circumstances have introduced to our acquaintance. The conduct of others has probably, a much more powerful influence over our minds than we at first imagine. If you can conceive how some extraordinary examples of patience, under accumulated suffering, have infused the same sustaining spirit into the bosoms of the afflicted, and borne them up beneath the burden of their woes: If you can conceive how the grief of those who mourn under circumstances of recent bereavement, who agonize under the broken and bleeding ligaments of disappointed affection, should sometimes extort sympathetic tears from the eyes of every beholder: If you can conceive how a few specimens of close application to study, in seminaries of learning, and rapid progress in the arts and sciences, should stimulate every member of the institution to activity and perseverance: If you can conceive how a few specimens of warlike heroism on the field of battle should kindle a flame of congenial courage in the bosom of every combatant; you may then form some idea of the mighty influence of moral example over the minds of men.—Our illustrious brother, whose memory we honor by this anniversary meeting and whose character we profess to revere, exemplified in his daily conduct the virtues which he professed to love; and it was, probably, this which captivated the hearts of admiring thousands, and led them after him into the remote and solitary retreats of the wilderness. And if we would do good to all

men as we have opportunity, we must exhibit before them a good example, and let it beam its blessings upon all within the reach of its influence. By living in the practice of industry and economy ourselves, we shall recommend these virtues to those around us. By circumscribing our sensual appetites within the boundaries of reasonable indulgence, we should recommend the virtue of temperance to others. By exercising the godlike spirit of forgiveness, we shall condemn the baseness and cruelty of revenge. By commiserating the miseries of the wretched, we shall shame the hard-hearted wretch, who never shed a tear over suffering humanity. By venerating the name of the great God and rendering our homage at the public altars of devotion, we shall put the bold blasphemer to the blush, and cause infidelity to hide her unholy head in the dust. Thus our example will do good while we remain on earth, and extend, perhaps, its salutary influence to those who survive our departure beyond the curtains of eternity. Generations yet unborn may become acquainted with our deeds of charity, and be benefitted by our works of righteousness after our exulting spirits have ascended to the entertainments of a better world.

III. Another means of doing good to our fellow men is by relieving their temporal necessity. When we look abroad among those within the circle of our acquaintance, we at once discover a vast difference in the temporal accommodations of individuals in the present life. Some, by the allotments of God's providence, are compelled to eat bitter bread in the cheerless vale of poverty; and all are liable, by unpropitious circumstances, to be reduced to penury, distress, and want. Our estates may be

wrested from us by the destructive elements. Our health is exposed to every pestilential gale that blows. Our friends and dearest connexions may be torn away from us by the ruthless hand of death. Those who now ride on the high places of the earth and shine in all the splendor of princely fortunes, may be compelled to perform the meanest offices of life to obtain a coarse and scanty subsistence. While the bountiful God of nature is pouring forth his temporal blessings into our hands, we ought to remember, and relieve the wants of the poor and destitute. That miserly wretch, who can pass by the lowly shed, where want and despair have taken up their abode, without feeling the gentle palpitations of pity in his heart; who can behold the weather-beaten cottage inhabited by hungry inmates shivering before the midnight, howling blast, which sweeps thro' the gaping crevices, and merely say "be ye clothed and be ye warmed," without furnishing them with the necessary means, if in his power; who can behold the pining widow, and her famishing little ones, without feeling the kindlings of sympathetic benevolence in his brassy bosom, is a disgrace to human nature; is better qualified for a place among the fierce tigers of the desert, than among civilized men; is better qualified for the society of the rich man in hell, who suffered a poor Lazarus to perish with starvation at his gate, than he is for the society of the blessed in Heaven; than he is for the presence of that benevolent being who, though he was rich became poor for our sakes, that we through his poverty might be made rich.

The wise and benevolent Father of the Universe, in bestowing his temporal mercies in such rich abundance upon us, no doubt, in-

tended, that we should be the channels of communicating relief to our unfortunate fellow men. It is a duty pressed upon us in the most forcible manner, in the lively oracles of truth; by parables, by precept, and by exhortation. Our blessed Saviour has said, "thou shalt love thy neighbour as thyself." He exhorts us to extend the kind offices of humanity even to our adversaries. "If thine enemy hunger," says he, "feed him, if he thirst, give him drink." And, in the parable of the good Samaritan, he has given us a lively specimen of that genuine kindness which yearns over the distressed whenever it meets them. Of this kindness, he has left us an example, in the whole of his personal conduct, while here on earth: Every part of his history verifies that evangelic declaration, which states that he went about doing good. The poor of this world were the peculiar objects of his care; for them he spread the tables of his grace from among them he invited his guests; to them he administered the consolations of the Gospel; "whom others treated with scorn" says an elegant writer, "he treated with tenderness; whom others despised, he honored; whom others left to perish, he raised, and comforted, and saved." The exalted inhabitants of the upper world have often been sent to comfort and console suffering man, in this lower apartment of God's dominion. The angels of heaven encamp around the dwellings of the saints, smooth the pillow of disease, and pour the balm of consolation into the bleeding bosom. They visited the apostles of our Lord in the prisons of persecution, when they were hated and despised by all the world. They did not disdain to hover around the spot that witnessed the heart-rending sorrows of a poor outcast Laz-

arus and bear his exulting spirit to the bosom of Abraham. And if they have been the administrators of God's mercy to men, in such humble circumstances, surely it is not beneath the dignity of the most exalted individual to visit the abodes of sorrow and the dwelling places of poverty.

While we perform the kind office of alleviation for others, we shall enjoy the most substantial satisfaction ourselves. The tears of undissembled gratitude, which often bedew the hand, while it is extended to communicate relief, will gladden the benevolent heart more than new wine.

The sincere and hearty prayers of the grateful poor will call down more lasting blessings upon their benefactors than princes are able to bestow. The sunshine of joy, which our friendly visits diffuse over the grim solitude of the disconsolate, will be reflected back upon the path of our own pilgrimage, and illuminate our footsteps to a better world. Happy is the man, who can say with Job; "When the ear heard me then it blessed me, and when the eye saw it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him; The blessing of him that was ready to perish came upon me: and I made the widow's heart to sing for joy."

The sympathetic feelings of our nature and the written precepts of God demand these duties of us, and, if they were universally practised, Paradise would again bloom over the face of our earth, poor exiled man would be restored to the bliss that once beamed upon him in Eden, and social happiness would be diffused through the remotest subdivisions of society.

These duties are particularly incumbent on you, my Masonic

Brethren, who are here met together in your associate capacity; and who belong to an ancient and honorable institution, the professed object of which is, to socialise the feelings of men, to strengthen the ties that bind them together, and alleviate the sufferings to which they are so continually exposed. And while you exercise that broad and expansive benevolence which "takes every creature in of every kind," you are bound first, to regard those with whom you are connected by the mystic tie of Masonic brotherhood. "*As we have therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.*" Though you cannot all claim a membership with the regenerated disciples of the Redeemer, still you have a membership among free and accepted Masons; and as such, you are under mutual, sacred, and indispensable obligations, to aid and assist each other. Your relative duties have, from time to time, been pointed out to you by the moral precepts of our order, and strongly enforced by the mystic emblems which have, from time to time, been exhibited to your view in the different degrees, through which you have passed. Some of those useful lessons have, I trust, been so deeply graven upon your hearts, that neither time nor accident, will be able to obliterate them from your memories, while the crimson current of life flows in your veins. Can you ever forget the sensations you experienced, when you were exposed to difficulties and dangers, without a friend or a protector, without a single human being to pray for you; when you were directed to offer up your fervent supplications to God for yourself. Can you ever forget the circumstances, under which the Lion of the tribe of Judah was represented as the

triumphant conqueror over death and the grave; the circumstances, under which you heard his consolatory assurance, saying, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and he that liveth and believeth shall never die."

Can you ever forget the sensations which thrilled your bosom when you were requested to deposit some metallic memorial in the archives of the Lodge as a perpetual witness that you were there made a Mason; when on examination you found yourself entirely destitute and cast a pleading look upon some friendly brother to furnish you with the necessary means. Can you ever forget the solemn lesson of practical charity which was then delivered to you.—My companions in tribulation, I hope and charitably believe, that you will do good to all men as you have opportunity; especially to the brotherhood; that you will be kind, tender hearted, striving together for the unity of the spirit in the bonds of peace; and, that by an uniform sobriety of conduct, you will disarm slander of its sting, and silence the clamorous tongue of detraction. And if a base and unworthy character creeps in among you, unawares, do not cherish the viper in your bosom, do not suffer him long to defile your sacred altar with his immoralities, do not prostitute the principles of Masonry, by casting a veil of unbounded charity over his enormities. Lay him under strict Masonic discipline, and, if he does not reform, thrust him beyond your threshold, and convince those who are without, that your Lodge is not the resort of villainy, nor the dwelling place of sin.

In closing my address to you, my brethren, I would affectionately exhort you to embrace the religion

of Jesus Christ, which alone, is able to restore the lost image of God to the soul, and make you wise unto salvation, which alone can qualify you to stand among those beautified beings who encircle the throne of Deity, and mingle your voices with theirs in the grand chorus of eternity. Believe on him of whom Moses and the Prophets did write; whom the venerable Baptist pointed out to his followers, and said, behold the Lamb of God which taketh away the sin of the world! Follow his inimitable examples, and obey his practical precepts, that you may have "right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Through the great mercy of our

God, may we all be enfolded in the arms of his covenant love, and invested in the garment of his salvation. And when that ruthless destroyer, death, shall fix his skinny hand upon us, freeze up the vital current of life, and lay us cold in the dust; When these emblems of Masonry, and these working tools of the Craft shall fall from the palsied hand; When we shall be called to put off our sandals, and to lay aside our staff, at the termination of our earthly pilgrimage; may our immortal spirits regenerated by the grace of God and redeemed by the precious blood of Christ, rise unspotted as the whitest Lamb's skin, pure as the mountain snow, and mingle in eternal fellowship with God's beautified family above, where joy forever beams and peace forever smiles.

RELIGION NEVER TO BE TREATED WITH LEVITY.

Address to Youth.

Impress your minds with reverence for what is sacred—let not wantonness of youthful spirits, nor compliance with the intemperate mirth of others ever betray you into profane sallies. Besides the guilt which is hereby incurred, nothing gives a more odious appearance of presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind; which vain of the first smattering of knowledge, presumes to make light of what the rest of mankind revere. At the same time you are not to imagine, that when exorted to be religious you are called upon to be more formal and solemn in your manner than others of the same years or to erect yourselves into supercilious reproves of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the behaviour. It is social, kind and cheerful; far removed from that illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion, on the contrary, connect preparations for heaven with an honourable discharge of the duties of active life. Of such religion, discoverer on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.

My young friends, your parents are looking to you to be the support and solace of their declining years. You are the props on which they hope to lean as they walk with trembling steps to the grave.—With solicitude and affectionate interest, they watched your childhood, and directed the wayward steps of your advancing years. From you they expect the same affection and tenderness, in their years of infirmity. Disappoint them, and you will hurl an arrow, carrying with it intense anguish, to the inmost soul of those who gave you birth. Disappoint them, and you will bring down their grey hairs with sorrow to the grave. If you cannot endure the thought of thus distressing these best of friends, be *virtuous* be *pious*: make the Bible your guide, and the God of the Bible your friend. Pursue the path of heavenly wisdom, which is the path of peace and happiness. Avoid every vice; shun every evil and false way. Think of the value of the passing moments; of the precious days of youth. In this period you have much to do to prepare for the important events that are before you. With you these are emphatically *days of preparation*, not only for time but for eternity. You are sinners; these sins must be forgiven: you have wicked hearts these hearts must be softened, and renewed by divine grace. To be happy here and hereafter, you have much to do.

My young friends, you are now just starting on a journey to eternity. There are two roads to go; one is the broad road to ruin, the other is the narrow way of life. Satan is the captain of those who go in the broad way, and Jesus Christ of those who go in the narrow way. One is the way of sin, the other is the way of holiness. Our evil hearts point us one way: and the Bible the other. Which way will you go? Whom will you serve?

But some are ready to inquire, Is there not a way that we can pass from one of these roads to the other? May we not go on in the broad road awhile, and then turn and get safely into the narrow path?

Yes, there is a way from one of these roads to the other—the way of repentance. But this is the fact; between these paths there is a wide and gloomy wilderness: and as you advance in your journey thro' life, this becomes *wider*, more dreary, and the passage is more difficult to find. Many have delayed for years, and then have attempted to pass from the broad road into the narrow way of life, but have been discouraged by difficulties, and turned back; others have wandered on in the labyrinth, till overtaken by darkness, and *lost*. But few who walk on in the broad way, till the meridian of life, or old age, ever find a narrow path. But for you my young friends, the way is now comparatively easy. Be resolved to start immediately. Take the Bible for your compass, and the God of heaven will assist you, and direct your course.

Now the blood flows rapidly in your veins, and you are vigorous, and in health. The golden period of youth is the time for enterprise and effort. By and by your arms will be feeble your knees totter, and your fame will be decayed and broken. Under such circumstances would you commence a tedious journey, or be fitted to surmount dangers and difficulties? Can you willingly devote the vigour of your youth, the best of your days to the service of the worst of mas-

ters and only give to God the decrepitude of age, and the fragments of life? Surely you cannot. Turn now at my reproof. Behold now is the accepted time, behold now is the day of salvation.—N. H. Rep.

FROM THE CHRISTIAN HERALD.

Extract of a letter from Br. Joseph Banfield, to the Editor, dated Wolfborough May 5, 1823.

HAVING lately returned from a visit to the north, I would send you the following account of the work of the Lord in Stewartstown and on College Grant. After I parted with you at Portsmouth, I returned home to Wolfborough, where I spent about three weeks, and then set out on a journey into the north part of this state and arrived at Stewartstown in the beginning of February expecting to tarry but a few days in that town; but the Lord agreeably disappointed me. The first meetings which I attended in the place were very dark and trying to me, but to my unspeakable satisfaction, I soon saw the power of God displayed among the people, and felt it duty to labour in my feeble manner with them.

Backsliders confessed their wanderings, *forsook* their evil ways, and (I have cause to believe) found *mercy* at the hand of Him from whom they had deeply revolted. Sinners wept under a sense of their guilt, and began to say "what shall we do to be saved?" and when it was replied, "believe on the Lord Jesus Christ," a goodly number *believed* on him and found him to be *precious*. This work which began near the middle of the town spread considerably on College Grant, in which place I attended a number of meetings, and saw some converted, in a neighborhood where there had never before been a religious meeting, but meetings for sinful recreation and nightly revellings had been frequent.

Soon after the work commenced in this place, I went into the west part of the town several miles distant, and improved among the people, where I was informed there had been but one meeting of religious worship during the last four years. A seriousness was soon discovered to be on the minds of a number, which increased till several professed to find *peace with God*. The work has not spread with that degree of rapidity which is frequently known, but gradually and very solemn.

Among the number of those who have been hopefully

converted (which is upwards of twenty) there are some, who had been opposed to the religion of Jesus, and had used their influence in inculcating sentiments repugnant to the doctrine of Christ. They saw the absurdity of their former principles, renounced them, and were brought to bow themselves to the *Prince of Peace*.

NEW-CASTLE.

The work of God, is most glorious and powerful in New Castle, about three miles from this place; the work in Kittery, no doubt, led some who were in the habit of occasionally attending meeting in that place, since the reformation commenced there, to desire and pray fervently that, their own vicinity also, might be visited with the like shower of divine grace. A few weeks since the Lord, in his abounding mercy sent among them our sister Nancy Towle, who has of late been publishing the word of life. Her coming was the means of stirring up the people to an attention to the things of religion. Immediately, some who had wandered, began to return home; one in particular having wandered from the Lord, for some years, thought that there was no more mercy for her, and having returned from meeting, took the bible to read her doom, and began to turn the leaves to find the unpardonable sin spoken of, to apply it to herself, but in looking over the bible she could find nothing of the kind, though she observed that at any other time, she thought she could turn very readily to the subject; but not finding it, concluded that possibly there might be mercy for her, again she took encouragement, sought the Lord and found him to the joy of her soul.—Soon the cries of distressed mourners were heard and the face of things seemed to be changed. For some time this place had seemed to be remarkably visited with a drouth as to religious concerns, division took a high stand, and the flock seemed to be scattered. But now contention flies apace and a unanimity of feeling pervades the heart of a goodly number who are engaged in the good cause; sinners are mourning, young converts are praising God, the old saints, like Simeon, when he saw the "Consolation of Isreal," are ready to say, they shall depart in peace for their eyes have seen God's salvation. Elder F. Stinchfield, had visited them, he preached there on the first day of the week, 8th inst. it was a solemn time, the third meeting commenced at 6 o'clock, which broke up at early candle light; the assembly arose to leave the place,

but those who were in distress of mind were loth to leave. They began to manifest their concern, and one engaged in prayer for them, the house was then lighted, being sunset, others continued to make supplication for the mourners, and their distress increased, and the number also that manifested their distress, increased, the scene began to be very interesting till it was about impossible to tell how many were earnestly engaged in seeking the Lord. Four, who were together on one seat, attracted some considerable attention by their agonizing distress; a number gathered round and incessant prayer was made for them. One petition had been fervently put up in faith before this, that God would manifest this evening, that he was pleased to hear his children cry to him, by delivering souls in this meeting, and now it seemed that God was about answering.—Soon one of the four found the peace of God which passeth knowledge, she broke out in praise to God, for redeeming grace, while a shout was heard through the assembly. In a short time another of the four found the burden of sin removed, and a blaze of glory seemed to fill the house, while her soul was filled with glory, and she spoke of the goodness of God. A short time after the third, whose distress was poignant, and seemed to be increased as the others were liberated, soon found that the Saviour was able to relieve from the greatest distress, and her mourning was turned into joy, her mind was immediately led after her mates, and she with the others who had found the Saviour, were much engaged in prayer to God for those around them, who were seeking the Lord, sorrowing. Some who were at home hearing the sound, came to the meeting, and were soon observed among the number who were saying "pray for me."—The meeting continued about five hours. About thirty have experienced religion.—The same day sister N. Towle attended meeting at Elliot, where hundreds flocked to hear the word, and fourteen manifested a desire for salvation.

ORDINATION.

Brother John True of Montville, Me, was ordained on the 27th of last June as an Evangelist, by Elders Moses M'Farland, Thomas M'Kenney, John Lamb, George Lamb, and Abiezer Bridges.

Weare Quarterly Meeting will be holden at Newport N. H. on the last Saturday and Sabbath in this month.

Vermont yearly Meeting will be holden at Corinth Vt. on the first Saturday and Sabbath in October next.

POETRY.

FOR THE INFORMER.

- 1 While Jesus dwelt on earth below
Among the sons of men;
He spar'd no pains to let them know
They must be *born again*.
- 2 By nature we are prone to sin,
And all our thoughts are vain;
Eternal life we ne'er can win
Till we are *born again*.
- 3 In vain we seek for bliss below,
While sin doth in us reign;
True happiness we ne'er can know,
Till we are *born again*.
- 4 Alas whate'er good works we do
His favour to obtain,
They can't our sinful hearts renew—
We must be *born again*.
- 5 Were we baptiz'd a thousand times,
It would be all in vain;
This cannot wash away our crimes—
We must be *born again*.
- 6 No sacrament no outward form
Can save from endless pain,
We must be of the spirit born,
We must be *born again*.
- 7 The word of God is firm and sure,
And always will remain;
Eternal wrath we must endure,
Unless we're *born again*.
- 8 There's but one way for our escape
From everlasting pain,
And that is through the narrow gate
Of being *born again*.
- 9 This is Jehovah's great decree,
He always will maintain,
That sinners such as you and me,
Must all be *born again*.
- 10 Sinners, we ne'er can enter heav'n,
Or endless life obtain;
Untill we know our sins forgiv'n,
And feel we're *born again*.

RELIGIOUS INFORMER.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

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Religious Intelligence.

FOR THE INFORMER.

Copy of a letter from Br. Selah Barrett, to the Editor, dated Rutland, Meigs Co. Ohio. July 14th, 1823.

BROTHER CHASE,

Since I wrote to you, we have enjoyed many precious seasons, and have had some addition. Our brethren in general are steadfast and well engaged in the good cause. Elder Eli Towne made us a visit in April, which proved a blessing to many. He attended our monthly meeting, and taking into consideration our peculiar circumstances, thought we had done right in constituting ourselves into a church, &c. And being satisfied as to our faith and doctrine, gave us the right hand of fellowship, as a church of Christ in connection with the people called Freewill Baptists. And likewise gave Elder John Sleeper and Elder James E. Brown the right hand of fellowship as fellow laborers and preachers of the gospel in the Freewill Baptist connection.

About the middle of June, Elder Sleeper and myself made Elder Cheney and the brethren a visit at the mouth of Scioto, and were joyfully received by them. We found them to be substantial brethren, though somewhat low; but thanks to God, we had the satisfaction of seeing them revived in their minds before we left them, and hearing many of their testimonies for God, while sinners wept under a sense of their undone situation. Our circumstances were such, that we could not tarry with them long, but have strong hopes that God is carrying on a reformation among them. Elder Cheney has appointed to meet with us in this place on the second Saturday in August, and we expect to form into a Quarterly Meeting.

We learn that Elder Marcus Kilbourn, one of our preachers in Indiana, has constituted two churches, one of fifty, and the other of ten members.

Elder Samuel Williams from Maine resides at Cookstown, near Brownsville, Pennsylvania, and has upwards of one hundred members in gospel order.

I remain your unworthy brother in tribulation,

SELAH BARRETT.

Information like the foregoing must be interesting to every friend of Zion, and we hope that any, who have similar tidings; will be ready to communicate for publication, so that we may all hear and rejoice together.

Br. Barrett will confer a favor to write, relative to the proceedings on the 2d Saturday in last month, whether a Quarterly Meeting is formed; if so, how many churches, members, elders, and unordained preachers, said Q. M. contains, and on what days and months they are to be holden.

EDITOR.

FOR THE INFORMER.

Copy of a letter from Br. David Marks, to the editor dated Geneseo, Livingston Co. N. Y. July, 23d, 1823.

DEAR BROTHER,

The God, that appeared unto Abraham, when he had departed into a country that he knew not, has continued the work of reformation in this place, and some, who were travelling the lonely road of despair, when I wrote to you in May last, are now happily rejoicing in the love of Christ, and travelling to a city which hath foundations, whose maker and builder is God; and also declaring to a dying world, lying in wickedness, that they have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of God. The number of converts has increased to thirty five.

On the fifteenth of May, Elder John Norton, baptized eight in this town, and Elder J. N. Hinkley baptized seven more on the 18th. On the 30th of May a counsel met, and formed a church of seventeen in No. The next day three more were added by baptism. The Elders present in the council, were J. Parmenter and J. Norton, also three licensed preachers. The above mentioned Elders have baptized twenty-eight in this revival. Thirty three now belonging to the church, 25 of whom, the 12th of last April, were strangers to religion, and the love of God. A week ago last Sabbath, the whole church were together, and all united in communion, except one, in which we enjoyed a refreshing season. The church appears to be in a flourishing state, and its members well united. O how beautiful it is to see brethren dwell together in love and unity. Although we have had much persecution, yet the converts stand fast in the faith of the gospel and are well engaged. O when will the happy period arrive, when PROFESSORS of religion shall cease to FIGHT against God by OPPOSING his work, because all

the converts are not likely to join their denomination. They that take the sword, shall perish by the sword.

Since I was in Leroy, on the 25th of March last, near twenty souls have been converted in that place. In Richmond there has been an attention to the preaching of the word of late, and a few have professed hope in Christ.

Last Sabbath and Monday I preached in Attica: eleven or twelve publicly manifested their resolution by the assistance of grace, to seek a part in the Redeemer. There is a good prospect of a revival of religion in that place. The gospel labors of Elder Jonas Parmenter of that town, have been greatly blessed in this region.

To-morrow I expect to preach my farewell discourse in this place, and the next day I expect to journey to the east.

Farewell,

DAVID MARKS.

REVIVALS.

FOR THE INFORMER.

A letter just received from Elder Charles Bowles, gives information that the Huntington quarterly meeting was holden at Richmond, Vt. June 14th & 15th, in which a very interesting season was enjoyed. There were fourteen preachers present, several of whom preached in the spirit and power of the gospel. Brother Jonathan Carter, formerly a preacher in the Calvinistic Baptist society, received the right hand of fellowship and become a member of this connexion; also brothers Winch and Ewers received licence as preachers of the gospel.

The next q. m. is to be holden at Starksborough, Vt. the Saturday and Sabbath following the second Wednesday in September. Elders' conference Friday preceding.

Elder Bowles further writes, that he has visited the towns of Hinesburg, Shelburn, Charlotte, Richmond, Duxbury, Middlesex, and Stow, in each of which towns, the work of reformation appears to be reviving.

In the month of July he visited the towns of Enosburg and Burkshire near the bounds of Canada, where a reformation is progressing gloriously. A church has been formed in Enosburg, and on the 29th of July they attended to the ordinance of breaking bread for the first time, in which they enjoyed a glorious season. The prospect is very encouraging in that part of the country.

Elder S. F. Whitten writes from Montville, Me. that

God is visiting them with showers of divine grace. A good work of the Lord is spreading in the town of Bristol. Eld. Beneiah Pratt has been preaching there and God has blessed his labors, and about twenty have found Christ to the joy of their hearts. The brethren are generally well engaged in the work of the Lord. The Lord is visiting many places with revivals of his work.

FROM THE CHRISTIAN HERALD.

THE revival of religion, in any place, especially in places where vice and inattention to religion has seemed to be its characteristic marks, is a most pleasing and joyful circumstance, and it cannot fail of producing admiration and devotional feelings, in all who are engaged as they should be in the good cause.

There have been some good revivals, of which it would have been pleasing to have received accounts, to present to our brethren, according to their wishes and intimations, but we presume some have waited for others to forward the necessary information, and consequently we are deprived at present. We are happy to hear of the good work at New Bedford, where Elder Clough from Boston, is labouring with good success, we hope to have some account of the work, from Elder Clough.

In Boston the work is yet going on.

KITTERY, ME.

The work at Kittery point, has been glorious and powerful. The labours of Elder M. Fernald, have been great and unwearied. On the last Christmas day, the young men who had been restrained as much as possible from abusing themselves and the day, by the plain and powerful preaching of Elder F. were determined to outdo restraint and give way to an uncommon share of indulgence in sinful pleasures on this day. In order to check the progress of this prevailing determination of the young men Elder F. ever ready to do them good, though against their will, agreed with the Congregational Minister, (Mr. Merrill,) to appoint a meeting on that day, hoping thereby to draw some of them from their purpose. Meetings were held during the day and evening. Elder E. Stinchfield came into the town on this day and attend with them. The work which had made its

appearance before, in several meetings, and especially in a female prayer meeting, now became formidable in its appearance and soon after numbers were in distress of soul crying for mercy. As brother F. was about leaving this place for Eastport, it seemed as if the Lord had directed the footsteps, to this place of that indefatigable labourer in the gospel, Elder E. Stinchfield, whose coming was like the coming of Titus, he entered the vineyard and the Lord gave a plentiful harvest. The following is an

Extract of a letter from Elder Stinchfield, to the Editor, dated Kittery, February 14, 1823.

"I informed you while in Portsmouth the last of December, of some appearance of a revival in Kittery. A reformation has been rapidly progressing from that time to the present. One sister, who had been made a subject of grace in its beginning, had a little daughter of about thirteen years of age, who when she found her mother had made a profession of religion, fell into the most violent fit of rage against the ministers, the work, and her mother, and not daring to vent all her spleen in the house, she went into the street where she was heard screaming with all her might, and expressing the most violent opposition against God and his work; but her rage was of short duration. In a short time after she had such a discovery of her own dreadful condition by nature and the need of a Saviour, that her cries to God to have mercy on her soul, were heard in several meetings, and we have reason to hope that her conviction, which was very pungent, terminated in a saving conversion. This had a very solemn effect on the assembly. One young man who had been very vain and a violent opposer and despiser of religion, had his heart very sensibly touched by her exhortation, and became very solemnly affected. This was discovered in school the next day by one of his school mates, who asked him why he was so sober? was answered, "if you saw yourself in the awful situation which I do, you would be sober too. This went like a dagger to the heart of the enquirer. They have both since professed to find forgiveness of sins. On the 23d ult. while assembled in a school house which was crowded in every part, the heavenly shower appeared to rest on the assembly in an unusual manner, while the cries of "God be merciful to me a

sinner," and "Lord save or I perish," was to be heard in every part of the house, which lasted without any cessation until a late hour of the night, while we had reason to hope several found the Saviour of sinners to be precious to their souls.

Finding the school houses would not contain the people who wished to meet, we have since that, held our meetings in the Meeting-house, which, though sixty feet in length, at times will not contain the people; and many times in every part are to be heard fervent cries to the Lord for mercy, and at sundry times, they could not be prevailed on to leave the house, until three o'clock in the morning.

An almost universal solemnity rests on the people, who assemble. No appearance of opposition has yet appeared, gainsayers stand aloof, and we hear but little or nothing from them. We expect yet the powers of darkness will rally their scattered forces, and we shall find opposition from earth and hell.

I have the names of between 50 and 60, who have in this time experienced their sins forgiven, and perhaps not far from as many more under solemn and weighty anxiety for their soul's eternal welfare.

The young converts are remarkably anxious for the conversion of their mates, and are exhorting them publicly, as well as from house to house, to leave their sins, come to Christ, and be happy. Their prayers and exhortations have a very powerful effect, and the Lord we trust is adding daily to their numbers of such as we earnestly hope will be saved.

The conviction for sin in the subjects of this work, appears to be very deep and pungent, as much so I think as any reformation I have ever been in.

After their conviction subsides, instead of being much elated or carried beyond themselves with extacies of joy, they feel a great distress for their unconverted friends, which they manifest by going to them, exhorting and praying with and for them until they are in many instances quite exhausted.

Another letter from Elder Stinchfield, to the Editor, dated June 9, 1823, observes,

The good work has progressed, until we reckon 140 have professed a change; 80 of whom I have baptized since the

23d of February, and the work is still very powerful, especially about Spruce creek meeting-house. Several within one week have found forgiveness of sins and several under anxiety for their souls.

Haverhill

We understand that there is a revival in Haverhill, Ms. More than twenty have obtained a hope, and some have been baptised. The last accounts received from there, stated that Elder A. Jones was labouring with good success, he was on a visit to this place. More union is said to prevail there, than was ever known before in the place.—Elder Jones has been invited to preach in the Baptist and Congregational Meeting houses.

By a letter from Dea. David Philbrick, of Sanbornton, we learn that the Lord has visited that region; sixteen have obtained a good hope, and there are others with enquiring minds.

By the Gospel Palladium, we receive the following notices.

Brother James Burlingame, of Sterling, Ct (March 23d,) states that a pleasing work of grace has been realized in that vicinity—in a short time past he has administered the ordinance of baptism to 19 persons and there are many more who have evidenced a change from darkness to light. There was still an increasing solicitude among the people to hear and profit by the word of life.

Brother Jacob Norton, of Weymouth, Ms. (April 25,) says that there is an interesting religious excitement among the people of his pastoral charge.

An esteemed correspondent in Windham Ct. (7, ult.) states that a glorious revival has recently been experienced in a part of that and in the towns of Coventry and Mansfield, so extensive has been the spread of the salutary work that our correspondent observes "in brother Henry Brown's neighbourhood, it is wonderful—no house has escaped for miles, and nearly every person in a large district, has now a comfortable hope in the Redeemer.

DUTY OF CHRISTIANS, No. VII.

Objections answered.

Obj. 1. "I am weak, and could not speak, to edify those, who are strong in parts, and understanding."

Answer. Experience in the weak, often speaks to better effect; than great parts; directed by human wisdom. Even a weak woman, may tell what God saith in plain scripture, as well as a learned man. If you cannot clothe your sentiments philosophically, you can say. Thus it is written, and thus I experience. A weak person may remind the strongest; when they forget their duty.

Obj. 2. Says another, "Some of my neighbors are so set to their party, that they will not hear me. Others are so stupid and careless, and rooted in sin, that after some exhortations, they are nothing better; therefore I give them up as hopeless."

Ans. No object of consequence can be gained, but by perseverance. So it is in religion. While there is life, there is hope. The christian is not to relinquish his duty because sinners do not immediately perform theirs.

Obj. 3. "We must not cast pearls before swine, nor give that which is holy to dogs."

Ans. True, but we know not, who are dogs or swine, we should not account them such, nor make this an excuse to forbear speaking to those, whose contempt has not been clearly manifested by repeated trials.

Obj. 4. Says one, "I pay money to those whose profession is to teach; I make presents of good books. My table and lodging is free to my minister. But to usurp the office of teaching myself, (except in my family,) is a duty, which propriety and decency forbids—It would make all preachers; and deprive those preachers, (who were called of God to the work) of their wages."

Ans. He that shunneth this duty out of his family, may be suspected of not doing it seriously in his family. True, the profession of the minister is to teach, the physician to heal, the lawyer to plead the equity of a case, the christian, "as he hath received the gift, to minister the same, one to another, as good stewards of the manifold grace of God." But this last would not be taking the pastoral charge. If you saw a man suffering for want of a physician, even if it were your neighbor, would you let him die, and say it is not my profession, but the Doctor's. In two cases, every man or woman is a physician. First, In case of need, when the physician is not at hand, or cannot be had. Secnd, If the hurt be curable, and another person may do as well as the physician. In analogous cases, every christian man and woman should be teachers.

Obj. 5. "No private christian, unlearned in the original language, and not ordained to the ministry, should go about, pretending to preach. To encourage them, leads to a disrespect to true learning, and the orthodox ministry. And it opens a flood gate to every species of error and confusion in the church."

Ans. Surely, no experienced christian will for shame, make such an objection as this. Is not this setting a higher value on human learning, and ordination, than on the salvation of a soul? This may, by the blessing of God, be effected, by means of the most illiterate. In no case, since the apostles days, has the ministry been had in better respect, than it was then; when all the gifted brethren and sisters were commanded, "to exhort one another daily." There can be no greater barrier to error and disrespect of the ministry, than the bible in the hands of all, and liberty to expound it by all. Error then can form itself into

small parties only, and can have no great influence on the body of christians, but to make them more careful to distinguish the leading truths of the gospel.

From the Baptist Magazine, for March, 1809.

THE BACKSLIDER FORGIVEN.

In nothing is the covenant faithfulness of God more clearly seen, than in renewing backsliders to repentance. If his own children forsake his law, he will visit their transgressions with a rod, and their iniquity with stripes; nevertheless, his loving-kindness he will not utterly take from them, nor suffer his faithfulness to fail. This sentiment is strikingly illustrated in the following memoir.

Mrs. J. the wife of J. J. Esq. was born in the town of Bradford, county of Essex, Commonwealth of Massachusetts. She was hopefully brought to the knowledge of the truth in early life, and while in the bloom of youth made a public profession of religion. For many years she continued to adorn this profession by a most exemplary life and conversation. The gentleman to whom she gave her heart and hand, held a very respectable rank in society, and was also a member of the same religious community with herself. For a considerable time they walked hand in hand, as heirs together of the grace of life, enjoying not only fellowship with each other, but with the church of God with which they were happily united.

For the space of about sixteen years, Mrs. J. exhibited the most uniform & undeviating attention to the duties of our holy religion. After this fair and honourable trial, it was not to be supposed, that her sentiments, especially on the great doctrine of Christianity, could be shaken. But alas, what are we, when left to ourselves.

About this time, a strange spirit made its appearance, in one or more of the members of the church to which this happy couple belonged. It first assumed the appearance of a more rigid piety than professors generally pretended to. The church, in their view was not sufficiently spiritual; as it was said they admitted into their worship some things of man's invention. Hence their psalms and hymns were pronounced, as being mere *human compositions*. At length, certain parts of the Bible were declared to be *uninspired*: and, as might reasonably be expected, in a little time the whole was discovered to be nothing more than *priestcraft and imposture*! Thus every step taken by these pretended reformers diverged wider and wider from Christianity. In their march towards perfection, they halted in a short space in a kind of Quakerism, (known at the time by the name of the "*Marshallite Scheme*,") but advancing a few steps further, their leaders openly avowed the doctrine of infidelity! A number of the most influential characters, who either led or followed in the train of this delusion, were intimately connected with the family under consideration.

It is not certainly known, that either Mr. or Mrs. J. ever openly avowed the above sentiment; but they were so far entangled in this awful delusion, as to lose by degrees that reverence which they once felt for the truths of the blessed gospel. They hence became daily more vulnerable to the shafts of ridicule and profane wit. Having incautiously yielded some points of the christian faith it increased the difficulty in maintaining others. As their sentiments relaxed, they be-

came remiss in duty; and hence their joys declined, until every thing which related to the doctrine of Christ, and their own experience, was called in question. Having lost the fellowship of their Christian friends, it is natural to suppose that the persons who had been the principal cause of this change of sentiment would now be admitted as their particular associates.

But although they had lost the enjoyment, and abandoned the duties of religion, they were unable wholly to stifle the conviction which its truths would sometimes make upon their minds. In this cheerless, comfortless state, they passed many days. I call it comfortless; for it cannot be supposed, that a soul that has known the love of Christ can ever find happiness in worldly enjoyments. If these were incapable of giving satisfaction, when the heart knew no greater good, how insipid must they now appear! What heart-felt remorse must follow the unhallowed indulgence of sinful pleasures!

During this period, God did not leave himself without witness of his faithfulness. They were warned by afflictions, and invited by mercies, to return unto him, from whom they had so deeply revolted.

A lovely daughter, which Mr. J. had by a former marriage, was laid on a bed of languishing. The skill of the physician was urged in vain. A fixed, fatal *consumption* darkened every prospect of recovery, and destroyed the last germe of hope. In this alarming situation, it was natural to conceal from her, her real danger. Educated as she had been, in the loose principles of deism, it is to be supposed she was expecting to find relief from her pains and distresses, in the undisturbed repose of *unconscious sleep*! but it was said,* a little time before she closed the scene of life, she called her father to the bed-side, and addressed him as follows: "Sir, do you know that there is no hereafter? Can you assure me that death will end my existence?" As soon as his feelings would permit him to answer, he gave a negative to these all-important inquiries. She continued; "Something tells me that my soul is immortal! that it must live forever! and that there is a heaven, and a hell!—that there is a God, and a Saviour!" The crisis was too solemn to be trifled with. It was admitted that her fears might be just, and that she could be safe only in the mercy of God. In this mercy we hope she was brought fully to confide, before she closed the scene of life.

A sister of the deceased, a young woman of amiable accomplishments lived at this time in the circle of my ministry. Perceiving her to be much solemnized by this dispensation, it excited in my mind an unusual solicitude for her salvation; or rather, as I may say, it revived in me a solicitude which I had before experienced, although I could give no particular reasons for it. But blessed be God, I had the satisfaction soon to perceive, that she was not so much affected on the account of her sister, as on the account of her own lost condition. For several days she went mourning as without the light of the sun; but God was pleased at length to deliver her from the bondage of sin, and fill her soul with joy and peace in believing. I have seldom seen an instance

* The writer was not present, but had this part of the narrative by information.

of more pungent conviction, or of more rational and exalted joy. Not long after, she made a solemn profession, before many witnesses; and for months, yea, for years she continued a living witness for God. As her situation is now remote from me, I have known but little of her state of mind for several years past; but my prayer is, that God would preserve her to his heavenly kingdom.

These different events, which followed in near succession, were not without effect on the minds of the parents. But neither mercies nor afflictions are to themselves sufficient to reclaim a backslider. It requires the same divine power which at first raised the sinner from the depths of guilt, to restore him to his first love.

God was pleased, at length, to visit Mrs. J. in a more serious manner. She found her health gradually declining, and the most alarming symptoms of a pulmonary disorder increasing upon her; yet she was unwilling to admit the thought, that she should not recover. As she had occasionally attended on my ministry, I endeavored at several different times to converse with her, more especially on the concerns of her soul. She appeared at first, to discover no other anxiety than to recover; but considering her past profession, and her declension from it, I felt particularly anxious to know her present views. At times I almost despaired of ever seeing any alteration in her state of mind. But God, who is rich in mercy, has his own set time to work. On the Lord's day preceding her death in the intermission I received a request from Mr. J. to appoint and attend a meeting on the Tuesday following at his house, particularly on her account. The request was cheerfully received, and the appointment made. When the day arrived it proved extremely sultry, it being the beginning of August. At the hour proposed, I repaired to the house, and on entering the room I found Mrs. J. sitting up in an easy chair. She appeared exceedingly languid and faint, and obliged to make considerable exertion only to respire. On advancing towards her, I asked her how she did? When with a feeble hallow whisper she answered, "Poorly! poorly!" I inquired, "Is it well with your soul?" She answered with great emphasis, "O no!" And instantly lifting her hands, she broke forth, as nearly as I can recollect, in the following language: "Lord have mercy upon me! Jesus, thou son of David, have mercy on me! Lord, thou knowest that I have tasted of thy love in months and in days past; but I have backslidden from thee! Lord lift upon me the light of thy countenance! I cannot live without thy love, I cannot die without it! O no I cannot die without thy love!" She continued speaking in this manner, I should judge, about the space of two minutes, with such an audible voice as to be distinctly heard in different parts of the house. The scene was beyond description moving. Her deathlike countenance, her hollow trembling voice, her deep contrition, her earnest cries for mercy, seemed to penetrate every heart. I believe I may say in truth, there was not a person present whose eyes were not surcharged with tears. Indeed, a heart must have been strangely indurated, not to have felt on an occasion like this.

The public service now commenced, and I was led to discourse from Job xxix, 2, 3, 4. "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." The

season, I have reason to hope, was not only comforting to her, but to many others. After the public exercise, she seemed desirous to converse, far beyond what her strength would admit. She lamented and condemned in the most pointed language her past conduct. "O," said she, "how often have I heard the blessed Jesus reviled, and his precious gospel ridiculed! Ah, and too far joined in it myself! O, I lament it, I lament it. I cannot die without his love. O, will the blessed Jesus pardon such a backslider."

On Thursday I visited her again, and found her calm, and to appearance resigned. It seemed that her soul, through grace, had been enabled to return unto its rest in God. She expressed, to my recollection, but one wish with respect to living; and that was, that she might enjoy one cool day (as the season was exceedingly sultry) so that she might converse with her family. This petition was granted the day following; and I have much reason to believe she improved it as in the view of eternity. Her children were called around her one by one, whom she charged and exhorted in the most solemn and affecting manner.

On Saturday, about sunset I was sent for in haste, and informed that she was thought to be dying, and wished to see me once more. I rode with all speed (the distance being about two miles) and when I entered her room, I found her indeed struggling with the last enemy; but in the entire possession of her reason, and sweetly resigned to the will of God. She gave me to understand, that her faith in the Redeemer remained unshaken, and that her fears of death were all removed. It was proposed that I should attempt to pray; to which she directly replied, "Do be quick, or I shall be gone." We instantly united, and perhaps were engaged about five minutes, and I believe within a minute after, her spirit obtained its dismissal from its clayey tenement. "She will never speak again," (exclaimed the husband.) And turning to the children, "Your dear mother is gone—she will never return." The whole family seemed instantly to pour their sorrows in one mingled flood of grief. The scene was exceedingly tender and affecting and awakened the sympathetic feelings of all present.

The above unadorned narrative may be relied upon as substantially true. If it should be a mean of guarding any of the people of God, against the seductive influence of error, or of encouraging poor desponding backsliders to return to the God of their salvation, the writer's object will be attained.

SINCERITAS.

From the Christian Herald.

THE PULPIT AND THE PRESS.

How wonderful are the works and ways of God in his moral government of this fallen world! how rich the display of his wisdom and goodness which strike the eye on every hand and challenge our warmest returns of gratitude and praise! To the indulgence of these reflections, I beg leave to invite the readers of the Christian Herald, as a suitable exercise to commence the present volume, and immediately precede the devotions of the closet. To the serious contemplative mind—to the heart susceptible of the impressions of Divine truth and glowing with love to God and man, no subject can be more interesting.

It is calculated to awaken a spirit of humbling, grateful, animating reflection, which in its wide range, will take in present enjoyment, remembrance of past mercies, and anticipation of future blessings.

The government of God is as benevolent as his nature—unchangeable as his being, and unlimited as his works.—It is the united display of all his perfections, in the production of their proper fruits. It is a sensible medium by which the Divine character is diffused and acted out. In a word, it is the visible God, drawn by his own hand, and corresponding in all its parts, with the most perfect exactness to its infinite original.

In meditating upon the infinite goodness of God to man, as displayed in the fruits of Divine benevolence, my attention is arrested, and my mind absorbed, in viewing the means of knowledge which his wisdom has appointed, and his goodness bestowed; to enlighten the ignorance, counteract the depravity, and insure the happiness of miserable man. Among these, the *Pulpit and the Press* stand pre-eminent. These are confessedly, the grand means of diffusing the light of Divine truth—of extending the knowledge of gospel salvation, and recovering a sinful world from the ruins of apostacy. Without them all other means would be totally inadequate, weak and inefficient; and the benevolent heart be left to sigh in vain, over the perishing heathen. The kingdom of God is a kingdom of means, and those which he hath chosen and appointed are the wisest and best; and those only by which he will effect the purpose of his grace. That a preached gospel is a Divine institution, is a truth attested by God's word and providence, and sealed by the witnessing agency of his Spirit. Long and effectually were the means of human invention tried, by ancient heathen philosophers and moralists, to meliorate the state of the world, and recover sinful man to virtue and moral goodness.—And how slow and circumscribed too, was the march of all their means—with no other vehicle of knowledge but manuscript communications to diffuse their false light. Few only could read and few of them possess books. But lo, the kindness of God our Saviour has appeared. A preached gospel was instituted—the invaluable, divine art of *printing* discovered, and has become a common blessing through the civilized world.—"For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Preaching the gospel is a divine institution—printing it, is no less so, as it is a necessary accompaniment, an essential part of the same plan, and indispensably requisite to give effect to the same end. The one was instituted by God's word—the other as clearly appointed by his providence. They are kindred officers. The *Pulpit and the Press* are inseparably connected, and as it were identified in each other.—The Press is as necessary to the pulpit as agriculture and the arts are to commerce. The Christian minister and the Christian printer march hand in hand—mutually support and strengthen each other—are fellow labourers in the same service, and for the accomplishment of the same great and important end. Whatever may be said in commendation of a preached gospel, (and it cannot be too highly valued) necessarily connects with it the services of the press. Whence our precious Bibles? Whence all the religious and instructive books, with which the gospel world is so abundantly stored?—Whence the means of knowledge to our colleges and Theological Seminaries? Whence the religious tracts, those

"winged messengers" that make their way to the hearts of the ignorant and vicious, and bring the wandering sinner home? Whence those weekly and monthly vehicles of religious intelligence and practical piety which flow through our country in every direction, to instruct and gladden the heart of the Christian, and quicken the voice of prayer and praise of every community? Whence are the six hundred millions of perishing heathen, and the numberless destitute of our country, to be supplied with the word of life? Whence the various benevolent institutions of the present day to derive their means of doing good, and of evangelizing the world? FROM THE PRESS. The press then, is to be regarded with a sacred veneration, and supported, or the pulpit falls. A part of our property therefore, should be considered sacred to the press, as due to God and the Redeemer's cause.—The claim of well conducted periodical religious publications, to the encouragement and support of the Christian public, appears of nearly the same kind with that of the christian ministry, and to stand in reason and conscience, upon the same ground.

The importance of the press—the benefits which have resulted, and which are still expected, from periodical religious publications, cannot be more fully illustrated, nor more highly appreciated, than by taking a view of the present state and prospects of the world, upon the large millennial scale. We live in a wonderful day—in the most interesting and eventful period which the people of God have ever witnessed. Astonishing preparations are rapidly advancing for the most glorious events to the Church. Every circumstance in Providence is calculated to excite the prayers, the exertions and the hopes of Christians. The whole resource of human means is fast exploring—successfully springing into action, in an astonishing scene of new, vigorous and varied enterprise. Much is already done, and we see the means and spirit of action increasing with the progress of the work; to effect great things which yet remain to be done, Missionary and Bible Societies, and various other benevolent institutions, are formed and forming, and pouring their tributary streams into this mighty river of God, till it shall swell and spread, and water the whole world. The long neglected sons of the ocean, are now receiving Bibles and Tracts, and religious instruction; and the first fruits of the sea are gathering into the Redeemer's kingdom. The waste places of Jerusalem are rebuilding, and the wilderness begins to blossom. The Holy Scriptures are translating and printing in every language; spreading to every land. (O! thank heaven for the blessing of the press.) The missionaries of the gospel are going forth in every direction—traversing trackless deserts, and crossing the widest oceans, to testify the gospel of the grace of God, and publish the glad tidings of salvation to the heathen. The light breaks forth in the east. The morning star of the millennial day has risen. Ethiopia begins to stretch forth her hands unto God, and the isles wait for and receive his law. The first ripe fruits of the universal harvest of Jews and Gentiles are now gathering. The ransomed of the Lord are returning to Zion, with songs and everlasting joy on their heads. The world's grand jubilee approaches.—The gospel trumpet is blown. It will sound long and loud; it will be heard to the remotest clime; it will call all nations to the standard of Christ, and the blessings of his salvation. God's truth and faithfulness are pledged. He has promised, and will perform: he will make bare his holy arm

in the eyes of all the nations. All the ends of the earth shall see the salvation of God—"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

To the Clerks of the several Qr. Meetings.

Information will be wanted for Dec. No. 1823, as soon as the first of November next.

Last Dec. returns were made of five Yearly Meetings in connection: viz. Vermont, New-Hampshire, Edgecomb, and Gorham, in Maine, and Holland Purchase in N. Y. If any have been added since, we want to hear from them.

QUESTIONS.

- 1 What is the name of your Quarterly Meeting?
- 2 To what Yearly Meeting does it belong?
- 3 What number of Churches belong to this Q. M.
- 4 What number of Members in each Church?
- 5 What number of Elders? their names, and where do they reside?
- 6 What number of Unordained Preachers, their names and residence.

Any Clerk of a Quarterly Meeting, or if he declines, any other person, who will give the above information by writing to the Editor of the Religious Informer, shall receive as a compensation for his services, (if he request it,) the first Vol. of the Informer without any expense, only for him to pay the postage.

Friendship.—A friendship of interest lasts no longer than the interest continues; whereas true affection, is of the nature of a diamond; it is lasting and it is hard to break.



DIED,

In Boston, N. Y. Erie Co. June 15th, Elder Jeremiah Folsom, aged 41. He was born in Gilmanton, N. H. and in the 17th year of his age was converted to the christian faith, and became a bold advocate for the cause of Christ. When he was thirty years old, he was ordained as a preacher of the gospel, and continued faithful in his labors as long as his strength remained. He bore his sickness with christian fortitude, and died in the triumphs of faith. His remains were committed to the grave in the presence of an affectionate companion, ten children, and a large concourse of christian friends to mourn their loss. Elder M'Cary preached on the occasion from 2 Tim. 4: 6, 7, and 8. "For I am now ready to be offered, &c,"

In Andover, N. H. July 28th Miss Betsey Philbrick, aged 27.

Vermont Yearly Meeting will be holden at Corinth, Vt. on the first Saturday and Sabbath in October next.

The paper-maker wants some MONEY for his paper!!!
What shall I do? Will delinquent subscribers send me a little this fall, so that I can pay my honests DEBTS? D

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POETRY.

Bethel, Huron Co. Ohio, July 15th, 1823.

BROTHER CHASE,

I send you the following lines, which if considered worthy, you will please give it a place in the Informer, and oblige yours,

ORADIAH JENNEY.

FOR THE INFORMER.

DEATH OF THE RIGHTEOUS.

- 1 Sweet is the scene when virtue dies,
When sinks a righteous soul to rest:
How mildly lean'd the ceasing eyes;
How gently heaves th' expiring breast?
- 2 So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies the wave along the shore.
- 3 Triumphant smiles the victor's brow,
Fann'd by some angel's purple wing;
O grave, where is thy vict'ry now?
Invidious death, where is thy sting!
- 4 A holy quiet reigns around,
A calm which nothing can destroy;
Nought can disturb that peace propound,
Which their unfetter'd souls enjoy.
- 5 Farewell, conflicting hopes and tears,
Where lights and shades alternate dwell;
How bright th' unchanging moon appears;
Farewell, inconstant world, farewell.
- 6 Its duty done as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
Sweet is the scene when virtue dies.

Written by Dr. A. M'Millan.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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New subscribers must pay 50 cents in advance, or their names will not be inserted on the list. Money ensured by the publisher, if enclosed in the presence of the Post Master where said letter is mailed.

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. IV. No. 10. OCTOBER, 1823. Whole No. 46.

FOR THE INFORMER.

The following letter was written by a young man of my acquaintance, (now residing at the City of Washington,) to his brother, on the receiving intelligence of the death of his father, Capt. Samuel Elkins, of Andover, N. H. who departed this life in August last.

EDITOR.

WASHINGTON CITY, AUG. 28, 1823.

MY DEAR BROTHER,

I have this moment received your letter conveying intelligence too melancholy, too unwelcome, to permit me at this moment to be capable of uttering words of consolation to my Dear Surviving Parent, whose anguish on this occasion I can well imagine. Can I reflect, must I believe, that my Dear Father, with whom I parted in health, and anxiety for the welfare of his son, is now no more! Ten thousand recollections of his goodness, of his kindness, at this moment rush upon my mind. The spot on which we parted, his parting admonition, the words of his adieu are all fresh to my memory. Oh he was kind, he was an affectionate parent. Did ever he refuse one of us a reasonable indulgence, which he could purchase by any means, were it even at the expense of his health, his necessary quiet, or his repose? No! he would encounter labor, difficulty and trouble, to grant any indulgence, to gratify any wish of his children. As a friend and a neighbor, he was equally kind. Never did he refuse to render to any man a kindness, which was in his power.—'Tis true when we enumerate these virtues, we cannot but grieve the more, as we are sensible that in proportion to the extent of his goodness, so much the more severe, so much the greater is the loss which we have to deplore.

But there is one consolation which may mitigate our sorrows, and in the midst of grief give pleasure. His good deeds on earth will be recompensed in Heaven. What are professions of religion in those who never exercised the virtues of benevolence, kindness, charity, or any other of those acts, which bespeak the affectionate husband and parent, the kind friend, and the true philanthropist? And what are professions to those, whose conduct in life has evinced that they endeavored as much as possible to fulfil the golden rule, by doing unto others as they would wish to be done by. Virtue speaks for itself; it requires no professions to make it known, or to make it acceptable in the eyes of God. Virtue will be rewarded and we have every reason to assure ourselves, that our *dear Parent*, who will never again meet us on earth, is enjoying on high the fruits of his kind and benevolent actions here below. No consideration can be a greater comfort to my dear Mother than this, and I hope that she will calmly resign herself to this dispensation of Providence, and permit the reflection that her companion here on earth has only gone before her to enjoy that happiness in another world, which ere long will be the home of us all, to comfort and solace her in her sorrows.

I had hoped that I should once more have met both my parents on earth. Providence has ordered it otherwise and although I have been denied the melancholy privilege of receiving the dying words and the parting blessing of the best of Fathers, I shall endeavor to meet my fate calmly and never cease to pray that my *mother* and all the rest of you may act wisely and with becoming resignation, under the visitation of him, who orders all things for the best.

Give this letter and my affectionate remembrance to my mother.

Affectionately

Your Brother,

JEREMIAH ELKINS.

DR. TILTON ELKINS.

THE VIRTUOUS WIFE.

[Translated from the German by a Student.]

Whosoever has gained a virtuous wife possesses a treasure of intrinsic worth—a prize of higher value than the most costly pearl.

Such a treasure had Rabbi Meir, the great teacher, obtained. He sat on the Sabbath, in the Synagogue, instructing the people.—In the mean time, death, who often aims his poisoned shafts against the aged and infirm, did, by an unexpected stroke, deprive the parents of two goodly sons;—both were of handsome shape—both, by a father's care, enlightened in the law.

His partner looked at first on their bereavement with all the feelings of a tender mother, but soon her piety shone predominant, and in the duties of the wife, each selfish wish was buried. Anxious to save her husband from those pangs which a too sudden knowledge of his loss might raise, she moved the bodies of her sons into her chamber—laid them on her bed, and with white drapery concealed them.

In the evening Rabbi Meir returned, who with a father's fond solicitude, inquired, "where are my Sons, that I may give to them the blessing?"

"They are not far," she said, and wishing to change the object of his thoughts, with ready hand prepared their evening meal.—Of this he did partake, and after giving thanks, his wife thus spoke: "Rabbi, permit me to ask your judgment in a subject which much concerns me. A few years since a person gave unto my care some jewels:—these I received with pleasure, watched their safety with anxious mind, contemplated with pride their worth, and daring, at length to view them as my own, when, in an unexpected hour a messenger is sent, who, in his master's name, doth claim my valued charge: Shall I restore these gems to him?" "My wife ought not first to inquire this," said Rabbi Meir; "wilt thou delay returning to the owner each one that he hath lent thee?" "Oh no," answered she, "it is unjust so to do;—but I would not return them without thy knowledge."

She then conducted him to the chamber, walked forward and removed from the dead bodies their covering. Oh my Sons! my Sons! cried the father in the fulness of his grief—do I find you thus? I gave you life, I enlightened your mental eyes in the law, and looked upon you as the solace of my declining years, when on a sudden, I find myself bereft of you.

She turned from him, wishing to conceal the agitation of her mind, but roused at length by the violence of his grief, she seized him by the hand and spoke:—

"Rabbi, hast thou not taught me, that it is contrary to the moral as well as the religious duties of men, to refuse restoring what is intrusted to their care? Behold, the Lord hath given, the Lord hath taken away, blessed be the name of the Lord."

"The name of the Lord be praised," joined Rabbi Meir, conscious he had erred in repining at His mandate, who is omniscient.

It is truly said, "Whosoever hath found a virtuous wife has a treasure greater than the most costly pearl: she opens her mouth with wisdom, and in her tongue is the law of kindness."

FROM THE RELI. INTEL. AND EVEN. GAZETTE.
AN INDEPENDENT WIT.

In the reign of King James I. of England, a young man, whom I shall call *Fearnot*, desiring to get into holy orders, made application to an assembly of divines for a license. As a preliminary not to be dispensed with, they must hear the youth make a trial of his abilities in the pulpit. *Fearnot* consented, and at the appointed time made his appearance, to preach before the assembly. Instead of being agitated by the sight of so many reverend doctors, in all their clerical parade of wigs, bands and surplices, together with the gray hairs upon many of their heads, as infallible tokens of wisdom, learning, & deep & long experience, *Fearnot* imbibed sentiments and feelings exactly the reverse of these. Upon mounting the rostrum, he read for his text, "*Ye are of yesterday, and know nothing.*" The very last passage of sacred writ which would be thought of by most young men intending to preach on such an occasion, and before such an audience. *Fearnot*, however, kept close to his text; discanting on the shortness of time, and the scantiness and imperfections of our knowledge; observing with *Elihu*, that great men were not always wise, neither did the aged understand judgment. In this strain he declaimed, until he supposed his hearers had all made up their minds concerning him as a preacher and then closed with a keen application. But on ascertaining his fate as decided by the reverend doctors, he found he could get no licence from them to preach any more. Far from being discouraged by this repulse, *Fearnot* goes to a certain bishop, to see what grace he may find in the sight of his lordship. The bishop too must hear him preach; and a time and place were appointed. It so happened that his lordship was troubled with a disagreeable complaint, called *lethargy*. This circumstance coming to the ears of *Fearnot*, he prepared himself accordingly, and on beginning his sermon, gave out this text; "*what could ye not watch with me one hour?*" The sermon was begun in a very moderate way; having nothing in the matter, tone or gesture, to call much attention. But after some ten or fifteen minutes, the preacher casting his eye on the bishop who sat behind him in the pulpit, and finding his lordship had fallen into a sound sleep, turned round and vociferated, "*What, could ye not watch with me one hour?*" Started by this sudden change in the tone and manner of the speaker, the drowsy man immediately awakened and *Fearnot*

resumed his discourse, with his former tone and uninteresting manner. After some time, again the preacher looking on his lordship, found that "*balmly sleep*" had again captivated him & once more he exclaimed with redoubled pathos, "*What, could ye not watch with me one hour?*" Several times in the course of the sermon *Fearnot* found occasion to expose the right honourable prelate for sleeping under the word, though he sat as judge of the abilities of the speaker. This afforded peculiar entertainment for many in the congregation, to have their mirth excited at the bishop's expense; but in retaliation, his lordship would give *Fearnot* no license.

Our hero had now but one alternative remaining, to abandon his clerical design altogether, or else apply to his majesty the king, as the head of the English church. He resolved on the latter, and went to the king himself with his request. His majesty replies, "*young man, prepare yourself to preach before me in one hour.*" *Fearnot* entreats; "may it please your majesty, their lordships the bishops sometimes have several months to prepare a sermon to preach before the court; and may I not have more than an hour?" His answer was, "your hour is begun." *Fearnot* was perhaps the only person who would not have been disconcerted by such a reception from his majesty; but as it was, he determined to make the best of it, and acting up to his own intrepidity, at the end of one hour appeared in the royal chapel, to hazard his fortune once for all by preaching before the king. Now James the first of England and sixth of Scotland, for so the title of this monarch ran, was far from being established in every point concerning religion; but, from political motives probably, he wavered. In a translation of the bible then in use, there was a clause in the epistle of James, 1st chap. verse 6, which read "*Waver not.*" This passage struck the mind of *Fearnot*; and when he began his sermon, he read in a sonorous tone, "*James the first and sixth; waver not.*"

The discourse went to show the excellency and benefit of being established in religious principles, and the impropriety and disadvantages of wavering; and to urge it as an imperative duty, equally binding on all classes of men, from the august monarch on his throne, to the meanest beggar, that we be firm and *waver not* in the cause of truth. The whole was so cautiously worded; and yet so shrewdly adapted to the king, that every one admired the ingenuity and boldness of the preacher. On returning from the chapel, a nobleman who walked in company with the king, "protested against the audacity of the preacher, and proposed to have the young man arrested, for having insulted his majesty by many of the remarks in his sermon." "He is just such a man as I want," said the king; for he has told me the truth. Go and invite him to dine with me." So as a reward of his intrepidity and ingenuity, *Fearnot* was honoured with an invitation to dine with the king and readily obtained his royal license and patronage as a preacher.

After things had taken this turn, the old bishop expressed a wish to hear the young man again whom he had refused to licence; thinking, probably, that he might have undervalued his abilities on account of his sarcastick wit. *Fearnot* made no objections to preaching again before his lordship, accordingly an appointment was made to gratify the old gentleman. Our independent wit had not grown dull, or less apt and keen, since the bishop slept under his sermon; and he prepared a

second discourse for his right reverend hearer. The text was "*sleep on now and take your rest.*" The same tart ingenuity ran through this, which characterized his former compositions; and his lordship saw the good policy of getting such a man enlisted into his favour and services, since nothing could daunt his courage or puzzle his ingenuity.

STOUGHTON.

INTEMPERANCE.

In the body, ardent spirits dispose to every form of acute disease; they moreover excite fevers in persons predisposed to them from other causes. The following diseases are the usual consequences of the habitual use of ardent spirits. A decay of appetite, sickness at stomach, and puking of bile, or a discharge of frothy, viscid phlegm by hawking in the morning.—Obstructions of the liver. Jaundice and dropsy of the limbs, and every cavity in the body. A swelling in the feet and legs. Hoarseness, and a husky cough, which often terminates in a consumption, and sometimes in an acute and fatal disease of the lungs. Redness and eruptions in different parts of the body. They generally begin on the nose, and often gradually extending all over the face, sometimes descend to the limbs, in form of leprosy. They have been called "Rum-buds" when they appear in the face. A fetid breath, composed of every thing that is offensive in putrid animal matter. Frequent and disgusting belchings, epilepsy. Gout, in all its various forms, of swelled limbs, colic, palsy, apoplexy, and madness. Most of the diseases which have been enumerated are of a mortal nature.

Not less destructive are the effects of ardent spirits upon the human mind. They impair the memory, debilitate the understanding, and pervert the moral faculties. But the demoralizing effects of distilled spirits do not stop here. They produce not only falsehood, but fraud, theft, uncleanness, and murder. Like the demoniac mentioned in the New-Testament, their name is "Legion;" for they convey into the soul a host of vices and crimes. A more affecting spectacle cannot be exhibited than a person into whom this infernal spirit generated by habits of intemperance has entered. It is more or less affecting, according to the station a person fills in a family, or society, who is possessed by it. Is he a husband? How deep the anguish which rends the bosom of his wife! Is she a wife? Who can measure the shame and aversion which she excites in her husband? Is he a father, or is she the mother of a family of children? See their averted looks from their parent, and their blushing looks at each other! Is he a magistrate?—Or has he been chosen to fill a high and respectable station in the councils of his country? What humiliating fear of corruption in the administration of the laws, and of the subversion of public order and happiness, appear to the eyes of all who see him! Is he a minister of the gospel?—Here language fails—if angels weep, it is at such a sight.

In pointing out the evil produced by ardent spirits, let us not pass by the effects upon the estates of the persons who are addicted to them. Are they inhabitants of cities? Behold! their houses stripped gradually of their furniture, and pawned or sold by the constable to pay tavern debts. See! their names upon record in the dockets of every court and whole newspapers filled with advertisements of their estates for public sale. Are they inhabitants of country places? Behold! their

houses with shattered windows—their barns with leaky roofs—their gardens overrun with weeds—their fields with broken fences—their hogs running at large—their sheep without wool—their horses and cattle without fat—and their children filthy and half clad, without manners, principles, or morals. This picture of Agricultural wretchedness is seldom of long duration. Their farms and property are sold for the benefit of a group of creditors. The children that were born with the prospect of inheriting them, are bound out to service in the neighbourhood, while their parents, the unworthy authors of their misfortunes, ramble into new and distant settlements, fed on their way by the hand of charity.

Thus we see poverty and misery, crimes and infamy, diseases and death, are all the natural and usual consequences of the intemperate use of Ardent Spirits.

New-Hampshire Repos.

DUTY OF CHRISTIANS, No. VIII.

Objections answered, Continued.

Obj. 6. Says one, "I often wish to speak to sinners; but I fear reproach and reviling, and especially from those who profess to be strictly religious. Moreover, being a woman, I find the apostle says,—*'It is a shame for a woman to speak in the church.'*" Consequently it must be a shame for her to speak on religion out of the church. Hence this authority also prevents and forbids my speaking to sinners."

This probably relates to church government, only, but in many places women are called upon to improve their gifts as appears by the following.

EDITOR.

1. When the church at Jerusalem, "were all scattered abroad throughout the regions of Judea and Samaria, except the apostles; they, that were scattered abroad, went every where preaching the word." Acts, viii. 14—xi. 19. This seems as though every convert became a preacher. This tended to accelerate the great object. This was, and continues to be, agreeable to the commission of all Christ's disciples. "Go into all the world and preach the gospel to every creature."

2. At the promulgation of Christ's birth, Simeon and Anna were not idle, "and she coming in that instant gave thanks likewise" (as Simeon did) "unto the Lord, and spake of him to all that looked for redemption in Jerusalem." Luke, ii. 38.—She must have spoken these things to considerable numbers, and with approbation.

3. "Mary Magdalene and Joanna and Mary the mother of James and other women, which told these things unto the apostles, their words seemed as idle tales?" "Jesus saith unto Mary, go to my brethren and say unto them; I ascend unto my Father and your Father." "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." John, xx. 17, 18.

Thus it behoved that women should announce Christ's birth, and resurrection by his own authority.

4. After Christ had talked with the woman of Samaria, she "Left her water-pot and went her way into the city, and saith to the men, come see a man that told me all things that ever I did; is not this the Christ? and many of the Samaritans of that city believed on him for the saying of the woman, which testified he told me all that ever I did." And many more believed because of his own word, and said unto the woman,

now we believe, not because of thy saying, for we have heard him ourselves." John's gospel, chapter iv. This woman was the first convert among the Samaritans, and immediately began to preach or talk to her neighbors about salvation with good effect. Why are old professors more backward to this work than she was?

5. Aquilla and his wife Priscilla expounded unto Appollos, "the way of the Lord more perfectly." Acts, xviii. 26. "Greet Priscilla and Aquilla, my helpers in Christ Jesus." Why should not professors imitate this good man and woman in expounding the truth to the ignorant?

6. Philip "had four daughters that did prophecy." Acts, xxi. 9. He that prophesieth speaketh unto men to edification and comfort." 1 Cor. xiv. 3. It seems that these believing women spake unto men to edification and comfort.

7. "I commend unto you," (Romans) "Phebe our sister, which is a servant of the church, which is at Cenchrea, that ye receive her in the Lord as becometh saints; and that ye assist her in whatever business she hath need of you, for she hath been a succourer of many, and of myself also." Rom. xvi. 1. This official character and commendation is in stile with Paul's commendation to "Tychicus a beloved brother and faithful minister." Col. iv. 7. Tychicus with Onesimus carried the Epistle from Rome to the Collosians, as Phebe carried the Epistle from Corinthus to the Romans. She had a similar recommendation and charge. She was a "succourer of many," and of Paul "also."

8. "Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis which laboured much in the Lord." Rom. xvi. 12. The approved labour of these excellent women, ought to animate others to follow their example. "Laboring in the Lord" and "laboring in the gospel," implied teaching, both public and private.

9. "But every woman that prayeth or prophesieth with her head uncovered dishonourereth her head. Judge in yourselves, is it comely that a woman pray unto God uncovered?" 1 Cor. xi. 5, 13. It seems by this, that believing women may pray or prophecy.

10. "And the woman, which hath an husband that believeth not; and if he be pleased to dwell with her, let her not leave him. What! knowest thou, O wife, whither thou shalt save thy husband? or how knowest thou, O man, whither thou shalt save thy wife?" The salvation here mentioned cannot reasonably be expected but by the ordinary means of family teaching. This duty is here enjoined on the woman as much as the man.

11. "And I entreat thee" (Ephroditus) "also, help those women, who labored with me in the gospel, with Clement also, and with other my fellow laborers." Phill. iv. 3. Here women are ranked along with men as joint laborers in the gospel.

12. The aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things." "That they teach the young women to be sober, to love their own husbands, to love their children." Titus, ii. 3, 4. Here is house and neighborhood teaching to be done by women. None have opportunity like women to teach children. No teaching takes deeper root than the simple, serious relation of facts, that speak to the conscience of youth. Aged women are a kind of Physicians in their vicinity, and have excellent opportunity for teaching. And no man can plead so likely to win, as aged women among young women and children.

13. "I will therefore that men pray every where, lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel, as becometh women professing godliness with good works." 1 Tim. ii. 8, 9, 10. Modesty belongs more to public profession than to private.

14. "When I call to remembrance the unfeigned faith that is in thee," (Timothy,) "which dwelt first in thy grand mother Lois and thy mother Eunice, and I am persuaded that in thee also, and that from a child thou hast known the holy scriptures, continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them." 2 Tim. i. 5. 14, 15. This precedent of women teaching a man, discovers a simple method in the power of the poor to multiply ministers of the gospel. This is a successful example, and worthy of imitation. B. S.

FROM THE GOSPEL PALLADIUM.

CHRISTIAN FORBEARANCE, No. 1.

It is far from my opinion that it matters nothing what a person believes, or disbelieves, but I venture to assert that it is far more important, what a person is in life and conversation, than what his peculiar sentiments are in theology. The ancient Gnosticks, Epicureans and Stoicks, boasted much of their favourite views of religion, but notwithstanding this, it is quite evident they were all very deficient in their morals, as well as their professed piety. The decisions of the council of Nice, called by the partially christianized Constantine in the year 325 on account of the Arian contention, were in some respects repugnant to the principles of true christian forbearance. It cannot be doubted by the impartial historian, that many of the Arians were then pious devout christians. They even subjected themselves to the most vigorous persecutions, for conscience sake.

The council of Constantinople, called by the emperor Theodosius in 381, decided that all who did not acknowledge that God is three persons, should be considered heretical. And why? not particularly for immoral walk, but merely for refusing to acknowledge what was then established as the orthodox faith by a small majority, who doubtless in part were influenced by popularity.

The Nestorians, in the fifth century, in acknowledging the Unitarian doctrine of incarnation, that Christ is very God and very man, contended that the Son of God must be two persons. For this conclusion, drawn from the absurd premise admitted, they were condemned by the council at Ephesus. Is it not probable they were as devout christians as were those who condemned them? and feared God & worked righteousness equally as much?

Even the reformers who emerged from the night of papal darkness, soon drank into the same spirit of bigoted intolerance. Calvin, the noted Genevese reformer, cruelly caused the death of Michael Servetus, for differing with him on the points of Trinity and fatality; he was burnt on a slow fire of green fuel. When the doctrine of calvinism became pre dominant in some sections of Europe, Arminius and his ad-

* A term which has been as variable in its meaning, as the wind has in its shifting points.

herents, were thrust from posts of honour and profit by the power of religious intolerance, while some of them as martyrs shed their blood on the scaffold. Nor did the pilgrims of New-England, who, for conscience sake, fled from Europe before the iron rod of persecution, escape the same unhallowed spirit. Yes I blush while I assert that the land of my nativity, has been stained with the blood of martyrs, while the whipping post, prison and stocks, have been instruments used to crush the liberty of conscience.

Though this day of darkness in some degree is past, and the right of conscience guaranteed by the laws of our land, yet it is to be feared that the same spirit still exists. Efforts are still used to establish a religious test in our country. In fact we know it is not so common to hear an enquiry, "what is the man's moral character?" does he bear the fruits of a christian?" as to hear it asked "what does he call himself, and what does he believe?" Let his walk be ever so pious, and his zeal for the salvation of souls ever so fervent, they are reputed by some as only a drop of the bucket, or a dust of the ballance compared with orthodoxy in sentiment.

But let the questions be suggested; is it not possible that there may be real christians who entertain even great errors in opinion? And is the best christian on earth, free from error in judgment? It is presumed that no reasonable person would hazard his reputation so much, as to negative either of those questions. Does the humble religion of Jesus then consist merely in *opinion*? or is it rather love to God and our neighbour? May I not say that my *honest* belief is as dear to me as another man's is to him? and must I become *dishonest* in sentiment, to obtain the fellowship of others? A hypocrite ought to be despised, yet how many might obtain honour of men, if they would only assent to a belief which their conscience does not dictate.

TIMOTHEUS.

B*****d, N. Y. July 19, 1823.

FOR THE INFORMER.

Wheelock Quarterly Meeting was attended at Waterford, on Saturday the 30th of August, 1823.

Elders' Conference on Friday preceding at 1 o'clock, P.M.

Saturday forenoon began meeting as usual, and chose Elder Daniel Quimby, MODERATOR, and Josiah Lane, CLERK; then proceeded to view the reports of the state of the churches in this Q. M. some of which were truly refreshing, bringing the tidings of the works of the Lord amongst them, although generally the churches are in a low state.

Afternoon a sermon was preached by Elder Pope of Randolph, and followed by a number of other testimonies, evening, three meetings attended in different parts of the town.

Sunday forenoon, preaching by Elder Jonathan Woodman. Afternoon, preaching by Elder Lathrop and Elder Pope; also, many weighty exhortations, and through the process of our meeting, the power of the spirit of the Lord

manifested, and I doubt not but hundreds could truly say it is good for us to be here. The good seed which was sown, will, we hope, be raised in heaven. Praise ye the Lord.

JOSIAH LANE, Clerk.

P. S. Our next Quarterly Meeting is to be holden at Cabot the last Saturday of Oct. inst. Elders' Conference Friday before, at one o'clock, P. M.

We are Quarterly Meeting was holden at Newport, N. H. the 30th and 31st days of August last, at which place we received the cheering intelligence of the glorious spread of the work of the Lord in Weare, N. H. The aged, middle-aged, and youth rejoice together. The reports from the churches were, that they were generally stedfast in the truth of the gospel.

The next Q. M. was appointed to be holden at Bradford, N. H. on the last Saturday and Sabbath in October inst. Conference on Friday preceding at 1 o'clock, P. M.

FOR THE INFORMER.

Copy of a letter from Br. David Marks to the Editor, dated Brutus, N. Y. Aug. 23, 1823.

DEAR SIR,

Although I have nothing special, I spend a few moments to inform you of some of my late travels, and the state of Zion in this region. After leaving Groveland, I visited Richmond and Bristol: in the latter place, some have recently been converted to God. From Bristol I went to West Bloomfield, held eight meetings some of which were very refreshing to the souls of them that love God; a few were willing to publicly distinguish themselves as mourners, who were resolved to leave the gainsaying world, and seek the pardoning grace of God. In the north part of the town, there has been a revival of religion, in which many precious souls have found the *pearl of great price*.

From Bloomfield I journeyed 130 miles to the east, in the counties of Madison and Otsego, I endeavored to preach a crucified Saviour to the people. From Otsego county to this place, I have travelled in company with Mr. Lorenzo Dow. His congregations in general have been from one to five thousand. In many of the places I have travelled, the

state of religion is low, and many of the churches in a scattered and sinking state. Brookfield, where in the winter of 1821, the desert blossomed as the rose, now seems like the region and the shadow of death: yet there remains some faithful souls.

I write not these things to weaken the hearts of saints; but hoping it will have a tendency to awaken such as have named the name of Christ, to watchfulness, and prayerful attention to those things which concern the peace of Zion. We read in scripture, "*The fervent, effectual prayer of the righteous, availeth much.*"

It is of great importance, when christians pray, that they strive to exercise faith. A mere form of words without the exercise of faith, will not prevail. Unbelief is a besetting sin, which is opposed to faith; therefore let us lay aside every weight, worldly mindedness, vanity, lightness, jesting, and such like, and the sin, (unbelief,) which doth so easily beset us, and run (by faith) with patience the race set before us. The time we have to make our calling and election sure is but short, do not let us trust in a mere form of worship without the power. A profession of religion without the possession, is like a shadow without the substance, or as sounding brass and tinkling cymbals.

O, my brethren, it is time to awake out of sleep, for now is our redemption nearer than when we believed. Let us be aware lest we be included in the number of those, of whom the Lord says, "This people draw near to me with their lips, but their hearts are far from me."

Do well.

Farewell,

DAVID MARKS, JUN.

The editor has now the pleasure to inform his brethren and friends, that after considerable labor and expense, he has recently obtained some music type from Phil. and intends hereafter to insert occasional peices of music in the Informer; especially the tunes to the Hymns that are published in it. He presumes this cannot but be very pleasing to those, who practice singing, and though some have not voices to sing, it is very seldom that any can be found, who do not delight to hear music, and having the tunes to the Hymns published, they can be privileged with hearing them sung, as well as with reading the Hymns themselves.

Our brethren, who send Hymns for publication, will confer a favor to send the notes of the tunes in which they may be sung.

EDITOR.

Let us rise, let us rise, let us rise and go to Zion's hill. Where all the peace and glory dwells, And sit and sing to God my king, And praise his name forevermore.

Chorus.



I'll march to Canaan's land, I'll land on Canaan's shore ; Where pleasures never end, And troubles come no more.

Soft and Slow.

Quick and Loud.



I'll go, I'll go, I'll go and see what joy is there.

2 Fare you well, my friends, I must be gone ;
I have no home nor stay with you :
I'll take my staff and travel on
Till I a better world can view.
Farewell, my loving friends farewell.

3 Happy soul, just gone from earth to heav'n,
He flies to distant worlds above ;
No more in this poor house of clay,
He dwells with God around his throne,
Where pain and death can never come.

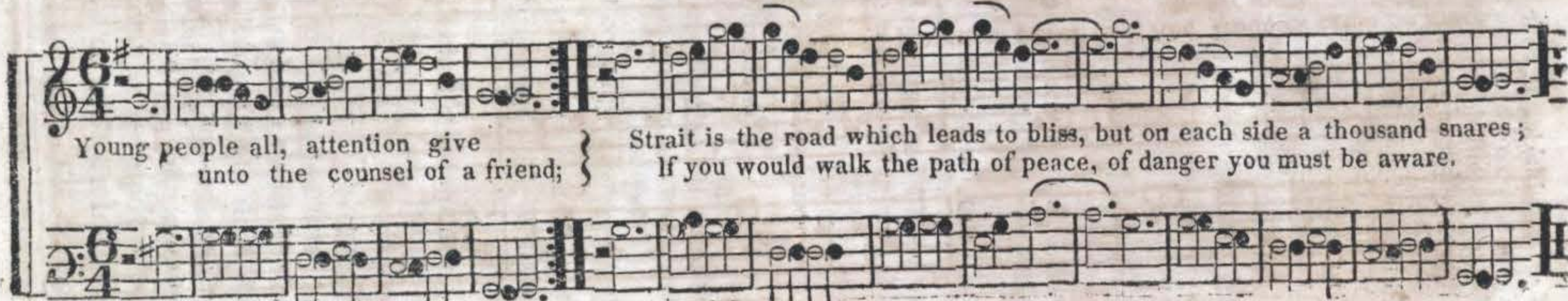
4 We will go, like him to see our God,
And change this earth for heav'n above ;

Come dry your tears, Christ is our friend,
He came to save poor sinful men,
In him our sorrows soon will end.

5 Travel on to blest eternity,
Where Jesus waits for us to come ;
In death's dark gloom shout victory,
And rise to your eternal home
Where fear and change shall be no more.

6 Golden joys above where Jesus dwells,
His love is full for every saint ;
Fountain of life immortal flow's,
Through heav'nly world without restraint.
All's mine, if faithful here below.

"Take us the Foxes, the little Foxes that spoil the vines : for our vines have tender grapes." Song, ii. 15.



Young people all, attention give
unto the counsel of a friend ;

Strait is the road which leads to bliss, but on each side a thousand snares ;
If you would walk the path of peace, of danger you must be aware.

You who would wish with Christ to live,
unto these lines pray now attend.

- 2 If pride is lurking in your breast, your heart to vanity inclin'd;
While they're within you cannot rest, *for little foxes spoil the vine.*
If earthly vanities you crave, or worldly treasures in your mind;
A heav'nly peace you cannot have, *for little foxes spoil the vine.*
- 3 If little sins you think no harm, they round your heart will quickly
twine;
Your soul of peace they will disarm, *for little foxes spoil the vine.*
If vicious thoughts you do embrace, or you to hardness are inclin'd.
You cannot then be found in peace, *for little foxes spoil the vine.*
- 4 If fear of man should take the seat, where ought to dwell pure love
divine;
It will all happiness defeat, *for little foxes spoil the vine.*
If satan with malicious art should tempt or interrupt your mind,
And you give way to him in part, *that fox will surely spoil your vine.*
- 5 If secret pray'r becomes a task, or you to slackness are inclin'd;
For pleasant grapes in vain you'll ask, *a little fox has spoil'd the vine.*
If you to levity are given, and, vain and idly, spend your time,
You'll miss the road that leads to heav'n, *for little foxes spoil the vine.*
- 6 For worldly honors if you seek, or worldly wisdom spend your time,
With sorrow, sure, you will regret, *when once the fox has spoil'd the vine.*
If you are destitute of love to God and to your Saviour, kind;
O raise your eyes to heav'n above, *lest foxes quickly spoil the vine.*
- 7 Now let us all with cheerful hearts trim well our lamps and let them
shine,
And valliantly act well our part, *against the fox, that spoils the vine.*
Then when our earthly conflict's o'er, we shall be blest with joys
sublime;
Then we shall reign upon that shore *where foxes cannot spoil the vine.*
- 8 Where life and immortality shines brighter than the golden mine;
Where endless joys eternally will fill our souls with love divine.
Where angels and archangels sing, and heav'nly hosts with lustre
shine;
Shout hallelujah to their King, while blest with songs of love divine.

TO CORRESPONDENTS.

Quarterly Meeting Clerks are particularly requested to make returns of the Churches Ministers, &c. agreeably to the request published in Sept. No. page 143, as soon, at least, as the 15th of Nov. next, and sooner if convenient; so that a correct account can be published in December number. If any churches have neglected to furnish the Q. M. Clerks with the required information, they are requested to transmit said information to the Editor of the Informer as soon as may be.

EDITOR.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. IV. No. 11. NOVEMBER, 1823. Whole No. 47.

FOR THE INFORMER.

DUTY OF CHRISTIANS, No. IX.

Objections, &c. Continued.

15. "The Elder unto the Elect lady and her children, whom I love in the truth, for the truth's sake which dwelleth in us. I rejoiced greatly that I found of thy children walking in the truth, as we have received commandment from the Father. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." The distinguishing title "Elect," and the personal pronouns "we," connected with the verbs "we lose," "we have wrought," &c. seems to imply a special relation and fellowship, not only as christians; but as joint laborers, elected to some distinguished trust. "Thy children" seems to imply her spiritual children, begotten to a lively hope through her ministration. Like as he names his own, "My little children."

16. "Likewise, ye wives, be in subjection to your own husbands, that if any" (husband) "obey not the word, they also may without the word be won by the conversation of their wives, coupled with fear. 1 Peter, iii. 1, 2. The conversation here mentioned cannot be supposed less than family teaching, and to be performed by the woman.

17. As every man hath received the gift; even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth. 1 Peter, iv. 10, 11. Here christians are represented as stewards. This stewardship can-

not be monopolized, it is the heritage of the church. Common to the brethren, and necessary for the edifying of the body.

18. "For the body is not one member, but many. If the foot shall say because I am not the hand, I am not of the body;" "and the eye cannot say to the hand, I have no need of thee," &c. The members should have the same care one for another, &c. 1 Cor. xii. With this accords the apostle to the Romans, "For we have many members in one body, and all members have not the same office. Having gifts differing according to the grace given to us, let us prophesy according to the proportion of faith," &c. Rom. xii. 4, 6, 7, 8. Here we may notice that every member of the body is to do its office (not according to trifling and sinful excuses,) but, according to the grace given.

19. "I beseech you brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that ye submit yourselves to the ministry of such," (private christians,) "and to every one that helpeth with us and laboreth."—"I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part they have supplied; for they" (by their conversation about spiritual things) "have refreshed my spirit, and yours; therefore acknowledge ye them that are such." 1 Cor. xvi. 15, &c. That is, do not despise the religious instruction of private christians, who are helpers, and laborers in the gospel.

20. The very names given to the church imply that it is the duty of every member to be active and vigilant in propagating the gospel. It is called the "light of the world." Matt. v. 14. How can it enlighten the world but by means of teaching? It is the "*Pillar of truth*." 1 Tim. iii. 15. Jointly and severally to support and disseminate truth. It is the "*Salt of the earth*." Matt. v. 13. To preserve many from the corruption of sin. "*Brethren, &c.*" Alike in title to the heritage. Peter represents the church, "as living stones, built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, a chosen generation, a royal priesthood; a peculiar people, that ye" (the church members) "should show forth" (publicly and privately) "the praises of him, who hath called

you out of darkness into his marvellous light." 1 Peter, ii. 5. 9. Here we may notice, the exalted and important station that christians stand in as priests or teachers. Christ compares his disciples to a "light," to a "city set on a hill which cannot be hid." "Neither do men light a candle and put it under a bushel; but on a candlestick and it giveth light to all that are in the house." With this accords the apostle's words, "Grieve not the Spirit."—"Quench not the Spirit."—"For ye may all prophesy one by one, that all may learn, and all be comforted." 1 Cor. x. 4.

BART. SOMMER.

Barnet, Vt.

From the Religious Intelligencer and Evening Gazette.

MEMOIR OF MR. JOHN COBB.

Died, at Mansfield, Mass. August 30, 1823, Mr. JOHN COBB, in the 24th year of his age. This amiable young man was one of those who possess qualities to endear them, not only to their relations, but to all who have the pleasure of an acquaintance with them.—When about sixteen years of age, his mind was led to seek an interest in Christ, which he soon professed to have found; and Dec. 17, 1815, he was admitted on trial in the Methodist Episcopal Church, and retained his membership in that church as long as he lived. After he commenced his christian course, he frequently exhorted and prayed in religious meetings, and manifested an ardent love to God, and a desire that others might share with him the pleasures of juvenile piety. Feb. 9, 1823, he was taken sick, and his symptoms soon put on the appearance of a fatal consumption. Throughout his long illness, he was a pattern of christian patience, and resignation; and he died gloriously triumphant over the last enemy, rejoicing in the full assurance of eternal glory.

We shall be less particular in this memoir of our departed friend, that we may have room to insert an Address, dictated by him sometime before his death, which, by his request, was read at his funeral: also a Hymn, which he wished to have read on the same occasion.

ADDRESS.

"FELLOW YOUTH, bound to the judgment seat of Christ; and who must shortly appear there, to render an account

for the deeds done in this probationary state of existence—
 YOUTH, I say, for I shall confine my address to you, for the following reasons: *First*, because I was numbered with you: *Secondly*, because I consider you more liable to be enticed from the path of duty, than those that are more matured by age. Satan is ready to promise you long life: he is also ready to promise you “much happiness in youthful recreations; nothing shall be wanting to make your happiness complete:” in like manner as he tempted Christ; for he vainly thought to have caught Christ in the same snare, by shewing him all the kingdoms of the world and the glory of them, promising at the same time, if he would fall down and worship him he should possess them all. But what was our blessed Saviour’s reply—“Get thee behind me, satan:”—go thou and do likewise. He can promise, but cannot perform; for neither happiness nor life is at his disposal. Life is uncertain, death is certain; therefore I entreat of you, as one in near approach to eternity, to prepare for death. It was but a few months ago, that I enjoyed as fond hopes of long life as perhaps any of you do this day. But hark! what do I hear? I think I hear the footsteps of some messenger. Who art thou? Alas! it is pining sickness, accompanied by that monster that travels through town and country, destroying his thousands. His name is Death. Alas! my expectation of long life, and fond hopes of happiness in this world—where are they? Blasted, as in a moment. As the dew before the sun, or the beauty of the flowers which are nipped by the frost, they are gone. But shall I murmur, or repine at these afflictions? Nay; but I will bless God, that although death is commissioned to destroy the body, it cannot destroy the soul.

“Many have been the seasons, fellow youth, in which we met and associated together; many a time we have been called together, on occasions perhaps like this to you, to pay our last respects to our youthful friends. But how changed is my state!—Heretofore, I have been one among you to gaze upon the spectacle of mortality presented to our view; but now, my own body is presented for you to behold for the last time. Which of you death will visit next, God only knows; therefore I beseech of you, as one that is entering eternity, to prepare to meet me in the eternal

world at the right hand of God. When you see my body descending into the grave, and hear the clods of earth rattling thereupon, then remember, Oh! remember, that soon it will be your turn to possess a like dwelling with me. I praise God, the grave cannot contain the soul. Oh! youth, remember, and lay it to heart, there is a day coming when we shall all meet again. Religion is the only thing which will prepare you for a seat at God’s right hand: it is the only thing that will stand by you in a dying hour. You may possess the honours and riches of this world, but in the hour of death they will leave you; yet receive Christ as your only friend, and you need not fear. But Oh! my friends, if you withstand the many calls and warnings that you have from day to day, and turn a deaf ear to the entreaties of your friends and the wooings of your Saviour, miserable must be your condition throughout eternal ages. It is from God you derive your every blessing; it is in him you live, move and have your being: were it not for the mercy of God your very existence would cease. Seek the religion of Jesus Christ, and you will be prepared for death, and a glorious immortality beyond the grave. I pray that God may enable you to treasure up these few broken thoughts in your hearts; and as this is the last warning that you will have from me, I hope you will regard it, and pray God to assist you to make improvement hereupon. I hope in God’s mercy that I shall be favored with enjoying your company, and singing the song of the redeemed with you, while eternal ages shall roll around.—I bid you all adieu till the judgment day.

HYMN.

Young people all attention give,
 While I address you in God’s name;
 You, who in sin and folly live,
 Come hear the counsel of a friend.

I’ve sought for bliss in glitt’ring toys,
 And rang’d the luring scenes of vice;
 But never knew substantial joys,
 Until I heard my Saviour’s voice.

He spake at once my sins forgiv’n,
 And swept my load of guilt away;

He gave me glory, peace and heav'n,
And thus I found the heav'nly way.

And now with trembling sense I view
The billows roll beneath your feet;
For death eternal waits for you,
Who slight the force of gospel truth.

Youth like the spring will soon be gone,
By fleeting time or conquering death;
Your morning sun may sit at noon,
And leave you ever in the dark.

Your sparkling eyes and blooming cheeks,
Must wither like the blasted rose;
The coffin, earth, and winding sheet,
Will soon your active limbs enclose.

Ye heedless ones that widely stroll,
The grave will soon become your bed;
Where darkness reigns, and vapours roll
In solemn silence round your head.

Your friends will pass the lonesome place,
And with a sigh move slow along;
Still gazing on the spires of grass,
With which your graves are overgrown.

Your souls will land in darker realms,
Where vengeance reigns and billows roar;
And roll amid the burning flames,
When thousand, thousand years are o'er.

Still sunk in shades of endless night,
To groan and howl in ceaseless pain;
To never more behold the light,
And never, never rise again.

Ye blooming youth, this is the state
Of all who do free grace refuse;
And soon with you twill be too late,
The way of life in Christ to choose.

Come lay your carnal weapons by,
No longer fight against your God!
But with the gospel now comply,
And heaven shall be your great reward.

AN EXTRAORDINARY DREAM.

My father, having called his children around him one evening, said in a very serious manner, "Children, I pay but little attention to dreams, because few of them are worth remembering; but I had once a dream that I could never forget, and for the effects of which I shall ever have reason to be thankful to God. I was at the age of fourteen, though piously instructed, still a very thoughtless and irreligious lad. I lived with a brother fifteen years older than myself, who was an eminently pious man. Our residence was in a considerable market town; and my brother, who attended a faithful and evangelical ministry, was greatly attached to the minister and to his fellow christians, with some of whom, having no family of his own, he sometimes spent his evenings. On these occasions, as well as on those which frequently occurred in business, it was my lot to wait for his return. Solitude is favourable to reflection; and during the many hours I spent alone, my conscience was not altogether unfaithful to its office. I knew that I lived under the influence of a carnal mind, that loved not God, nor his ways; and I often trembled under the apprehension of deserved punishment, yet I still continued to love sin, and live in it. Often afraid to sit within the house alone, I took my seat in an open porch at the door, that my solitude might be relieved by the society of persons now and then passing.

"After having continued this practice for many months, the remarkable dream occurred to which I have already referred. I had retired to bed some hours before; but, in my dream, I thought myself still sitting in the porch, in a very dark evening, earnestly wishing my brother's return. I thought my conscience reproached me more deeply than ever it had done before, for my neglect of prayer, and of my soul's immortal interests: when, in a moment in the twinkling of an eye, a most glorious light burst the darkened sky, and the whole firmament was in a blaze: the awful trump of God proclaimed the last great day was come. Instantly the streets were filled with the affrighted inhabitants; their countenances were filled with awful horror, and "Where shall we hide ourselves from him that sitteth on the throne?" was the universal cry. 'I thought,' continued my father, 'that I myself mingled with the throng

running hither and thither to hide myself from the Judge; and the anguish of my mind was dreadful. At the end of the street stood a large church, the dial plate of which was in full view; the light over the church, to my imagination, far surpassed that of the sun; but one circumstance was very remarkable; the hand that pointed to the hour on the clock, was loosened, and whirled round with inconceivable rapidity. It impressed upon my soul the awful sentence, "Time shall be no more!" I turned in anguish from the sight, retraced my hurried steps, and soon after met my brother, with a company of his christian friends, whom I well knew; they had countenances bright as the light, and appeared to be filled with extatic joy, uttering already their praises to the Redeemer. I fled to them as if expecting to share my brother's usual affection, but to my unspeakable anguish, neither he nor his friends would take the least notice of me: the bands of mutual affection were broken; they resigned me to the best judgment of an offended Saviour, and my soul sunk in helpless despair. At a little distance was a publick building, and beneath it was a spacious cellar, the door of which the impatient multitude had forced; thronged with an immense crowd rushing into it, as a hiding-place from the presence of the Judge. I mingled with the affrighted crowd, and, as my last effort, sought to bury myself in this dark retreat; but, in the attempt, I awoke. I can never forget,' added the good man, 'the surprise the joy, the extacy I felt, when I found it was but a dream. Though trembling still shook my whole body, gratitude thrilled through my soul, that I was yet in a state where prayers would be heard, from a soul fervently supplicating the throne of the heavenly Majesty that it might be delivered from the wrath to come. I was then led to commence in earnest that life of prayer and communion with God through Christ, which I trust has been the practice of every succeeding day; for the impression was as lasting as it was strong, and its effects leave me no doubt that it was of God."

I add an observation or two with respect to the good man who, related this remarkable dream. It was told me but once; but I often pass the spot where it occurred, and the circumstances are fresh to my memory; I trust not uninteresting to my heart. My father placed no depen-

dence on the dream itself, and often said, it is not the particular way in which divine truth reaches the mind, but the effect alone which ought to be regarded. With respect to himself, a long course of vital and practical godliness left no room to doubt that it was in this vision of the night that instruction was first sealed on his mind. The reader will observe, too, how exactly the ideas that passed through the mind in this dream accorded with the sentiments which my father had often read in the word of God, and heard from the Christian pulpit. In this vision of the night there was nothing visionary—all was sound instruction; it was what the understanding and judgment before approved, and what God now impressed on the heart. Indifference to our immortal interests is the most destructive enemy of souls; and what all need, in order to true conversion, is an apprehension, a perception of divine things, that bears fully on the heart. This is the work of God; and by its operation the soul is made to feel, as well as believe, the importance of divine truth—an impression which awakes the earnest cry, "What shall I do to be saved?" This cry, when it is incited by the Holy Spirit, will never be satisfied till it has obtained a hope through grace, that we have redemption through the blood of the Lamb; that God, for Christ's sake has forgiven us all our tresspasses.

S. S. M.

VALUABLE ORNAMENT FOR YOUTH.

Virtue is the brightest ornament of youth. As on the one hand religion never appears more lovely and engaging than when it dwells on the lips and is exhibited in the lives of young people, so on the other hand, young persons never appear so amiable, and deserve so much esteem and confidence as when they are religious;—when they walk in the paths of virtue, honesty, sobriety and integrity. Always interesting in itself, youth is rendered doubly so, when associated with the graces and tempers of the gospel. A young man or a young woman destitute of religion, may be very estimable and worthy on account of the amiableness of their dispositions and the propriety of their deportment. But where the spirit and the graces of christianity are added, it is like adding life and motion to a statue which we have admired for its proportion and decorations. But a young person of elegant form and engaging manners, who lives in profligacy, impurity, and blasphemy, deserves to be compared to a finished statue, streaming forth corruption, and poisoning the atmosphere with contagion and death.

INDUSTRY.

My voice shalt thou hear in the morning, O Lord. In the morning will I direct my prayer to thee, and will look up. Psalm v. 3.

Early rising is a habit so easily acquired, so necessary to the despatch of country business, so advantageous to health, and so important to devotion, that, except in cases of necessity, it cannot be dispensed with by any prudent and diligent man.

Let us prize and preserve this profitable practice; and let us habituate all our children and servants to consider lying in bed after day light as one of the ills of the aged and the sick, and not as enjoyment to people in a state of perfect health.

If any of us have been so unfortunate as to have acquired the idle habit of lying late in bed, let us get rid of it. Nothing is easier. A bad habit is but a repetition of single acts; and bad habits are to be broke as they were formed, that is, by degrees. An incomparable judge says, "Habit, like a complex, mathematical scheme, flowed originally from a point, which insensibly became a line, which unfortunately became a curve, which finally became a difficulty not easily to be unravelled." This difficulty, however, may be unravelled by application and prudence. Let a person accustomed to sleep till eight in the morning, rise the first week in April at a quarter before eight, the second week at half past seven, the third at a quarter after seven, and the fourth at seven: let him continue this method till the end of July, subtracting one quarter of an hour each week from sleep, and he will accomplish the work, which at first sight appears so difficult. It is not a stride, it is a succession of short steps, that conveys us from the foot to the top of a mountain. Early rising is a great gain of time; and should the learner just now supposed, rise all the harvest months at four instead of eight, he would make that month equal to five weeks of his former life.

Early rising is beneficial to health. I am aware, that "to ask what is wholesome is like asking whether the wind be fair without specifying to what port we are bound?" for some animals live on poisons; however it may safely be affirmed, that in general lying long and late in bed impairs the health, generates diseases, and in the end destroys the lives of multitudes. It is an intemperance of a pernicious kind, having nothing to recommend it, nothing to set against its ten thousands mischievous consequences, for to be asleep is for to be dead for the time. This tyrannical habit attacks life in its essential powers, it makes the blood forget its way, and creep lazily along the veins, it relaxes the fibres, unstrings the nerves, evaporates the animal spirits, subdues and stupifies a man to such a degree, that he, the lord of creation, hath no appetite for any thing in it, loaths labour, yawns for want of thought, trembles at the sight of a spider, and the absence of that, at the creatures of his own gloomy imagination. In every view, therefore, it was wise in the psalmist to say, *My voice shall be heard in the morning.*

Robertson's morning Exercises.

From the Religious Intelligencer and Evening Gazette.
TO ALL CHRISTIANS.

BREATHREN—I have recently been deeply impressed with the thought that how much soever it may be, how great exertion soever it may cost us, to live Christians ourselves; yet that this is not enough. We ought likewise to endeavour to persuade others to be Christians.

It is a selfish principle, not countenanced by Christianity, for people not to care what becomes of others, if they can get to heaven themselves. Such a principle as this would ill become the natural man, much more the Christian.

Though Christians in general may not be called to stand before the public, yet they have a duty to perform in private. "A word spoken in due season, how good is it!" And again: "A word fitly spoken is like

apples of gold in pictures of silver." How many opportunities have we in our private circles, "to reprove the unfruitful works of darkness," and to endeavour to excite the attention of our fellow beings to their eternal concerns!

In the Book of Daniel it is thus written: "And they that be wise shall shine as the brightest of the firmament; and they that turn many to righteousness, and the stars forever and ever." O what is the Christian world about! Asleep!—Soldiers of the cross, awake! Do we think the souls of our fellow beings valuable? Then let us not live among them so as not to be mistrusted for Christians! What kind of servants to Christ, are we, if we can see sinners about to take the blindfold leap to hell, and give them no warning; yea, and not even woo and beseech them to stop! and weep over them, and for and them pray for them, and pray for them, and exhaust every mean which we possess, to save them from their danger; but, instead of this, can accelerate their destruction, by lulling them, by our indifference and smiles, into a false security, as if all were well! O how do we injure the eternal interests of our fellow beings by such a course!

It is time that every Christian was awake! They have been sleeping for ages, and sinners have all this time been crowding in multitudes to the gates of death—death eternal! And they are yet asleep, while sinners are dropping by myriads, into the flaming abyss! O are we not most criminally, cruelly unfaithful? O the soul! the deathless soul! Who can tell its worth? Angels rejoice at its salvation. A premium is offered in heaven for its recovery from sin. And the ever-lasting Father gave up the Ghost on Calvary to save it from damnation. Of how much importance must it then be? And what are Christians doing with regard to this inestimable thing?—encouraging along in the road to ruin, by cold indifference to its danger, and approving smiles at its destructive course! For the sake of the priceless, immortal souls of our fellow men, let us commence a new system. Let some go abroad to preach to the heathen; let those who are called, stand before the public at home; and let us, private Christians, preach too—to our relations—to our connexions—to our acquaintances—to strangers to every body! Wherever there is a sinner, there is missionary ground; wherever there is a Christian, there should be a preacher—a private preacher if no more. What can I say to rouse you? O! if you can see your fellow men sinking by thousands into irretrievable misery, and not be moved, how can I expect to move you by words? And yet I would try—how can I keep silence!

Brethren, let me exhort you to preach! Preach by good works, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Preach by words, "Knowing the terrors of the Lord, we persuade men." If you are not called to do it in publick, yet do not fail of doing it in private; and who can tell but that in this way, you may be enabled turn many to righteousness," and hereafter "shine as the stars forever and ever." Moses had respect unto the recompense of reward, and let us have. O glorious reward!—to "to shine as the stars forever and ever!" Let the world laugh at such things if they will; "they shall mourn and weep." But let us who believe in such things, act accordingly.

Besides the reward, there is another object—the discharge of duty. In the discharge of duty, the Christian has a present satisfaction and

peace; whereas, if he neglect it, he feels to have been unfaithful, which gives him uneasiness of mind! and he smarts under the chastisement of his offended Father. And moreover, the Christian, if he feels as he should, wants to do his duty, because he loves God.

The opportunities to warn sinners, are more than Christians are generally aware of. "In season, out of season." In the streets—in the fields—in "the highways and hedges"—in whatever company soever we may chance to be, there are souls!—and when we reflect upon their incalculable worth—that their blood will be required at our hands if they perish through our neglect to warn them, how interested should we feel in this thing! When compared with this, the little, fleeting things of time dwindle into insignificance. So important is this thing, that any thing and every thing that would, in the least degree, hinder attention to it should be sacrificed. It was undoubtedly its inexpressible importance that made Paul direct Timothy to "be instant in season, out of season." What else could have induced him to give such a direction? And if the soul is so important, how guilty must Christians be who do not feel interested for its salvation! And how must sinners rue the day of their birth to all eternity, if they lose so precious souls!

O sinners, what are you doing, passing through this short life without attending to the great object for which it was given you! squandering your little period of probation upon trifles, and neglecting your souls! laughing and singing and dancing your way to hell! O what infatuation! what abuse to yourselves! Would to God I could rouse you! what shall I say? "Except a man be born again, he cannot see the kingdom of God." Do you believe this, and can you help feeling concerned for your state? Moreover, God, on whom you are dependent for every breath, has commanded, "Seek first the kingdom of God and his righteousness." Unless you seek this first, you live in disobedience to God, and have no assurance of finding. Seek it first. Delay not another moment. You are liable to be cut down at any time, and if unprepared, what will you do? It is reasonable that you should seek this first, because it is of the most importance, and you may not be allowed time hereafter; and it is impious if you do not, because God has commanded you to. If you do not seek it first, you run the risk of losing your souls—your all! I tell you now, "flee from the wrath to come." Treat this warning as you please; but on your dying beds, you will, if unprepared, be afraid to die. You would give a world, then, if you had it, for the Christians hope. Get it while you may; hereafter may be too late. Repent, and believe in Christ.

And now my duty is done—you are warned—your blood be upon your own heads if you perish. But I am loth to have you perish. Will tears move you? will any thing move you? What shall I say, what shall I do to keep you from hell! Lord God, what shall I do? O that I could do something to save one if no more!

"Sinner, O why so thoughtless grown?
Why in such dreadful haste to die?
Daring to leap to worlds unknown,
Heedless against thy God to fly!

Wilt thou dispise eternal fate,
Urg'd on by sins' fantastick dreams?

Madly attempt the infernal gate,
And force thy passage to the flames?

Stay, sinner! on the gospel plains,
Behold the God of love unfold
The glories of his dying pains,
For ever telling, yet untold."

Ye missionaries in foreign climes! Let not ease, nor honour, nor grandeur, nor pride, prevent you from saving the souls of men.—Let nothing hinder the gospel of Christ.—Count not even your lives dear, so that you may win souls. Be faithful. If any thing requires faithfulness, 'tis the service in which you are engaged. Let Paul be your example in this thing. "Follow him, as he also followed Christ." And preach the unadulterated gospel.

Ye ministers of Christ at home! Let not your labours be confined to your pulpits.—Follow your Master. Preach at the tables of publicans and sinners. Preach in your walks and journies. "Go out into the highways and hedges and compel them to come in." Every day of your lives, preach repentance and faith to sinners. "Give yourselves wholly to the work." Preach, O preach for the souls of our fellow beings are hurrying to hell, as fast as swift-winged time can carry them. "Cry aloud, and spare not, lift up your voices like a trumpet;" for sinners are dull of hearing. Whenever you see sinners, preach. O do not hold your peace. It suits the devil well to have you not disturb his affairs. O! if you believe that sinners are in danger of endless torment, do, do warn them as if you believed it, warn them earnestly. Pour out your hearts in the business. If I am warm upon the subject, I am not so warm as I could wish to be. I fail for words. O the inexpressible danger of sinners!

Private Christians! Can it be possible that we believe what we pretend to? Do we believe that the sinner is exposed to the awful vengeance of God Almighty for ever and ever? Why then do we not tremble for them? Why do we leave any means untried to save them? Why do we not so much as put forth a hand to pull them out of the fire? Why do we get entangled in the insignificant things of time, when souls are perishing? O when shall we awake? when will the church be "terrible as an army with banners?" when every private Christian becomes a faithful, active, valliant Christian soldier.

Christians, one and all! Give the imagination wing a few moments. Behold the sun extinguished, the moon blood, the stars falling, the world in flames, the heavens rolling together like a scroll! Hark! hear the trump of God! "arise ye dead and come to judgment!" See the dead arise from their graves! Lo they stand a countless host before God—and we among them. At length our destiny is decided—irrevocable, eternal. Those who are adjudged to hell must go! they must go! they cry indeed for mercy, but in vain! All is decided! No reprieve! O no reprieve.

Thanks to God we are yet on the earth. Sinners beware now—now. Blessed be God that your day is not yet over—that you are not yet in hell! Christians, hold not your peace. Let the critical case of the sinner affect you! If you believe there is a hell; if you know "the terrors of the Lord," "persuade men," lest the very stones cry out, for

prevent the sinners awful fate, and to condemn you for your merciless neglect.

But if this effort to rouse you fails, I am determined, let others do as they may, to labour for salvation of souls. I do feel for the man on whom abideth the wrath of God. His wrath is dreadful—dreadful here; but O hereafter! Alas, sinners? though you may hear of these things, and hear without any particular sensation being excited; you must realize them. And how will you regret your inattention to them, when, you might have attended to them!

O Christians! If you will not arise, and go in earnest about this business; if you, preferring your ease, and dreading the opposition, and frowns, and sneers of the world, neglect your duty in this great matter; I must leave you shrinking at the cross; for the word to me is, go forward, save souls.—I want to save souls; I feel for them, and I am not delicate about acknowledging that I have respect unto the recompense of reward: I want to "shine like the stars for ever and ever."

Christians! The eternal interests of our fellow men rise superior to every other consideration. They would better neglect every thing else than this. They will believe this when death looks them in the face; and they will know it when he clasps them in his cold arms. O Let us, at home, abroad, every where, warn sinners to flee from the wrath to come; for there is wrath to come; and if we cannot intreat them even by the eloquence of tears nor by any other means to escape; if we do all we can for their salvation, and they will not attend to it; perish they must; we are clear; we could do no more.

A CHRISTIAN SOLDIER.

FOR THE INFORMER.

Copy of a letter to the editor from Elder Charles Bowles, dated Benson, Sept. 29, 1823.

DEAR BROTHER,

With pleasing sensations of mind, I embrace the opportunity of writing a few lines for your perusal. I enjoy a good degree of health at present, and am enabled, through grace, to sound salvation.

Our Quarterly Meeting was holden in Starksborough on the 13th and 14th inst. Elders' Conference the day before. We enjoyed a heavenly uniting season. Brother Pearly Hale of Enosburg, formerly a Methodist preacher, came forward and related his experience respecting his call to the work of the ministry to the satisfaction of the conference, and in answer to a request sent by the church to which he belongs, the conference appointed a temporary Q. M. to be holden at Enosburg, on Saturday and Sunday following the third Wednesday in Oct. next, at which time it is expected he will be set apart to the work of the ministry. Friday evening met for the worship of God. A sermon was delivered by Elder Ziba Pope in demonstration of the spirit and with power, and I trust that much good was done in the name of the holy child Jesus.

We met again on Saturday at eleven o'clock, the meeting being organized for business, we heard accounts from the several churches, which were in general refreshing.

The church at Enosburg, recently organized, by request was received into connexion with this Quarterly Meeting. After meeting of business and half an hour's intermission, met for worship. After prayer

and praise a sermon was delivered by brother Pearley Hall, which was very interesting, and followed by a number of weighty exhortations, and I trust that conviction rested on the assembly. Meetings were held in different places in the evening, and attended with the power of God.

Assembled on the Sabbath at half past nine in the morning, where sermons were delivered by Elders Pope, Weatherbee, and Carter. The assembly was solemn and attentive, good order was observed through the meeting, a number of precious souls came forward and manifested their desires for religion, and I can truly say we had a refreshing from the presence of the Lord. Our next Quarterly Meeting is to be holden at Huntington, the Saturday following the second Wednesday in January, next.

We tarried on Monday and held a meeting, baptized eight persons, nine persons were added to the church in that place, and one as we trust was hopefully converted. The work of the Lord appears to be going on in different places in the Quarterly Meeting, a number of souls have been converted.

At our meeting in Starksborough, a committee was appointed by the Quarterly Meeting to visit the church in Benson, and see if they were on gospel ground, and if they were, to receive them into the Qr. Meeting. We have since visited them, and being satisfied with their proceedings, we received them into the Q. M. I staid and preached with them a number of days, two were baptized and one soul converted, and the work of God is spreading in those regions. The church in Benson and Putnam consists of sixty members.

CHARLES BOWLES,

Clerk of the Q. M.

Believe always that most people are not so good as their friends represent them, nor half so bad as they are painted by their enemies, and you may be certain that you will derive many important benefits from it.

THE PURE TESTIMONY.



The pure testimony pour'd forth in the spirit, Cuts like a keen two-edged sword, And hypocrites now are most

sorely tormented, Because they're condemn'd by the word: The pure testimony discovers the dross, While wicked pro-



fessors make light of the cross, And Babylon trembles for fear of her loss.

2 Is not the time come for the church to be gathered
Into the one spirit of God;
Baptiz'd by one spirit into the one body,
Partaking Christ's flesh and his blood,
They drink in one spirit which makes them all see
They're one in Christ Jesus wherever they be;
The Jews and the Gentiles, the bond and the free.

3 Then blow ye the trumpet in pure testimony,
And let the world hear it again:
O! come ye from Babylon, Egypt and Sodom,
And make your way over the plain;
And gird on your armour ye saints of the Lord,
For Christ will direct you by his living word,
A pure testimony will cut like a sword.

4 The great prince of darkness is must'ring his forces,
To make you his pris'ners again;
By flatteries, reproaches, and vile persecutions,
That you in his cause may remain;

This No. of the Informer has been unavoidably delayed, until the last of the month; but it is my intention to publish them regularly, between the 1st and 10th of each month.

But shun his temptations wherever they lay,
And fear not his servants whatever they say,
The pure testimony will give you the day.

5 The world will not persecute those who are like them,
But hold them the same as their own;
The pure testimony cries up seperation,
And calls you your lives to lay down;
Come out from their spirit and practices too,
The track of your Saviour keep full in your view;
A pure testimony will cut the way through.

6 A battle is coming between the two kingdoms,
The armies will gather anon;
The pure testimony and vile persecution
Will come to close battle ere long;
Then wash all your robes in the blood of the Lamb,
And walk in the spirit as Jesus has done,
In pure testimony you will overcome.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. IV. No. 12. DECEMBER, 1823. Whole No. 48.

FOR THE INFORMER,

TO PATRONS.

Brethren and Friends,

It is now four years since I commenced publishing the Religious Informer monthly, and by looking back through its pages, and seeing the names of so many of the professed followers of the Lamb, most of whom I never saw, and probably never shall until the last trump shall sound, my heart exults with joy at the hope of meeting so large a company before the throne of our blessed master. Through the medium of the Informer, many have become acquainted, who, otherwise would never have heard of each other in time, and the information has been to many "like cold water to a thirsty soul."

Revivals of religion, and accounts of churches and individuals walking as becometh saints, have been pleasing to insert, and the moral lessons and poetic strains, we hope have been useful to encourage the christian to persevere, and persuade the poor sinner to seek salvation.

It has been my intention never to admit any thing into the pages of the Informer, that would not be calculated for the honor of the cause of Christ; but my imperfection in judgment has no doubt been the cause of some things being inserted, that would have been better omitted. In the course of last volume, some Masonic essays have been inserted, which were thought to be valuable, but finding that the feelings of several of my brethren are hurt on that account, and being willing to submit to the superior abilities of others, I shall cheerfully comply with their request, and not admit any more of the kind.

A piece was admitted in the number for, October entitled "An Independent Wit," that never ought to have disgraced the pages of the Informer. It was selected in a hurry, and without that mature deliberation, that ever ought to characterize an editor. True there is considerable ability displayed in it; but when we consider that passages of scripture were quoted, relating to the most solemn circumstance that ever transpired; and see these converted to gratify a sarcastical wit, it should make us shudder. I hope never again to be guilty of such an oversight.

Many are pleased with the introduction of music, and wish for more of the Informer devoted to it; but these should consider, that most of the readers of the Informer are unacquainted with singing by note, and singers must be contented with a small portion in each number, to give room for other matter. Above all things, let us be careful, that we "*sing with the spirit, and with the understanding also,*" then we shall be prepared to sing the song of Moses and the Lamb, when time shall be no more. It cannot be expected that a periodical work can be conducted, so as to meet the wishes of every individual; but if it receive the approbation of the great head of the church, then every necessary purpose is answered.

My brethren, We are now drawing to the close of another year, and may I be permitted, through the medium of the Informer, to address you. Has your time been devoted to the service of God? Have you improved every opportunity to do good? Have you admonished your acquaintance by example and by word? In short, have you spent the time as though you expected to answer for each day in the DAY OF JUDGMENT? If you find by examination, that you have fallen short of your duty, O, try now to double your diligence. Our opportunities on earth are short, and may we so live, that at last we can say, we have fought the good fight, finished our course, and kept the faith, and die with a good hope of receiving that crown, that God, the righteous judge has laid up for us.

Sinners, what shall I say to you? God has preserved you one year more, while he has taken many around you by death. Will you trample on his mercy yet longer? Can you slight that blood of the dear Saviour, that has flowed so freely to cleanse you from sin! O reflect now upon the

shortness of time, and the important necessity of being prepared for eternity! Christ offers you durable riches, in him are pleasures forever more. Now attend his loving voice, and no longer delay; then you shall know the enjoyment of his salvation, and if you persevere in well doing, you will wear that crown of glory, that shall never fade away.

Do receive this exhortation as from one that loves your precious souls, and hopes to meet you in glory, where joy shall be complete. EDITOR.

EDITORIAL.

It has been requested that each church should make regular returns to the Quarterly Meeting, to which they belong, of the number of their members, &c. at each and every time the q. m. assembles, that the q. m. Clerks can be able to make returns to the Editor of the Informer in the month of Nov. annually, so that in the number for December, each year, it may be ascertained what is the increase from one year to another, the names and residence of all the preachers, &c. But we are sorry to say that this has too much been neglected. We earnestly request that all the churches in the connexion would in the year 1824, attend particularly to this reasonable and easy request, that the Informer may at the close of the 5th volume, contain that information, that is so much desired.

We shall only give the amount of most of the q. m.'s. in short this year, with a few q. m.'s. as a specimen of what we hope we shall be able to give of the whole next year.

The number of Yearly Meetings belonging to the connexion is five, which are called by the names of the New-Hampshire, Edgecomb, Gorham, Vermont, and Holland-Purchase Yearly Meetings. These contain in all 16 quarterly meetings.

NEW HAMPSHIRE Y. M.

There are three q. m.'s. belonging to this Y. M. viz. New-Durham, Sandwich, and Weare. New-Durham q. m. is composed of 18 Elders, 22 Churches, 1646 members.

Sandwich q. m. is composed of 13 Elders, 15 Churches, and the number of members is unknown.

The names and residence of the Elders in Weare q. m. is as follows:

Benjamin Tolman, Ashby.	Elijah Watson and
Jonathan Rowe, Bradford.	William Dodge, Sutton.
Ebenezer Chase, Enfield.	H. D. Buzzell, Weare.
Timothy Morse, Fishersfield.	Dexter Smith, Weathersfield.
Solomon Howe, Newport.	

The following is a list of the churches, together with the number of members in the last and present years.

	1822	1823			
Ashby	un-	k'n.	Sutton	40	41
Bradford	28	31	Warner	12	12
Enfield	72	72	Weare	104	116
Fishersfield	76	76	Weathersfield and		
Newport	80	88	Windsor	51	61
Springfield	add.	24	Wilmot	24	25
			TOTAL,	487	546

EDGECOMB AND GORHAM YEARLY MEETINGS

Contain five q. m's. by the names of Edgecomb, Farmington, Gorham, Montville, and Parsonsfield.

The number of Elders in these two Yearly Meetings is 66. Number of Churches 85.

VERMONT YEARLY MEETING

Is composed of three q. m's. viz. Strafford, Wheelock, and Huntington.

Strafford q. m. is composed of 11 ordained preachers, 14 churches, and 735 members.

Wheelock q. m. is returned as follows:

Names of Elders.	Residence.	David Kent,	Stewartstown.
Daniel Quimby,	Lyndon.	Unordained Preachers.	
Jonathan Nelson,	Wheelock.	Erastus Harvey,	Lyndon.
Daniel Chappel,	Sutton.	Joseph Woodman,	Sutton.
Moses Norris,		David Colby,	
Abel Bugbee,	Burke.	Ezekiel Powers,	Burke.
Paul Holbrook,	Montpelier.	Jonas Attes,	Navey.

Churches.

	1822	1823			
Barnston	17	80	Sutton	70	81
Burke	19	19	Waterford	un-	40
Cabot	60	60	Montpelier	k'n.	27
Concord	17	35	Wheelock	122	104
Navey		12	Woodbury	53	50
Sheffield	71	70	TOTAL,	429	578

The number of Elders in Huntington q. m. is seven, number of Churches, 11, number of members, 356.

HOLLAND PURCHASE YEARLY MEETING.

We have had no late returns from this Y. M. but by the last accounts we received, it appears that

The number of Elders in said meeting was	22
Number of Churches,	36
Number of Members,	1139

A Quarterly Meeting has been formed in the State of Ohio in the course of the past year, which is composed of 3 Elders, 7 churches, and 227 members. The particulars of which may be seen in the 114 page of this Vol. It appears by the following letter, that another q. m. is formed in that state, a particular account of which, we shall probably receive and publish hereafter.

FOR THE INFORMER.

Copy of a letter to the Editor, from Brothers Ebenezer Cole, and Obadiah Jenney, dated Clarksfield, Ohio, October 1st, 1823.

BROTHER CHASE,

We now present you with the minutes of the Qr. Meeting, which was attended in Clarksfield, the last Saturday and Sabbath in Sept. There being so little alteration since last Q. M. that it renders it unnecessary to relate the numbers, which constitute the several churches. The two churches on Ohio river, viz. Rutland and Alexander were dropped from our minutes, by reason of the constitution of a Q. M. in that vicinity. Our society appear to be well united, and firm in their sentiments. Our laborers are very few; those, who attended, were Elder Collins, Elder Allen, and Ebenezer Cole, a licensed preacher. The Q. M. is next to be holden in Greenfield, Huron County, on the last Saturday and Sabbath in January.

Signed in behalf of the Q. M.

EBENEZER COLE, *Mod.*

OBADIAH JENNEY, *Clerk.*

FOR THE INFORMER.

Copy of a letter from Br. John Hinkley, to the Editor, dated Georgetown, Me. Nov. 4, 1823.

BROTHER CHASE,

As I was appointed Clerk of our last Quarterly Meeting, I should think it my duty to give you the information you desire of the state of the churches, &c. But it is a fact, that so little attention is paid to furnishing our Quarterly Meetings with this information, that I am not able to give you any thing of particular consequence, in addition to that published in the Informer last year. I believe there has been no large increase or diminution of numbers in any of the Churches, except a considerable increase in Bristol; and no alteration in the number or residence of the preachers, except the removal of Elder Briggs to Topsham.

The following account of our last q. m. you will publish in the Informer, if you think proper.

Edgecomb q. m. was holden on Parker's Island, [Georgetown,] the 18th and 19th October. The churches, which communicated information of their standing appeared in general to be in a low state, though generally stedfast in the faith. Intelligence was received from Bristol, that a goodly number had lately professed a change of heart there, and about twenty had been baptized by Elder Benaiah Pratt, who has been laboring for some time in that town. We had also information that there is a good prospect in several other places. But from a number of churches we received no information, and we addressed letters to most of them, exhorting them to be more attentive to this duty in future.

— JOHN HINKLEY, Clerk.

Our next q. m. is appointed at Edgecomb, on the third Saturday and Sabbath in Jan. next.

FOR THE INFORMER.

Copy of a letter from Elder Reuben Allen to the Editor, dated Pawtucket, R. I. Oct. 28, 1823.

After a silence of a number of months, I take my pen again to write you, and the most pleasing subject is that of the prosperity of Zion. I would now state some things as respects this part of the Church of God, that composes this Q. Meeting. From our returns at the last Q. M. we learn that about four years ago, there was but one church in these parts, denominated Freewill Baptists, consisting of about sixty members. We have now seven churches, and about five hundred members. I think that we ought to be

so far from being discouraged, that every heart ought to glow with love to God, and every member be engaged for the farther spread of his name; and notwithstanding our prosperity, we have reason to pray like the prophet, "O Lord, revive thy work." The good seed was first planted by Brother J. Colby, that now rests from his labour, and his name never to be forgotten in this part of the land. He has been succeeded by other faithful laborers, and the harvest has been glorious.

Two years ago, in the providence of the Lord, I was permitted to come into this part of the land, to enjoy the fruits of their faithful labour, and since that time, have felt a concern for the welfare of the people, and in all our trials, have enjoyed much good; but have to acknowledge that I have done but little, but have had the pleasure of seeing some churches gathered, and of baptizing 120 in that term of time; 80 for the last eight months, and hope that I shall be so humble, that I shall yet see more. But when I see what others have done, and how little I do, I many times doubt whether the Lord has ever called me to the work; yet I feel a woe, if I think of laying down my testimony, and my real cry is, Lord help. The brethren are well united, and we hope that the five hundreds will be increased to thousands. Finally brethren, pray for us, that the word of the Lord may prosper among us, and many more be found the happy sharers in his grace, and that we as preachers may be more wise and humble.

Farewell,

REUBEN ALLEN.

FOR THE INFORMER.

Copy of a letter to the Editor, from Elder Arthur Caverno, dated, Strafford, N. H. Nov. 22, 1823.

DEAR BROTHER,

A little more than twenty-two years has elapsed since my natural birth, and a little more than five, since, I trust, God converted my soul. Almost four years have rolled round, since I have commenced laboring in the unbounded field of the gospel.

Within six months past, I have seen much of the glory of God displayed in the conversion of sinners, accompanied with a general revival of his work among saints where I have been.

Returning homeward from the Yearly Meeting, holden in Gorham, (Me.) on the first Saturday and Sunday of the present month, my ears were saluted with the sound of a reformation in Barrington, adjoining my own native town, which caused my soul to magnify the Lord and my spirit to rejoice in God my Saviour.

I arrived home on Saturday, one week from the day the Yearly Meeting commenced, and found to my joy that God had begun another reformation in this part of his vineyard. The next day I attended the funeral of an aged brother in Christ, who, after a long and distressing sickness, departed this life in the triumphs of gospel salvation. While preaching to a large assembly of people from Malachi, 3 Chap. 2 verse, the Holy Spirit came down in a powerful manner, so that there was a general weeping among the people.

Here I had the privilege of seeing those converts that had so lately experienced religion. Two young men, that were formerly companions with me in sin, now were present, and happy in God. I rejoiced to see them engaged in so good a cause, as that which they had so lately espoused. In the evening we had a meeting in the neighborhood, and though there were three preachers present, neither had the privilege of preaching, for meeting had but just commenced, when a young damsel fell upon her knees and began to cry to God for mercy. Soon, another followed her example, and before ten o'clock, they both were converted to God.

The next evening Elder Samue Dye, Loudon, N. H. had a meeting in Strafford, and after appropriate discourse from Genesis, 45 Chap. 20 v. three young women came upon their knees and cried to God for mercy. Soon they found peace, and were as happy converts as ever I saw.

The work began under the improvement of Elder E. Place of Rochester, and is going on now gradually both in Strafford and Barrington, though now it is more particularly in Strafford. About twelve or fifteen have been converted, wanderers come home, and brethren in general greatly revived.

I remain your's in gospel union,

ARTHUR CAVERNO.

Copy of a letter from Brother Thomas Park to the Editor, dated Prospect, Me. November 2nd, 1823.

BROTHER CHASE,

I think it is my duty to transmit to you some account of the wonderful displays of almighty grace, in the conversion of dear sinners in this section of the country.

About the middle of Sept. last, the Lord began to revive the work of reformation in the western section of this town among the Methodist Brethren, and since that time, has continued to pour out of his spirit in a wonderful manner, until it is thought, that between thirty and forty have experienced the sweet powers of emancipating or delivering grace.

I visited them a few days ago, at the time of an evening meeting, and after hearing a profitable discourse delivered, I then had the privilege of hearing the testimonies of ten or fifteen of the happy converts and although I had heard from good authority concerning the work in that place yet I must acknowledge with the ancient queen, that the one half had never been told me. That which most affected my heart, was the testimony of a little girl, in her ninth year, while she rose upon her feet, and it appear'd with the greatest deliberation, and began in these melting strains: "Oh," said, she "the blessed Jesus has converted my little soul, and there is a little crown of glory laid up in heaven and I expect to wear it in a short time." Thus she continued to speak and exhort her friends, until it seemed that every heart must feel and relent. Truly the work is glorious. Denomination spirit, which before has taken a high stand is now falling to the ground like Dagon before the Ark, until about 70 of old and young are sweetly united to follow the Lamb, and the work is still rapidly spreading into different parts of the town; and I think that it is that reformation, that will prevail, and it is my sincere prayer to Almighty God, that it might spread from country to country, from kingdom to kingdom, until reformation shall reach to reformation, and the knowledge of the truth cover the earth, as the waters cover the mighty deep.

I now leave the subject of the reformation, and would just observe; as it respects the state of religion in this part of the town, where I reside, notwithstanding we have some trials and labour, yet the prospect in general is encouraging. I think that the Lord has converted a number of late; we expect to attend to the ordinance of baptism shortly, salvation is sweetly sounding in the name of Jesus Christ, and satan's kingdom is losing ground. Even so, Amen.

I subscribe myself a servant to all God's People for Jesus sake,
THOMAS PARK.

FOR THE INFORMER.

Copy of a letter to the Editor, from Br. Ezra Towne, dated Washington, Pa. Nov. 2d, 1823.

DEAR SIR,

Although a stranger to you, and have no acquaintance with you, only through your "Religious Informer," it has become my painful task to acquaint you with an afflictive dispensation of Divine Providence, which has overwhelmed us in tears and sorrow. It is but little more than a year,

since the Lord saw fit to take our father from us by the stroke of death, who was always teaching his children, and giving them good counsel. And it is but about four months since my sister-in-law, consort of my brother, Elder Eli Towne, left this vale of tears: and last of all, which gives us acute anguish of heart, I have just received a letter, which gives an account of the death and burial of my brother, Elder Eli Towne.

He started from here the first of June in his Master's service, and went to Cooperstown, N. Y. from thence to Detroit, in the Michigan Territory. He sent me word from Detroit, that he meant to go to Cincinnati, and from that home, but alas! in Cincinnati he found his grave.

Here follows an extract of the letter I received.

"On the twenty-third day of September last, there came a man to this town, who called himself Eli Towne, and said he was a Freewill Baptist preacher, and had credentials accordingly. He also stated that he had been to Detroit, and through the Maumee Country. We have found some small accounts of his travels, but have not looked over all his papers. He was taken sick the evening that he came here, and put up at M'Farland's Tavern; being invited, he came the next morning to Garret Vanausdols, from there he was taken to Jacob Hubbils, from there he was taken to widow Allen's, who was hired to take care of him. There he remained until the third day of October, then, alas, he died. The day following, a funeral sermon was preached, and he was buried. You may be assured that he was nursed with the greatest care and attention. Dr. Woolley, a respectable physician was called, who attended him regularly through his sickness, but all our efforts failed. He is gone; but we hope he is gone to rest. I conversed with him on the subject of death and a future state, he professed to have faith and confidence in Jesus Christ, but wished to live on account of his family, and also to do more in the vineyard of the Lord," &c.

I have read the letter over and over again, and can hardly believe what it says. I would willingly believe it a fiction or a dream, but reason teaches me it is lamentably true. What joy we should all have had, could we have beheld him once more on this side the grave; but the judge of all the earth knows what is best and he will do right.

We ought to submit to the will of Divine Providence, and not be carried away beyond measure at any thing, that happens in this world of sorrow and affliction; but look to Jesus, who is the author of our salvation, and died that we might live; and seeing that we shall not meet our brother again here, we hope to meet him at the glorious resurrection.

Amen,

EZRA TOWNE.

DIED,

In Farmington, N. H. of consumption, Sept. 18th, 1823, Nabby Berry, wife of Elder Nathaniel Berry of that town, aged 32 years. She was much resigned to her situation, and left the world in peace, leaving her affectionate husband and four children to mourn the loss of a valuable companion and fond mother; but they do not mourn as those who have no hope. Her funeral was attended on the 20th, by a numerous con-

course of connections and sympathizing friends, at which time a pathetic and interesting discourse was delivered on the occasion, by Eld. J. Boody of New Durham, from Ezekiel, 24. 16, 18. "Behold I take from thee the desire of thine eyes with a stroke. So I spake unto the people in the morning, and at even my wife died, and I did in the morning as I was commanded." *Communicated.*

In this town, Miss Mahala Paddleford, aged 18.

FROM THE GUARDIAN.

ON EXTRAVAGANCE IN DRESS.

The extravagance, which distinguishes all ranks of society, at the present day is too obvious to be denied by any one who has any intercourse with mankind. The low price of almost every article of foreign merchandize, enables the rich and the poor to gratify the pride and vanity of their hearts. The poor can make up in tinsel, what is wanting in substance; and thus our churches have become as it were theatres of display, where each class seems to vie with the other in the vain pomp of dress. I cannot but think that much of this sin of general extravagance is chargeable to the rich. They are not contented with appearing neat and simple, (in which I apprehend true elegance consists,) but they must appear taudry. One family wishes to attract the attention of the others by something superb in their dress or equipage. This provokes jealousy and excites emulation. Those who have the means, immediately exert themselves to outstrip their neighbours who have given such a challenge, and if they dare not venture on so costly an establishment, they can easily procure materials, that will make as great show. When such consequence seems to be attached to outward appearance by the higher class, it is not strange that those in the lower walks should be anxious to imitate them. In a community where sentiments of equality are instilled into the minds of children at an early age, and where many are taught by weak parents, to look with a kind of jealousy upon the rich, it is very natural, that young persons should bear with much impatience that superiority, which they imagine expensive dress gives to its rich owner, and that they should strive to come as near them as possible. Hence in many of our principal towns the children of the poorer class assume a style of dress which is wholly inconsistent with their condition, and which cannot be maintained without greatly restricting them in the comforts of life. If the books of the merchant were examined, it would undoubtedly appear that the debts incurred by many families, and for which they are harrassed and perplexed, are made up of articles procured for the purpose of mere display. A farmer who would be able to support his family in a decent and respectable manner, by his economy and industry, and to keep himself free from embarrassment, suffers himself to be overcome by the importunity of his children, and runs in debt for those vanities, which only serve to render the folly of his children conspicuous, by displaying their pride to the world. His sons must dress in a handsome broadcloth coat when one of home manufacture would be much more respectable; his daughters must each have a Leghorn bonnet and two or three silk or crape gowns to be covered over with ribbons and laces, &c. To procure these fineries, the farm is eventually mortgaged, and a comfortable independence sacrificed. The slavery

of fashion has ruined many honest and respectable families, by plunging them into debt so deeply that no ordinary efforts could extricate them. The merchant or the money-lender who has a sure hold upon the farm is willing to let his debt remain, while it is safe. It continues to accumulate perhaps until the parent dies, and then the children are compelled to disperse and seek means for their own subsistence. The habits of extravagance which they have formed, and the love of display which they have acquired, disqualify them for becoming good members of society. If they are daughters and become connected with industrious and enterprising companions, their ignorance of business, their fondness for dress, and their indolent and gossiping habits, embitter the life of their husbands, and perhaps drive them to intemperance. I have been distressed in the contemplation of the evil of which I complain. I know not that any remedy is so near that it can be immediately applied. I would merely suggest, however, that the rich might apply a remedy if they were disposed, and as the evil commenced with them, it is their duty to begin the reform. Let them "retrench the glittering trappings of their children."—not "to narrow weeds," but to that simplicity and plainness of dress, which are much more becoming rational beings. Let them manifest by their conduct that they highly approve of consistency in those who assume a stile conformable to their condition in life. Let them dissuade their children from that proud emulation in dress which has given rise to the present extravagant taste. By so doing they would confer a lasting benefit on the community, and would contribute to bring back those days of independence and industry, when the great mass of population were more happy than at present.

This subject having occupied my mind during the evening I retired to rest still thinking what measures could be taken to diminish the evil, I fell asleep, and the following scene presented itself to my imagination I fancied myself in the streets of a very populous city, where all was bustle and tumult. The most superb carriages drove along filled with ladies and gentlemen, dressed in the most extravagant manner. I could not distinctly understand their conversation, though they talked loud and laughed immoderately, as is the custom with many fashionable people at the present day, in their genteel routs, balls and parties of pleasure. From what I could collect of broken sentences, I concluded there was to be some public exhibition, at which the sons and daughters of fashion would vie with each other in the splendour of their appearance. I resolved to follow on, in hopes of finding some one who would gratify my curiosity. In this I was not disappointed. A very grave and respectable looking man accosted me in a friendly manner, and asked me if I was going to the *levee*. I told him I was a stranger in the place, and would like to know the cause of all the parade and bustle which I saw among the gentlemen and ladies. Oh sir, said he, these people are all worshippers of the Goddess of Fashion, and she holds a *levee* this day in this place, at which all her votaries are permitted to appear, and such as are found to be most devoted to her service will receive her approbation; if you will go along with me, we can secure a place where we can be silent spectators of the scene. There was something of the appearance of mystery in all this which I could not comprehend, and yet there was so much appearance of reality that I

resolved not to be sceptical and think it all fairy. As we passed along, many splendid chariots drove by us, in some of which I thought I discovered countenances that were familiar to me. Multitudes seemed to be pressing forward on foot, who were as gaily dressed as those in carriages, though there seemed to be much more of tinsel about them: I could plainly perceive, that this class cast many scornful glances at those who rode in state, and they seemed to be filled with rancour and malice, because they could not 'cut so great a dash.' The whole conversation was about dress: one asked another, if she did not admire the new chinchilli cap, which Miss——, who had just gone by, had on—"Oh yes, said her companion, I am delighted to death with it, and I have engaged Mrs.—— to make me one exactly like it, of olive silk velvet, which will appear quite as well at a distance, and will not cost one-fifth as much—and I am likewise to have two large white plumes, which will not cost but a dollar each, and they will look full as gay as those of Miss——." I felt a great curiosity to see this article of head furniture which had called forth such eloquence; and as the carriage in which the woman was riding had occasion to stop a few minutes, I posted myself in a convenient position to take the dimensions of it in the best mathematical manner. It resembled in shape the shell of a cocoa-nut, or a pumpkin, with one end cut off and scooped out so as to come down upon the back-side of the head, and leave the whole of the face and the upper part of the forehead, to be gazed at by the spectators, and this I apprehend to have been the object of the contriver. To this there was indeed attached a white lace veil, that *might* be thrown over the face, if the lady should at any time feel disconcerted by the uncouth stare of any gentleman. Much of the conversation of these giddy lovers of pleasure was very amusing to me, but I cannot now recall it to memory. But I distinctly recollect the peculiar animation which glowed in each countenance, while they discoursed about their frivolities. At length we approached the temple where the rich and the gay were to display themselves and excite the envy of each other. It was a superb building constructed something like an amphitheatre, and upon the model of Grecian architecture. The front was beautifully adorned with Corinthian columns of the richest Parian marble. There was a large court before the temple, surrounded by a wall, and which was ornamented with statues of the best artists. No expense seemed to have been spared in the erection and adorning of this temple. I was told by my guide that the means for constructing this noble and beautiful edifice, and for adorning it in the most elegant manner, and also for maintaining the whole establishment of the "goddess of fashion," were procured by a tax levied upon certain articles of trade, and upon several persons who derived their principal profits from the humble worshippers of the goddess. Milleners, mantua-makers, and tailors paid each a heavy tax, and all those mechanics who were principally employed in manufacturing articles of luxury, were obliged to contribute according to the profits of their business. By such measures a very princely revenue is raised without exciting any uneasiness. It is ascertained by experience that men will cheerfully pay taxes for those things which administer to their pleasures. I cannot give you a very exact description of this superb building, nor is it necessary—I only recollect that we ascended a flight of steps of the most beautiful marble and entered a spacious hall, very richly decorated, and hung round

with paintings of exquisite workmanship. At the end of this hall stood the throne of the Goddess which was a little elevated above the level of the floor, so that she was to be seen by every individual among the crowd while she could also have a clear view of all her votaries. A rich canopy of the most expensive and gay materials, curiously wrought with fine needle work hung over the throne. Her dress was of the most costly materials, which I understood were recently furnished by a number of manufacturers in France, and were made up by some of the most *tonish* milleners and mantuamakers in the city of London. This deed of charity brings many hundred pounds to the donors of each side of the water. My mind was strangely affected by such a display as every where met my eyes. I pressed through the croud in order to get a stand as near the throne as possible, that I might accurately observe the different personages, and the reception they met with. Behind the seat of the Goddess, on the wall directly over her head, were written these words in very legible characters:—"Vanity of vanities, all is vanity." I observed that many of the worshippers, whose countenances were flushed with joy as they received the smiles of the goddess sighed as they read these words. I concluded that they felt there was much truth in them, though they would gladly believe that the person who caused them to be indelibly inscribed on the walls of the hall, was an enemy to social life, and wished only to torment the lovers of pleasure. It was curious to see with what adroitness this artful being managed her votaries. She passed some flattering compliment upon each one, which was received with peculiar delight, and served to increase attachment which must in many cases prove ruinous to the person.

At the upper end of the hall, and directly back of the throne, was a door which opened into the spacious gardens belonging to the temple. Into these all the votaries of the goddess were admitted as they passed in review before her. Here they indulged themselves in all manner of excess. After the votaries had principally passed out of the hall, my companion pulled me by the sleeve, and asked me if I would take a walk in the garden and see how these thoughtless beings spent their time. To which proposal I readily assented. We walked directly forward, and my guide, who was a very plain man, and wore a broad brimmed hat, would not even condescend to bow to the goddess. I noticed that she cast upon him a look of the greatest contempt, and I heard her say to some of her attendants, "If all men were like that churl of a quaker, our beautiful establishment would soon come to nought." As we entered, we found them engaged in different sports. Though they all appeared to be much upon an equality while in the presence of the goddess, yet the better sort (as they considered themselves) would not now associate with those who endeavour to imitate them in outward show. Notwithstanding the gaiety & cheerfulness which distinguished the different parties in the garden, I could plainly discover that most of them were discontented and unhappy; their hearts were torn with the conflicting passions of envy, hatred, malice & pride. Some were heard to acknowledge, that all their parade was of no use, and I thought they approved in their heart of the simplicity and neatness of my companion's dress, especially when they reflected on the expenses necessary to support their own. As we were passing from one scene of merriment to another, in order to observe the folly of the votaries of fashion, we heard a doleful shriek from one part of the garden which appeared to be occupied by a party, whose stile of dress was much the

most expensive of any that we contemplated. Some of the ladies fainted away, and many of the gentleman who had strutted and blustered in the most extravagant manner, looked wild and confused at first, and then attempted to hide themselves from the observation of their associates. I did not immediately see the cause of this consternation; but as many of the company fled as fast as possible, I soon perceived two very squallid and shabby looking figures, which I was told were "Want and Poverty," pressing on after them, with hasty strides. Some of the company who had nothing to fear from these hateful looking personages, seemed to enjoy the confusion into which their friends were thrown by their approach, and though they themselves were in some respects, the authors of their wretchedness, they manifested no sympathy for them. The continued shrieks of these unfortunate persons, as the spectators came nearer to them, so agitated my frame, that I awoke and found myself in a tremour, while the sweat stood in drops upon my face.

The improvement which I determined to make of this singular dream, was to avoid that ridiculous extravagance in dress and living, which has already reduced so many families to beggary. I resolved to wear my old coat a little longer before I throw it off,—that if here and there a darn should be seen in my waistcoat, or the knees of my pantaloons, I would not be ashamed of them;—that if my neighbour, who could afford it, appeared better than myself, I resolved not to envy them, nor be tempted by their example to plunge into debt. By pursuing such a course, I believe I shall be respected as I ought to be, or as I should be if I exceeded my income to make a better figure. In this way also I shall be able to save a trifle to contribute to some benevolent society, whose object is to give the bread of life to the wretched. I hope some of your readers, who may now be indulging themselves or their children beyond what their estates will justify, will adopt a similar resolution, and by their industry and economy, prevent "want from coming upon them as one that travelleth, and poverty as an armed man."

O. M.

Two interesting letters are received from J. Armstrong, Esq. and David Marks, which were mislaid, but will appear in the next.

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RELIGIOUS INFORMER.

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The New Year.

"Time flies, O how swiftly!"

ONCE more we hail each other on a New Year's morning, and what gratitude ought to fill our hearts and thankfulness ascend to the Father of Mercies for the signal favors he has bestowed upon us.

Since the commencement of the past year, how many have gone to their long homes, who began the year with as great prospect of life as any of us. This should remind us of the uncertainty of our lives, and the necessity of being prepared for death.

This is a suitable time to examine ourselves. How have we spent our time the past year? If we have taken an advantage of the poor, if we have neglected to warn the wicked of their danger, or if we have neglected any duty which we ought to have performed, it is important now that we repent, and show fruits of repentance, by restoring to the poor that which we have unjustly taken away, and performing all those duties which we have neglected. It is in vain for any to profess love to God, without performing those duties God requires of them. "If ye love me, keep my commandments." "By their fruits ye shall know them." True a person may be morally honest in their outward conduct, and be unacquainted with that experimental religion that saves the soul; but no one can be a christian without manifesting it by their works.

God has preserved us for some valuable end. Let us this morning renew covenant with him, and endeavor to be

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1

more devoted to his service. This may be the last New Year's day we shall ever enjoy in time, and if we are so happy as to obtain the approbation of our Divine Master, we shall enjoy an eternal New Year in his presence, and sing that New Song of praise to God and the Lamb, that will never end.

EDITOR.

FOR THE INFORMER.

The following valuable communication was received in season for the last No. but by accident was mislaid, and not found until the last No. was ready for the press.

We hope this will be imitated by all the Clerks of the q. m's. next Dec. so that we need not fail to give our readers that intelligence, annually, that is so much desired.

EDITOR.

Gloucester, R. I. Nov. 3d, 1823.

DEAR BROTHER,

In sending you the annual return of the R. I. q. m. I will just mention our two last qr. meetings.

On the 9th and 10th of August last, our q. m. was held in Taunton, Mass. It was a much favored season. Great liberty and power were enjoyed by the servants of Christ in dispensing the word of life, and blessed fruit is hoped to have appeared. A church in Rehoboth was received into connexion with the q. m. This church was first constituted in the year 1777, and had passed through various scenes of trial and persecution. Some of the first members are yet surviving, and continue as at first, "*stedfast in the Apostle's doctrine and fellowship.*" They united on the broad principles of free salvation, and communion of all saints, and have ever professed to take the scriptures of truth as their only rule of faith and practice, and appeared in all things to have union in sentiment with the body of Christians, with whom they are now connected. The labors of our brethren among them last season were much blessed, and many were added to the Church.

Our last q. m. was holden in Burrillville, R. I. on the 11th and 12th of October last. The meeting on Saturday was well attended by brethren. Every church was represented by brethren present; and written epistles were received from five of them. The Sabbath meeting was fully attended, and much candor and attention appeared to rest on

the congregation. Elders White and Allen each dispensed the word of life, in each part of the day, in the spirit and power of the gospel of Christ.

About four years since, the Church in Burrillville was the whole of this q. m. There are now seven Churches, containing 544 members. It is the Lord's doings and marvellous in our eyes. To him be all the Glory.

JOB ARMSTRONG, Clerk.

RHODE ISLAND Q. M.

Names of Elders.	Residence.	Unordained Preachers.	Residence.
Joseph White,	Not Stationary.	Ahab Reed,	Blackstone.
Reuben Allen,	do.	Jacob W. Darling,	Burrillville.
Daniel Greene,	Pawtucket.	Smith Fairfield,	do.
Daniel Williams,	Burrillville.	Abel Thornton,	Johnston.
		Horatio N. Loring,	Raynham, Ma.

Churches.

Churches.	Monthly Meetings.	1822	1823	Pastors.
Burrillville,	Sat. before 2d Sabbath.	160	160	Joseph White.
Smithfield,	1st	132	100	do.
Pawtucket,		unk.	62	Reuben Allen.
Gloucester,	Sat. before 1st Sabbath.	36	42	do.
Taunton,	3d	16	47	do.
Mendon,		add.	52	Joseph White
Rehoboth,		add.	81	
TOTAL,		344	544	

FOR THE INFORMER.

Copy of a letter from Br. David Marks, Jun. dated William son, N. Y. Co. of Wayne, Sept. 24, 1823.

RESPECTED BROTHER,

I have preached in seven or eight counties since I wrote to you last; have found the state of religion in some places good. In Groveland, the land lately favored of the Lord still flourishes; the church in that place (though persecuted much) outrides the storm, and her members are engaged in the *Holy War*.

It has pleased the Lord of late, to pour out his spirit on the inhabitants of Sodus, nine or ten have professed to be born of God within a few days past. I met with two of the preachers last Saturday and Sabbath in that place, where we held a two-day meeting, which we had previously

pointed. I think it was a profitable season. Some publicly owned Christ, who never had before; many were convinced of the necessity of breaking off their sins by righteousness; and seeking the pardoning grace of God; lest the Master of Assemblies should rise up and shut the door of mercy; and they be cast off forever. O may they never rest, until they find Christ.

DAVID MARKS, JUN.

A letter has been received from Elder Daniel Quimby of Lyndon, Vt. bearing date the 15th Dec. in which he gives information that a good work of the Lord commenced last June in Lyndon, Vt. and has since spread into Sutton, Burke, Sheffield and Wheelock, until about 150 persons from 8 to 60 years of age are brought to rejoice in the Lord. Eld. Quimby baptized 21 the 4th day of Dec. and 9 the 14th, and has baptized 50 in the whole, since the reformation began. He further writes that the reformation continues to spread gloriously.

Another letter is received from Br. Nathaniel Knight of Hinesburg, Vt. from which we learn that he has been a journey to Stewartstown, N. H. Indian Stream, Canaan, Vt. and Harrisford, L. C. and that in each of these places the glorious work of reformation is going on. Several have recently been baptized, and the prospect is encouraging.

A letter has been received from Cookstown, Pa. signed by Wm. Risinger and others, giving information of a church in that place, containing upwards of 200 members, and that a reformation is gradually progressing there. Their enemies state, that there is no such people as Freewill Baptists in any other place, and the brethren, having heard of the Religious Informer, have sent to obtain some, so that they may know whether they are alone or not. It cannot but be interesting to them to learn that there are thousands in this country of the same sentiment with them, and who rejoice in the same Lord. It also rejoices us to hear from that part of the country, and hope the little vine there planted, will extend its branches, and large numbers be added to them of such as shall be saved.

REVIVALS OF RELIGION.

Almost every religious paper we receive contains some

animating accounts of the triumphs of the Cross—of the conversion of immortal souls.

A revival commenced in Somers, (Conn.) in June 1822, and has continued increasing and spreading like a fire from house to house, and from heart to heart, over sixteen churches and congregations, with more or less rapidity, until the present time. More than 1300 souls have hopefully experienced a saving change since the commencement of this revival, 800 of whom have already made a public profession of religion."

The revival in Colchester, Con. continues to progress with power. It appears to be characterized for its influence, on the two opposite classes of society. Some of the most vicious have been impressed with a sense of their ruined condition, and have, it is hoped, embraced the truth. Others who had sustained many years the most unexceptionable character, have been brought to see their need of a Saviour. The commencement of the Revival can be traced, so far as human agency is concerned, to a circle of ladies, who were importunate in their addresses at the throne of grace, during the intermission of public worship, on the Lord's day.

The Revival in Montville, Con. can be traced to the remarkable providence during the last summer, which called two of the worshippers from the house of God, immediately into eternity. About a hundred have become hopeful subjects of grace.—There is, at the present time, a powerful Revival in Bozrah, Con.

During the last summer, there has been a Revival in Chatham, Con. in the Society of the Rev. Mr. Talcott. This is the first Revival that was ever experienced in the place. It is stated that between 80 and 90 are hopeful subjects of the work. Among these was a female at an advanced age of 86. She lived to bear ample testimony to the Grace of God, and died in the triumph of Christian faith.

A Revival has recently commenced in Millington. Numbers are weekly added to the Lord. The Rev. Lyman was formerly the pastor. At present, they have no settled minister. The Revival commenced immediately after the dismissal of the pastor, and perhaps his aged ing farewell sermon, will at last be found to have been means. This sermon was founded on John xvi. 7. *ne*

preacher opened his Bible, looked round on his audience, and began to read: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart—he paused—"I do not say, that I will send him unto you, but I will pray the Father that he send him."

A revival has commenced in West Hartford, Conn. but its extent is not known.

In Leicester, N. H. the people are unusually attentive to the things which belong to their everlasting peace. Scarcely a family is to be found unaffected. It is more than a year since the first appearance of particular seriousness.

The Rev. Mr. Upham of Rochester, N. H. in a letter to a friend in Andover, writes, "it may give you pleasure to learn, that a Revival of religion has commenced here; and about 20 give evidence of having become religious."

In Townsend, Vt. forty five were added to the church on the first Sabbath in October.

In North Adams, a revival has recently commenced.

Recorder.

HAMPTON, Conn.

We had the pleasure to learn from an esteemed Minister, that a pleasing revival of Religion has commenced in the town of Hampton and vicinity. This work, we understand, is shared about equally by the several denominations in that place.

HAVERHILL, Mass.

We have just received a letter from brother ABNER D. ONES, in which he remarks on the revival at Haverhill, as follows.—"The excitement at present is considerable. A number are enquiring the way to Zion. About 25 have been added to the Christian Church and eight to the Baptist. Twelve or fifteen more are hopefully converted and the prospect is encouraging."

WEYMOUTH, Mass.

The following is an extract from an excellent letter we have just received from Mr. JACOB NORTON, Pastor of a Congregational Church, in Weymouth, with a view to their instruction and edification;—

The Religious attention among my people has very considerably extended since I last wrote you. Its character, really, has been such, I think, as all good men must ap-

prove. It has exhibited few, if any, repulsive features. It has not been attended with the noise of "a great and strong wind," nor with the commotion of "an earthquake," nor with the rage of "a fire;" but with a still small voice.—I have seldom if ever witnessed a religious attention so free from enthusiastick excitement, and the extravagance of fanaticism. That the good work might continue and increase, has been my heart's desire and prayer to God. And to my prayers I have added active exertions. My labours have, indeed, been more abundant. I have scarcely failed, I believe, to deliver to my people six discourses per week for about nine months past. Nor have my labors, I trust, been without desirable success. During this period about thirty have passed from death unto life. Nearly half that number has been added to the church, three or four stand propounded for admission; and others, it is expected, will soon descend into Jordan's stream.—"The Lord," my dear Sir, "has done great things for us whereof we are glad." Pray for us that we may be favored with a still more copious effusion of Divine Influence.

I wish to say much more, but, as circumstances will not well admit of it, I must for the present, bid you an affectionate adieu.

Gospel Palladium.

FROM THE CHRISTIAN HERALD.

MINUTES

Of the General Meeting, holden in Fairhaven, Mass. on the 15th and 16th of October, 1823.

According to previous appointment, Elders and Brethren and a large concourse of people, from various directions assembled for worship, the 15th ult, in the Long Plain Meeting House (so called) in Fairhaven.

Public worship commenced at half past 10 o'clock, A. M. The vine blessing was besought in solemn and fervent prayer by Elder JAMES TAYLOR. Sermon by Elder TAYLOR, from Luke ii. 29—32. "Now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel."

In this discourse the preacher noticed four particulars, viz:—

- I. Salvation.
 - II. What is implied by its being "a light to lighten the Gentiles and the glory of" Israel.
 - III. What is understood by seeing it, and
 - IV. The effect it produces.
- The energetic manner in which this discourse was delivered, clearly evinced a heart replete with love to God and good will to man. Its good effects remain till the last shock of time; yea, and abide when time is no more.

P. M. Sermon by Elder Moses How, from Rev. xv. 2, 3—"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and his image, and over his mark, and the number of his name: stand on the sea of glass, having the harps of God; And they sung the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God, Almighty; just and true are thy ways, thou King of Saints."

After some preliminary remarks the preacher dwelt upon the following particulars,

I. The sea of glass mingled with fire.

II. Those standing thereon, viz. The saints who had gotten the victory over the beast, his image, mark, and the number of his name, and

III. Their triumphant song: Here he noticed,

First. The title of the song, viz. the song of Moses, which means temporal deliverance.

Second. The song of the Lamb, signifying spiritual deliverance, and

Lastly, He spake upon the subject of their song,—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

This sermon was well calculated to produce consolation in the breast of God's dear children, and it will no doubt be remembered by some, when sorrow shall have ceased to blend in the pilgrim's joy, in that better, brighter, fairer world where trouble never more shall raise a wave on the river of consolation. Meetings were holden in various neighborhoods in that vicinity in the evening.

Thursday, A. M. Sermon by Elder Simon Clough, from Matt. xxvi.

58. "And Peter followed afar off." He noticed

I. What is implied by following Christ.

To follow Christ is to imitate him, the metaphor, being taken from the shepherd's going before his sheep and their following him. John

27. Mat. xvi. 24.

First. We must follow Christ in the exercise of grace, or imitate him in his,

1. Humility. Phil. ii. 8.—Acts viii. 33.

2. Zeal. Job ii. 17.

3. Self-denial. John v. 30.—vi. 38.

4. Patience. Rev. i. 11.—Thess. iii. 5.

What is implied by following Christ afar off.

First. Peter's following Christ afar off shows that he had not entirely wakened him, and that he still retained a degree of love for his Lord and prosperer. His love, however, was languid, and his faith weak.

It implies fear,—Peter's courage had failed him.—There are causes, however, why so many follow Christ afar off. 1. Some of reproach,—this arises in the pride of the heart. 2. Some because they are engaged in the cares of the world which have engaged their mind and affections.

In this department of the discourse, some weighty considerations, of a practical nature were submitted, highly worthy the attention of such as practically identify Mammon, with the living and true God, or serve the former under pretext of obeying the latter. We have read,—"Ye shall not serve God and Mammon."

Others have formed connexions with the irreligious—they move in

their circle, and partake of their spirit. 4. Others follow him afar off in consequence of the weakness of their faith, which bring doubts, darkness and fears upon the mind; they feel unworthy, weak, sick and lame, and thus fall in the rear and keep at a great distance from Jesus.

III. The consequence of Peter's following him at a great distance.

First. He fell into evil company.

Second. He was surrounded with temptations, and

Third. He denied his Lord.

IV. The importance of following him near at hand.

This arises from two considerations,

First. In reference to himself, it conduces to his own happiness, and,

Second. In reference to the cause he has embraced, and the welfare of his fellow creatures.—In the delivery of this discourse, much energy was exhibited, and in it, the preacher witnessed himself to the consciences of a solemn audience in the sight of God.—May the good seed, if no more, bud on earth and bloom in eternity.

P. M. Sermon by Elder Abner Jones, from Psal. i. 3, 4.—"Whatsoever he doeth it shall prosper: The ungodly are not so."

In his remarks upon this subject, he noticed

I. The character of the godly. In speaking negatively on this part of the subject, he noticed,

First. They stand not in the way of sinners.

Second. They go not in the counsel of the ungodly.

He then reviewed their whole character in an opposite point of view.

1. They delight in the law of God. 2. They contemplate the judgment with pleasure. 3. From all trials and troubles of life they shall be delivered. 4. They shall triumph in the Resurrection. 5. They shall receive the happy plaudit, "come ye blessed of my Father."

II. He noticed the character of the ungodly.

First. They are sinful in their lives, hence,

Second. They cannot contemplate the judgment with pleasure.

Third. In the resurrection they will receive damnation.

Fourth. He considered their different employments in the world. The preacher closed this solemn and interesting discourse with appropriate addresses.

1. To the righteous, and 2. To the sinner. May it prove a saviour of life unto life to all who heard it.

From the Religious Intelligencer.

JUVENILE EXPOSITOR—No. XXIII.

1 Cor. xv. 55.—O death where is thy sting? O grave where is thy victory?

This is the language of dying saints, when happy in the love and favour of God. When sin is pardoned and the heart renewed, the power of death is destroyed, and the soul is filled with victorious peace, love and joy. This was clearly exemplified in the case of Mrs. Tonquin, who died July 23d, 1804, in the triumph of faith. When extremely weak she reposed on God, and was enabled to contemplate her approaching dissolution with serenity and joy; frequently exclaiming with holy exultation,

"O what hath Jesus bought for me,
Before my ravish'd eyes?

Rivers of life divine I see,
And trees of paradise!"

On the last evening of her life, she said, "I am going, and Jesus Christ is coming to meet me." For a time she seemed to be dead; but reviving again, she cried, "Now for heaven! Now for heaven! heaven! heaven! I am going and Jesus is coming to receive me." Amid the agonies of dissolving nature, her faith was gloriously triumphant, her prospects unclouded, and her joy inexpressible. "I suffer nothing now," said she, "All I feel is heaven. Then looking on those present, she added, "I wish you well, I wish you all well," and fell asleep in Jesus: Death had no sting, and the grave was conquered.

"GO THOU AND DO LIKEWISE."
All Christians will please to take notice.

RULES FOR HOLY LIVING.

Or Christ our Example.

Compiled from an article in the Christian Guardian, entitled,
Early Piety, or the History of Dorothea.

When I awake in the morning, and whilst I am rising, I think of the holy child of Bethlehem, who offered himself a sacrifice to God the Father; In humble imitation of him, I offer myself a sacrifice to God, by consecrating the day and all my labours to his service.—When I pray, I think of Jesus Christ praying to, and adoring his Father, and endeavour, as far as possible, to bring my heart into the same holy frame. When at work, I think how Jesus laboured for my salvation; and then, so far from complaining, join my labours unto his, in humble love and resignation. When receiving the commands of my parents or superiors, I recollect how submissive and obedient Jesus was to the holy Virgin and to Joseph, and immediately try to conform my spirit unto his bright example.—If desired to perform any thing painful or unpleasant I immediately think how Christ submitted to the death of the cross for my sake; which enables me cheerfully to fulfil my duty, however painful or difficult it be. If any one speaks ill of me, or abuses me, I make no reply, but suffer all in silence; remembering with what patience Christ endured the most cruel torments, calumnies and accusations. I reflect, moreover, on the innocence of Jesus: he did not deserve the evil he endured; whereas, I, a poor sinner, deserve far greater evils than those which I am called upon to bear. When taking my daily meals, I think of the temperance and frugality of Jesus, taking, and commanding that all things should be done to the glory of God. If I am obliged to eat any thing disagreeable, I remember the which was given to our blessed Saviour on the cross, and for his sake make a cheerful sacrifice of my inclination. If I have not sufficient food to satisfy my hunger still I am content, when I recollect that Jesus fasted forty days and forty nights, that he suffered hunger and thirst for our sakes, to expiate the sins and intemperance of men. When I take my recreation, I represent to myself Jesus Christ; meek, affable, and holy in all conversation with his apostles. When I hear any evil speaking, or am witness to the commission of any sin, I pray that God will pardon the offender; recollecting how the heart of Christ was pierced with grief, when he saw his heavenly Father thus profan-

ed. When I think on the numberless sins that are committed in the world, and the grievous manner in which God's commandments are but too often broken, I sigh, and long to obtain that holy temper which we may conceive our Saviour to have felt, when he said. "O holy father, the world knows thee not!" When I attend on public worship, I join with all my heart and soul in the holy sentiments of Jesus, who sacrificed himself for the glory of the Lord, and in order to expiate the sins of men, and purchase their salvation. When I sing, or hear others sing the praises of my God, then it is that "I rejoice in the Lord, and glory in the God of my salvation;" then it is that I fancy myself listening to that glorious canticle, that sacred hymn which Jesus sung with his disciples after the institution of the holy sacrament.

When my soul is sorrowful, and my spirit is disquieted within me, then I think of my Saviour, weary, comfortless, and dying on the cross, and with him I say in my heart those words which he himself so often uttered in the garden of Olives: "Father, thy will be done." When I find within a tendency to any sin, or an inclination to follow the bad example of my young companions, and to partake of their giddy amusements, I fancy to myself, that I hear Jesus saying to me, "what, my child, wilt thou also forsake me, and give thyself a prey to this vain world and all its sinful pleasures? Wilt thou too, Dorothea, withdraw thine heart from me? Are there not already, too many who transgress my laws? Wilt thou also become one of them? Wilt thou neglect to serve me?" Then I reply in my heart, "No, my Saviour, I will never forsake thee!" Until death will I be faithful. Lord, unto whom shall I go, if I abandon thee? for thou alone hast the words of eternal life. This thought soon fills me with new strength and courage.

When I lie down to sleep, then also I meditate on Jesus, who only took repose that he might consecrate himself with new vigour to the glory of his father; or I meditate on the difference between my bed and the cross of Christ, on which, nevertheless, he lay down like a lamb, offering his life and soul to God: after which I go to sleep, repeating in my heart the words of the dying Jesus; "Father, into thy hands I commend my spirit!"

MEEKNESS AND PASSION.

"Men of moderation are of a more amiable character than the furious, the rash, and the inconsiderate."—SPECTATOR.

"WELL Thomas," said Eliza, to her brother, "it does not signify, I cannot help it; we all have our tempers, I know I am passionate, but it is better to be hasty and have it all over at once than to be sullen."

"Each of these tempers, my dear sister," meekly replied Thomas Beaufort "has its evils, and its great evils, I doubt, however, whether a passionate temper be preferable, so many evils have arisen from it. So much destruction has ensued, so many lives have been lost, so many friends set at variance by the rash expressions and unguarded conversations of people in their rage, that such a disposition is not merely to be deprecated, but watched against, as we would guard against the furious onset of some ferocious animal."

"Your observations, my dearest brother, are as just as they are

cellent; I am always ready to acknowledge my faults and to receive your kind admonitions, because I know you love me and are anxiously concerned for my happiness. O, that I could conquer my passionate temper."—(weeps.)

Thomas B.—"Come Eliza, as you are convinced that it is an evil you are so far a gainer. Your next concern must be to prevent its attacks in future, and that you may not be suddenly overtaken or ensnared. I will not refer to what is past, yet, bear with me when I say, that how much soever the servant might be faulty in moving your music book, yet the fault did not require so severe a rebuke."

Eliza B.—"Thank you, my dear, I receive your gentle reprimand, and hope that when you see me manifest a similar bad temper you will instantly give me a hint that I am in danger."

Thomas nodded assent, and Eliza proceeded with her work, while he obeyed a summons to attend his Latin master.

These young persons were the children of Mr. and Mrs. Beaufort, who resided in a lovely village in Shropshire, where they enjoyed the pleasures and tranquility of a country life. Mr. Beaufort inherited the estate on the death of his maternal uncle, and having but two children, he determined to superintend their education himself, and watch the progress of instruction in their opening minds. He frequently pointed out to his son the false sentiments contained in the ancient poets, and the infinite superiority of Christianity to the absurd reveries of Heathen Mythology, and, although he was charmed with the compositions of Horace, and the correct, animated descriptions of Homer, yet he frequently directed the attention of his child to the pious strains of the sweet Singer of Israel, the lofty descriptions of the Prophet Isaiah, and the plaintive melodies of Jeremiah.

Thomas Beaufort was the younger child, modest, calm, and dutiful, attentive to his instructors, obedient to his parents, and affable to those beneath him; he possessed the affections of the family, and the admiration of the villagers. His sister, on the other hand, was haughty in her deportment and hasty in her temper; a trifling circumstance decomposed her, offended her, and threw her into a rage. It was in vain that her parents reasoned with her or even punished her. She remained the same, consoling herself, when reason had resumed its place in her mind, with the thought that she would never be in a passion again.

It is said, that one of the dukes of Dorset was remarkably passionate, and that his servants used to put themselves in his way when he was angry, because he was sure to recompense them for any thing he made them suffer. "This," says Dr. Johnson, "is the round of a passionate man's life, he contracts debts in his passion, which his virtue obliges him to pay; he spends his time in outrage and acknowledgment, injury and reparation."

Such was the precise conduct of Eliza Beaufort, scarcely had her fury subsided than she began to reflect upon her conduct, and when her brother had retired she upbraided herself with her folly, "What a thoughtless girl I was to blame Betty in so angry a manner; she certainly did move my music book, and I could not find it when I wanted it, but then, I might have spoken mildly to her, and that would have had a better effect—I declare I'll go and seek her and endeavor to make it up with her, if possible; let me see, I have a nice blue ribbon,

that will do for her cap, and I am sure that will please her."
(To be continued.)

FOR THE INFORMED.

COMMENTS BY D. MARKS.

A few days since, I received the Religious Informer, and was much delighted in perusing it, until I read the introduction of an extract from the Baptist Magazine; [Sept. No. p. 137;] and was very sorry there to find, Calvinistic Misquotations of scripture, which rendered a great perversion of its meaning.

EXTRACT.

"If his *own* children forsake *his* law, he will visit their transgressions with a rod, and their iniquity with stripes; nevertheless, *his* loving kindness he will not utterly take from *them*, nor suffer *his* faithfulness to fail."

N. B. You will see by comparing the above with the following scripture, that those words in Italics are a perversion of scripture.

Psalms, lxxxix. 30, 31, 32, 33. If his [Christ's] children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: Then will I [Jehovah] visit their transgressions with the rod, and their iniquity with stripes. Nevertheless [though I bruise him, [Christ,] and put him to grief; and when I shall make his soul an offering for sin, [Isa. liii. 10.] yet] my loving kindness will I not utterly take from him, [Christ] nor suffer my faithfulness to fail.

It is very obvious to every intelligent reader, who will read the 89th psalm, that the 33rd verse has an allusion to Christ. That the 32nd verse means his children, I grant; but if the 33rd verse does also, the Calvinists are excusable for altering the singular pronoun "*him*," to the plural pronoun "*them*."

It is also questionable, in my mind, whether there is any propriety in the Calvinistic assertion, "that, if the children of God break his statutes and keep not his commandments, yet God will not utterly take *his* kindness from *them*." For God hath said to his people; "If you walk contrary to me, I will walk contrary to you." David said to Solomon, "If thou seek the Lord, he will be found of thee; but if thou forsake him he will cast thee off forever."

D. MARKS, Jr

Williamson, N. Y. Sept. 24, 1823.

Clarksfield, Ohio, Oct. 1st, 1823.

TO THE PUBLIC.

Charles Rolfe, who came into this country about two years since the character of a Freewill Baptist preacher, (but was afterwards found out not to be a member of that church,) was thought at first to be useful and pious man; but soon grew loose in his habits, and appeared to be very much unsettled in his mind; but some allowance was made for that, on account of trouble, which was occasioned by a letter from his wife, by reason of which, many defamatory reports were made of him. But to put a stop to our labors, he, together with a man, whom he had seduced to leave her father's house, left the country for a country unknown to any in this vicinity, and it is thought

that he is travelling now as a preacher. When he first came into this place, he professed to be seeking a bride for his master, and appeared to be very ardently engaged in that service, but we are forced to believe from his conduct here, that he was seeking one for himself.

Signed by

OBADIAH JENNEY,
Clerk of Huron, Ohio Q. M.

NOTICE.

Preachers and others, who are subscribers for the Informer, will confer a favor by obtaining what subscribers they can. The circulation of the Informer is much more extensive than was expected when it was commenced, and the patronage is sufficient to support the work, provided payment was promptly made. Many however are very particular to make remittances annually; these receive my thanks. But others have taken three years and more and have not paid any thing, and I conclude now they never wish to; therefore I shall drop some from the list soon, and hope their place will be supplied with subscribers, that will be willing, that the honest endeavors of an editor shall not be unrewarded. May I not still hope, that some, who have heretofore been negligent, will have pity, and not suffer the editor to labor under embarrassments, when their *littles* would so easily prevent it.

“As ye would that others should do to you, do ye even so unto them.”

I have continued the names of those, who were subscribers last year, except such as requested not to take any longer, and those from whom I have no reason to expect pay. Any, who receive this number, that wished not to take, will be good enough to return it with their request to stop, and if they are indebted, it is expected they will also send the pay for what is due.

DIED,

In this town Capt. David How, aged 64. For eight months past, he has been troubled with the gravel, and at times was thought to be near his end, then again would receive some relief, and be able to visit his friends and attend public worship. On Friday the 26th of last month he was as well as usual, and about 6 o'clock in the evening he went out of doors, and at 7, he was attacked with a violent pain which continued through the night, about 3 o'clock P. M. the next day, he departed this life in the triumphs of faith. He has been for a number of years a professor of religion, and faithfully engaged in the cause of God. During several months past, he has been satisfied that his end was at hand, and often spake of the joy he anticipated on meeting his blessed Jesus. Saturday morning, the day he died, I visited him, and as I entered the room he said, “Brother Chase, I have had a tedious night, but it is the last. Death is no terror.” He often gave glory to God, and in the midst of his struggles rejoiced in the rock of his salvation.

The funeral was attended on the 29. A discourse was delivered on occasion, to a large and candid congregation, by Elder E. Chase in 2d Tim. iv. 6, 7, 8. I am now ready to be offered, &c.
Dec. 27—Moses, only son of Mr. Enoch Nichols, aged 1 year.
T Andover, N. H. Dec. 2, Mrs. Nancy, wife of Mr. John Simonds,
de 33. Dec. 12, Mr. Paul S. Marston, aged 85.

Words on the New Year.

Hail the New Year that's now begun, And may this be our theme and song—To praise the Lord and

bless his name, Who is from year to year the same. The year rolls round as time goes on, And many

to their tombs are gone; But we are spar'd—and now appear To wish our friends a happy year.

- 3 Now let us with the year begin
To serve the Lord, and cease from sin—
And may we live in love and fear,
And may this prove a happy year.
- 4 Look at the fields and there you'll see
The glory of his majesty;
In winter, storms of hail and snow
Speak forth his praise and glory too.
- 5 The fish that glide the murmuring stream,
Praise their Creator, great—supreme;
The flocks and herds their voices raise,
And feathered tribes to sing his praise.
- 6 The rocks and hills join in the song,
The Saviour's praises to prolong—
The vallies echo with the sound,
And to the Saviour's praise redound.
- 7 But look at man—whom God to save,
His Son a ransom for us gave—
And shall we then his praise refuse,
His blessings and his grace abuse?
- 8 O may we not his grace despise,
But seek to win that heavenly prize,
That is laid up for us above,
And all who do the Saviour love.
- 9 Then let us now from sin refrain,
May truth and grace in us remain;
Let's praise the Lord—his grace adore,
And faithful prove for ever more.
- 10 That when we're call'd from hence away,
To quit this tenement of clay—
O may we reach the realms of bliss,
To dwell in peace where JESUS is.

The communications were so many, that we were unable to
music in the last No. for want of room.

We intended to have inserted that beautiful piece of music
BUCKFIELD, in this No. but were disappointed in receiving it.
We have written for it, and shall publish it as soon as it is
tained.

RELIGIOUS INFORMER.

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Vol. V. No. 2. FEBRUARY, 1824. Whole No. 50.

FOR THE INFORMER.

Copy of a letter from Elder Arthur Caverno, to the Editor,
dated Strafford, N. H. December 22nd, 1823.

DEAR BROTHER,

Since I wrote to you last, concerning the late revival of
religion in these regions, the work has been progressing un-
til nearly forty, I trust, have become sharers of God's con-
verting grace. We, as other brethren in times of reforma-
tion, have had some opposition from the "world, flesh, and
the devil," but our outward opposition is small, when com-
pared to what thousands have experienced. Many more
appear to be under serious impressions, enquiring the way
towards mount Zion.

A singular circumstance transpired yesterday in a meet-
ing that I attended in this town which excited no small de-
gree of publick attention.

At the close of singing the second Hymn on the com-
mencement of the meeting, a middle aged man, one whose
countenance bespoke the solemnities of eternity as well as
the anguish of his own heart, asked the brethren to pray for
him; at the same instant, bursting into a flood of tears, fell
upon his knees, and begun to cry to the Lord to have mer-
cy upon his soul. Prayers were offered to the Lord by the
brethren on this man's behalf, and soon he appeared to find
some degree of peace to his mind. As he rose upon his
feet, turning himself round so as to face the congregation,
he began to address the people to this amount:

"My friends, what a wretched man I have been. Yes-
terday, Saturday,) as some of you know, I became much

intoxicated with ardent spirits, and not only yesterday, but other times also. After returning home" added he "and going to bed, on falling asleep, I dreamed that I died and went to hell, the view of which so alarmed me that I was roused from sleep.

I found that the effect of the liquor was subsided, and on reflection it appeared that I was doomed for that dreadful place. Starting from my bed and hastily putting on my clothes, I found that my pocket-book was gone." (The contents of which, as he said amounted to nearly all he possessed.) "I thought" said he "I would go in search of that. On my way to the place where I found my pocket book, I saw in a field which I was passing by, a large mass of flaming fire, which appeared like the horrible place that I discovered in my dream! while something whispered that soon I must have my portion there." Here he made a solemn pause, being so much affected that he scarcely could utter his thoughts. And you may well suppose that many of the congregation were in tears on hearing such a remarkable relation as this. Without describing the sensation or feelings produced at this alarming sight, he observed, "O! what bad examples have I set before my dear little children, I took recourse to intoxication, thinking by this to drown my troubles, but I find my efforts ineffectual, and I now feel resolved to break off my sins and serve the Lord."

Alas! what contradictory methods many men pursue to rid themselves of trouble—some by taking to intoxication, some by chanting at the sound of the viol, and hustling at the card table, some by ranging the world both by sea and land, and even some by putting an end to their existence.

How many ways and by how many means God calls the sons of men to repent of their sins and accept of offered mercy,—sometimes he calls by death, sometimes by dream and visions of the night, sometimes by his heralds whom he has commissioned from on high to preach the everlasting gospel, and other means both by judgements and mercies; and indeed how hard will the task of the wicked be to wade through so many warnings and invitations, to go down to ruin at last. This man had formerly professed religion, but by disobedience and neglect of duty he got into darkness and brought sorrow and trouble upon himself; and took recourse to this wretched evil, as he confessed himself to

drown his grief. But God, who sent his angel to alarm Balaam of his danger, and he, who spoke from heaven to stop a soul of Tarsus in his mad and wild career, undoubtedly alarmed this man, even in quite a similar way to save his soul from death, and let him know that there was a God that takes cognisance of the actions of men. Oh that men would consider that soon, unless they repent, they will meet an offended God that will judge with righteous judgment, and if their names are not written in the book of life, they will unavoidably have their part in the lake of fire that burneth with fire and brimstone, which is the second death.

Yours, &c.

ARTHUR CAVERNO.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Samuel F. Whitten, dated Montville, Me. Jan. 2d, 1824.

DEAR BROTHER,

It is a good time in Montville, the Lord is gathering the precious inhabitants into the ark. A reformation begun the last of September or first of October, which has been spreading with life and power. Between twenty and thirty we charitably hope, have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth. Eight have been baptized, and ten joined the church. The work continues to spread.

This from your brother,

SAMUEL F. WHITTEN.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Josiah Farwell, dated Vassalborough, Me. Dec. 31st, 1823.

As the Informer is designed for the dissemination of Religious Intelligence, perhaps I shall not be in the path of duty to remain in silence. Again, it may serve as a medium of communication to my brethren, who may wish to know where I am. The Lord in great mercy has visited the inhabitants of this neighborhood with reformation; the work is very solemn, and the converts are praying ones. Although unbelief prevailed much in the forepart of the work, the converts now believe in God and rejoice. It pleased me to hear the answer of one under concern of

mind, who was much accustomed to singing, on being requested to sing at the close of a meeting, replied that she felt more like praying than singing. When I see people apparently in great distress for their souls, break out in singing, although they have not found comfort, it is not pleasing to me. I think they do not realize their situation, and expect their apparent reformation to soon disappear. The number who have entertained some hope exceeds 20. Seven have been baptized, others probably will soon.

In Sidney, opposite this place, the prospect is encouraging. A few have been brought to praise God. I have been confined this fall with a short run of the fever, but have recovered my health again, and at times have felt a great willingness to spend and be spent in the cause of God. I think I feel more and more weaned from the world, and anxious to make my calling and election sure.

JOSIAH FARWELL.

FOR THE INFORMER.

Extract of a letter from Elder Hermon Jenkins to the Editor, dated Jan. 2d, 1824.

BROTHER CHASE,

I have just returned from the town of Middlebury, a few miles west from my house, where God is pouring out his spirit in a wonderful manner. Those people were favored with a reformation a number of years ago; but had since fallen into a backslidden state.

About the middle of September last, I felt an impression to visit them, and on hearing my first sermon a number of the brethren appeared to awaken to a sense of their backslidden state and began to repent. I then visited from house to house and enquired after their welfare. At our next meeting several confessed their faults to one another, and we appeared to be a prospect of a general revival. Assisted by brethren, especially brother Elias Brown and El Daniel Bracket, we continued our meetings frequently, which we trust were owned of God.

About the first of December the young people appeared very solemn, and several brought to rejoice in the Lord. Meetings were attended almost every evening, and in the day time they visited from house to house to pray for and with those, who were in distress. The work is now spread-

ing among all classes, and in every direction. The attention of the people is so great, that no house can be obtained large enough to contain the people on the Sabbath, consequently we meet in two places.

January 1st, we enjoyed the most solemn meeting I ever witnessed. I spake from Luke xiii. 6—10. and the Lord attended the word with power. I counted 70 who manifested a determination to try to live anew this year.

The subjects of the reformation are people from ten years old to seventy. Some whole families rejoice together, and the work is still progressing.

I am yours in the Gospel,

HERMON JENKINS.

FOR THE INFORMER.

Copy of a letter to the Editor, from Br. David Marks, dated Brookfield, Jan. 8th, 1824.

BROTHER CHASE,

Through the tender mercy of God, I am well, and endeavoring by the assisting grace of God to sound the gospel trumpet. I have lately come from the west; where, in some places, the state of religion is good. In Middlebury there has been a good attention to the things of religion. Elder H. Jenkins' labors have been blessed in that place the fall past. I had the privilege of holding several meetings in that place, which were blessed to the awakening of some, who have since given evidence of conversion. Since I wrote to you, the Lord has favored Zion in Manchester. The seasons we have enjoyed in that place have been glorious. Six have professed hope in Christ, and still adorn their profession, by a godly walk. The converts in Groveland and Geneseo, generally remain steadfast in the truth.

Within four weeks past, I have preached in the counties of Genessee, Monroe, Livingston, Ontario, Yates, Seneca, Madison, and Otsego; in all of which good attention has been given to the word; yet the state of religion in those places is rather low. Therefore we, who profess the name of Christ, ought to be more fervently engaged, in prayer, for the prosperity of Zion. I think I do wish to believe in, live in, and practice holiness; for it is that, without which, none shall see the Lord.

A servant to men for Jesus' sake,

DAVID MARKS, JR.

BROTHER CHASE,

I send you the following, which if you think proper, you may give place in the Informer. D. M.

But the word preached did not profit them, not being mixed with faith in them that heard it.—Heb. iv. 2.

For many months past, my mind has been greatly exercised with regard to the low state of Zion in many places. The prophet said, "The ways of Zion do mourn, because none come to the solemn feasts." But now Zion appears to mourn, not because few come to her assemblies, but because so many of her professed children, who do come, have so little of the exercise of pure religion in the heart, that their wandering minds are roving on those objects, which are of a fading nature; and instead of their souls being engaged in fervent prayer to God, their attention is taken up with the vanities of this world. Scripture saith, "The fools eyes are in the ends of the earth." But it is a lamentable truth, that too many, who profess christianity, when they come to the place appointed for the worship of God, instead of looking by faith to him for a blessing, their eyes and attention are, perhaps, on the apparel of their neighbors and acquaintance; and their time, which ought to be spent in serious devotion and solemn meditation, is too frequently employed in playing with children, gazing on dress, whispering &c. They, who thus spend their precious moments, frequently become tired of the meeting, and wish to have it come to a close. And while they sit with impatience, they often get drowsy; and lest their stupidity should be discovered, they leave the house; and so disturb the hearing and meditation of those, who are engaged in better servitude than themselves.

When people in the time of public worship, have their minds engaged about frivolities, and pay scarcely any attention to the preached word, the speaker, who is not ignorant of their stupidity, is greatly embarrassed by their inattention; while it appears to him that even the walls pay as much attention as many of his hearers. He is hardly willing to break off from his subject, and give them a public reproof; lest he should wound their feelings, and gain their ill will: Therefore he often bears it as a burden, while he sighs

and groans in spirit. Professors of religion, who are so cold in religious duty, go to meeting, and return as they went, like the gate or door on its hinges; but gets no gain. Tho' they may often express a desire to see a reformation among their neighbors, yet they seem to be but little engaged for one in their own hearts. It is true, they may live moral lives, and constantly keep up the outward forms of religion; and be esteemed as good church members; but notwithstanding this, they may be destitute of that *light and love*, which dwelt in their hearts in the *day of their espousal*. The Lord said unto the church of Ephesus, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; And hast born, and hast patience, and for my name's sake hast labored, and hast not fainted." *Nevertheless, I have somewhat against thee, because thou hast left thy first love.* Remember, therefore, from whence thou hast fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candle-stick out of his place except thou repent." If *luke-warm* professors of religion, would compare their present enjoyment and feelings with those, which they had when they first espoused the cause of religion, they might find a greater difference than they are aware of. Let them remember the happy seasons they enjoyed in secret prayer, when in the closet, the secret chamber, or the silent grove. With what beauty did the candle of the Lord shine upon them? while even the hills and mountains seemed to break forth into singing before them; and the trees clapped their hands for joy. How willing they were then to take up their cross daily, and follow Christ, and confess his name before men! Let them think of the present state of their minds: How few are the happy seasons they enjoy! How indifferent they feel as to religious duty! How little of their conversation with their neighbors and friends is on the subject of religion! Perhaps days and even weeks pass away, and they are not so much as once beheld on their knees in secret, supplicating the throne of grace. To such cold professors the gospel does not sound half as sweet as it once did; because their taste is embittered by the love of the world.

© my Brethren! Let us not be half-hearted christians. There is a growth in religion. And it is our privilege to so live, that we may grow in grace and the knowledge of the truth. The wise man said, "The path-way of the righteous, is as a shining light, which shineth more and more unto the perfect day. If we walk in this path we shall not walk in darkness; but shall have the light of life. There is a great blessing in obedience: and if we walk in the counsel of God, keep his commandments, and obey his mandates, we shall enjoy peace like a river; even that peace, which the world cannot give or take away. We shall be blest when we lie down, and when we arise; at home and abroad; in sickness and health; in poverty and wealth. Yes, and when we are called to pass the dark valley and shadow of death, to the house appointed for all living, we shall be blessed with a Friend that sticketh closer than a brother; our flesh shall rest in hope; and when Gabriel's shrill trumpet shall sound to earth's remotest bounds; and awake the sleeping millions from their cold graves, we shall be blessed with *wedding garments and crowns of Glory*, which shall never fade away.

D**** M****

Plainfield, Otsego Co. N. Y. Jan. 5th, 1824.

THE AMERICAN CAPTAIN,
AND
PIOUS SCOTCHMAN.

After one of the Bethel meetings in Liverpool, a gentleman present entered into conversation with the captain of a vessel, which plies regularly between Liverpool and one of the ports of the United States. In the course of the conversation the captain related the following account of his providential escape from ship wreck. We copy it from the Notices of the Proceedings of the Liverpool Seaman's Friend Society, forwarded to us by the Meteor.

N. Y. Observer.

"The captain was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him yet he felt unmoved, and fearlessly dared the worst, for his heart was hard as the rocks he was approaching. The vessel after receiving considerable damage, was driven upon a reef of rocks on the coast of Scotland; himself and most of his crew reached the shore in a boat; he saved his papers and some clothes: it was in the evening of the day, the coast was very rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house; he entered, and related his misfortune and situation; the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return

from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced, by the kind attention of these friends and their intelligent conversation, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when on a signal given, the domestics entered the room: the worthy farmer, turning to him, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the Captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters. He looked at me when saying this, and sighed: something within me felt that sigh: the good man read from the scriptures, and on closing the book the whole establishment bowed down on their knees, observing all upon their knees but myself, I had some conflict within me, whether I should kneel or keep my seat; however I followed the example before me, and knelt down. The farmer began in the most solemn and fervent manner, to return thanks to the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.: this I considered very well; he did not stop here: after particularizing his family, he, in the most affectionate language and manner, offered his supplications for the poor mariner, who had sought shelter under his roof. Having, from previous conversation discovered I was a poor dark and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my poor soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. —When we arose from our knees I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life. I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thought which harrassed my spirits. I walked fore and aft: the consideration of the farmer praying with so much fervency for me and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table; my spirit being greatly agitated, I opened the book, with a view of reading to compose myself for sleep,—it was a Bible; on reading, I came to these words from Jeremiah; "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—These words were the singular expression the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the feature of my body until my light expired: I then threw myself on the bed, and for the first time in my life heaved a penitential sigh. The Lord was pleased by his Spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications.—I continued a few days with this affectionate family, and when I left my hospitable and christian host, I could

bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry Abba, Father. "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By grace we are saved."

[VERILY, "The faithful FERVENT prayer of a righteous man availeth much."]

MEEKNESS AND PASSION.

(Continued from Page 13.)

Away she flew, but Betty could not be found, "dear me," said Eliza, "how unlucky!" and in an instant ran to the Laundry, expecting to find her there; but Betty was otherwise engaged. She had so often witnessed Eliza's bad temper that she determined, if another instance of the kind should occur, she would instantly give her mistress warning. She, therefore, embraced the opportunity of Mrs. Beaufort's being alone in her bed-room, and modestly told her, that she was under the painful necessity of quitting her service.

Mrs. Beaufort.—How so Betty? are you tired of us then?

Betty.—No ma'am; not tired of you, or my master, or Master Thomas, but I cannot bear Miss Eliza's temper any longer. She has often made me very unhappy; and this morning I happened to put her music book aside when I dusted the room, and she has scolded me and been in such a rage with me, and called me such names, that I really cannot bear it any longer; and the last time she did so, I told her, that whenever she was in a passion with me again, I would stay no longer; and, therefore, ma'am, I am obliged to leave you, for my words sake."

Mrs. Beaufort.—Well Betty, I am sorry for the occasion and sorry, too, to part with you, for you have been a very good girl.—(sighs.)

Betty.—And, I am sure, you have been an excellent mistress to me, and I shall be happy to serve you and master by night and by day.

As soon as Mrs. Beaufort was alone, she vented her grief in a flood of tears.

Eliza met Betty on the stairs, and, in a lively manner, said, "Betty, do come here, only a minute."

Betty.—No, miss, I cannot stay just now.

Eliza.—Do Betty, pray do. I have a nice blue ribbon to give you, that will just suit your cap.

Betty.—No, thank you, Miss Eliza, I cannot take any blue ribbon, you have done this so often, that I will not be served so any more.

Eliza.—Now pray do, Betty, I promise you that I never will be in a passion again—I will beg your pardon—I will do any thing.

Betty.—Its all in vain, Miss Eliza; see how your passion degrades you, even to offer to beg your mamma's servant to forgive you. Oh! Miss Eliza, how sorry I am that you should act thus. Look at your brother, see what a mild, sweet tempered young gentleman he is. I wish you were like him.

Eliza.—I wish so too Betty; but ———, well and will you not be friends with me.

Betty.—Yes, miss, I am not in enmity against you; but I will not be bribed to wink at your faults.

Eliza retired to her room, and, amidst a torrent of tears, lamented

her folly and resolved that whatever might occur, she would never again be excited to passion. Alas! she was ignorant that nothing but Divine Grace can new model the carnal mind and eradicate deeply rooted-sins. Confidence in her own strength to resist temptation, and ignorance of her constant proneness to evil, made her high minded, incautious, and careless. She pondered not the path of her feet nor looked well to her goings, because she suspected no danger.

Her mamma suddenly made her appearance, and, in accents soft and soothing, mildly expostulated with her on the evils of her besetting sin. "Hear me, dear Eliza," said she, "listen to a parent's voice, and let the circumstance of this day be a further evidence to the importance of meekness; the instant you feel an evil temper rising in your mind, retire from the scene—a short pause will restore you to reason, and the sad effect of your wrath will be prevented." Eliza sobbed aloud and expressed her sincere contrition for her conduct. "Look up to God, my dear girl," added her mother, "pray that he would subdue this obstinate temper; REMEMBER JESUS CHRIST, who when he was reviled, reviled not again, when he was persecuted he threatened not; but in all things, submitted himself." She then put a book into her hand on "The Government of the temper," and retiring to her room, intreated God to soften her daughter's disposition.

There is a wide difference between *conviction* and *conversion*, since the former may exist without the latter. Eliza Beaufort was fully and deeply convinced that passion was a crime and repented of her fault; but her conversion to mildness and gentleness was to be proved by her subsequent conduct. It is but justice to add, that she continued for some time to manifest that kind of caution which afforded much pleasure to the family. In a short time, Betty left her situation, followed by the regrets of her master and mistress. She had been an industrious, faithful servant, nor was her integrity unrewarded.

Young Beaufort continued to exhibit constant proofs of the mildness and generosity of his disposition. He never gave offence, but studied invariably to please and profit all. Yet, even he had his enemies, and the tongue of envy and slander could not be altogether silent, for

"With fame, in just proportion envy grows,
"The man that makes a character, makes foes."

The amiable youth found this. Amongst his associates was Walter Glanville, whose father was a rich baronet, and resided in the neighborhood. By his attention and apparent kindness he endeavored to gain the confidence of Beaufort, and for some months they were almost inseparable. Glanville had paid his addresses to the daughter of Lord Stockton, and young Beaufort, who frequently accompanied him to Stockton Hall, became gradually the admiration of the family and the theme of their conversation.

From this moment, Glanville marked his friend with a jealous eye, and, by various insinuations, endeavored to lessen his reputation; he soon manifested a coolness towards him, but could not prevent his visit at Stockton Hall. The noble owner of the mansion was a man of discernment, and soon perceived the superiority of Beaufort, whom he earnestly pressed to visit him frequently.

But what could Glanville do? Fain would he close all correspondence.

with Beaufort, and having summoned all his inventive powers to lessen Beaufort's reputation he at length despatched the following letter:—

"SIR,

"The base manner in which you have conducted yourself in seeking to deprive me of the object of my affections, compels me to renounce all further correspondence with you; and as I consider myself grossly injured, I demand from you, that *satisfaction* which is due to a gentleman.

"I am, Sir, your humble servant,

"To Thomas Beaufort, Esq."

WALTER GLANVILLE."

Young Beaufort read the note with astonishment and grief. The principles of religion which he had imbibed, had inspired him with a hatred of "mutual assassination," known, in the "*polite world*," by the term "*an affair of honour*." He shuddered at the idea, and, like a dutiful son, resolved to consult his honoured father and acquaint him with all the circumstances connected with the letter. Not that he was at all in doubt that the conduct he ought to pursue was to endeavour to convince Glanville of his error and correct his false notions of honor.

From his father, Beaufort experienced tenderness and council. "You may perceive my dear Thomas," said he, "that your disposition is totally different from that of young Glanville, and that you cannot continue your acquaintance as *friends*, for according to Aristotle, "*Friendship is one mind in two bodies*." And how can you, my son, receive to your bosom him, who seeks your life under a false pretence. You have often heard my sentiments on the subject of *duelling*, as an offence against all laws human and divine. The man who challenges is, generally speaking, in subjection to others, a bravo, destitute of God, regardless of death, judgment, heaven and hell. No principle can justify it, no argument support it, no custom plead its apology. Such a custom, contrary to law and reason, should be despised by the inhabitants of a country professing to be influenced by Christian principles, as totally opposite to the genius and spirit of the blessed Gospel. Reply to the letter in the temper of Him who was meek and lowly in heart, and if you cannot convince Glanville of his error, at the least, state your reasons for rejecting his proposal.

Beaufort attended promptly to his parent's injunctions and sent the following reply:—

"My dear Glanville,

"Your letter excited in my bosom the deepest sensations of sorrow. I can assure you that your conjectures are totally unfounded, and that I have never, in *one single instance*, acted other than your friend. Consent to meet you for the purpose of murder! How could I do such great wickedness and sin against God? whose awful command is, "*Thou shalt do no murder*," and *duelling* is murder of the worst kind; for, whatever be the nature of the dispute, the parties enter the field for the express purpose of the foul act of *murdering* each other! The different cases that have occurred, present full proofs of the infamy of the practice. A quarrel respecting a favourite dog, or some abandoned female at a Theatre, has been the occasion of the loss of many a valuable member from society. We are told that *duelling* is necessary to preserve the rights of honour; and what is *honour*, but

goodness and rectitude? Can the rights of honour be maintained by trampling on the laws of God and of our country?

*Vir bonus est quist?

Qui consulta patrum, qui leges juraque servat.

So speaks Horace, who, although a *Heathen*, knew how to appreciate an *honourable* man. Shall we, who call ourselves Christians—shall we, the candidates for eternity—shall we, guilty and ruined sinners—shall we dare to rush into the presence of God with revenge and malice in our hearts? Oh, no; perish such honour as oppose God—rebels against the constitution of our country—lends its assistance to increase the sum of human misery, by adding to the number of weeping widows and distressed orphans!

I shall be ready at any time to afford you a full explanation of every part of my conduct, upon the condition that our parents be present; they are our guardians, and the best *seconds* we can select. My resolution is inflexible to reject every other proposition and to risk the consequences. Let me intreat you, dear Glanville, to banish from your mind every unkind thought respecting

"Your very affectionate friend,

THOMAS BEAUFORT."

"To Walter Glanville, Esq."

Glanville read the note with evident marks of disappointment and chagrin. He knew that his challenge would not be accepted—he knew, also, that his charge was groundless—he knew that the Stockton family would make their inquiries concerning Beaufort; and as to meeting him in the presence of their parents, that was wholly out of the question. Disappointed and mortified he knew not how to act, nor what course to pursue; he read the letter a second, third and fourth time—paced the room with rapid steps—sat down in the chair—rose up hastily, and striking his forehead with vehemence, exclaimed, "*Behold the effects of my cursed temper*."

The next time that young Glanville visited Stockton Hall, he had the mortification to hear many expressions of regret that Beaufort had not accompanied him. "How happy you ought to think yourself," said his Lordship, "that you can call so valuable a youth your friend! I hear his praises resounded in every quarter, as dutiful to his parents, kind to the poor, and attentive to the important duties of religion. In my occasional visits amongst my tenants, I often trace him on the leaf of a Bible presented to a child or to one of the laborers. These are some of the most profitable visits I make, and I perceive already their beneficial effects in the cottage, as well as in the farm house. My usual practice is, to carry a few Bibles and Testaments in the carriage, and wherever I find a favourable opportunity, I read part of the holy word of God; but in these delightful labours I have been frequently preceded by the pious assiduity of Beaufort. A little girl put her hand upon my knee yesterday, and looking up with sweet simplicity into my face, said, 'Do you know Mr. Beaufort? I love him—he teaches me catechism; you never teach me; and he gives me little book to read. And can you say any of your catechism, my dear?' 'Yes; ten questions;

*Who is a good man? He who keeps the decrees of the Senators; he who observes the laws and ordinances.

shall I say them to you? 'Do, my lovely child.'—Ah, Glanville! there is a luxury in doing good. I hope you accompany your friend Beaufort in some of these works of usefulness. Be assured that this is an admirable mode of attaching our tenants to our interest. Let us endeavor to make them happy, and we shall experience happiness in return."

Glanville was silent, and excused himself from speaking much, on account of a pain in his head; but in reality his heart was pained. Beaufort's letter recurred perpetually to his thoughts, and he knew not what conduct to pursue. Lord Stockton proceeded: "I regret, my dear Glanville, that you are indisposed. It was my intention to converse with you on the subject of the employment of time, and to enlist you in the service of benevolence."

In returning from Stockton, his mind was a prey to the fury of conflicting passions. He had never exhibited himself from home in his true colors; and it is at home that our real character is best known. There he was haughty to the servants, pert and even insolent to his parents, and quarrelsome to his sisters! The Baronet, aware of his temper, had prudently made such an arrangement of his property in case of his own death, as that the rest of the children might not be dependent on the pride and caprice of his son.

(To be continued.)

HUMILITY.

One of the fathers once said, If I were asked what is the first grace of the Christian, I would say, Humility. If I were asked, what is the second, I would say Humility. If I were asked what is the third, I would say Humility forever.

HOW TO BE HUMBLE.

Meditate much on the example of Christ who humbled himself even to the cross. Endeavour to gain deep impressions of your guilt, and of the punishment which your sins have merited. Dwell upon the precious promises of God to the humble and contrite, and remember that one employment of the redeemed in glory is to cast their crowns at the Saviour's feet.

Brother David Marks, Jr. has made the following appointments to preach which he will endeavor to attend precisely at the times appointed.

NEW YORK.

Feb. 20. 10 o'clock A. M.—Florida.
21. 10 " Skenectady.
21. C. Troy.
22. 9 A. M. Brunswick.
2 P. M. Pittstown.
C. Hoosuc.
23. 9 A. M. Do.

VERMONT

23. 2 P. M. Bennington.
24. 9 A. M. Wilmington.
24. C. Molby.
25. 11 A. M. West-River.

NEW-HAMPSHIRE.

25. C. Westmoreland.
26. 9 A. M. Chesterfield.
2 P. M. Keene.
C. Stoddard.
27. 2 P. M. Bradford.
C. Do.
28. 9 A. M. Sutton South
Meeting house.
28. 2 P. M. Do. North. Do.
28. C. Wilmot.
29. 2 P. M. Enfield.
29. C. Grafton.
March, 1. 10 A. M. Danbury.
C. Andover.
2. P. M. Springfield.

C. stands for candlelighting in the evening.

STOCKTON, L. M.

Feb. 2

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C.

Nor make us idols,
Which cannot neither see or go,

2 We scarcely think of
And scarcely think of
But soon, (before we are aware,)
In sorrow we must take a share.

3 Too often we do set our hearts
On things with which we soon must part;
And when the parting day arrives,
It seems to discontent our lives.

4 This solemn truth shall e'er remain,
"The world can't satisfy the mind;"
It leaves a lack which can't be fill'd
By any thing the earth does yield.

5 In vain the world does strive to lend
True happiness unto the mind;
It fails in ev'ry bold attempt,
And leaves thy soul for to relent.

6 Therefore let us a lesson learn,
Never to trust in things of man,

Brookfield, Madison Co. N. Y. 1824.

7 We should be careful not to trust
In earthly things, which soon must rust;
And never fix our way'ring mind
On objects of a fading kind.

8 If we have tasted joys divine,
We should not trust in things of time;
But set our hearts on things above,
Where all is peace and lasting love,

9 When we do trust in Jesus' name,
We find his love always the same;
His mercy yields the richest joys,
Which far exceed all earthly toys,

10 He is a lovely friend indeed,
He'll not forsake in time of need;
In sorrow Christ is our best friend,
His aid he'll not refuse to lend.

D**** M****

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N.

Vol. V. No. 3. MARCH, 1824. Whole No. 5

Copy of a letter to the editor from Elder A. Caverno, date Epsom, N. H. February 5th, 1824.

FOR THE INFORMER.

DEAR BROTHER,

Pardon me, if I weary your patience by my late and frequent communications, as I assure you it is not for the sake of having my name appear in print, nor for the sake of exhibiting to my christian friends an attempt for fluency of style; but altogether for promoting Zion's cause, and the comfort of those, who may peruse your useful paper.

Having frequently been refreshed by reading religious intelligences, especially of revivals of religion, and contemplating that others derive the same consolation, I here transmit to you a sketch of a glorious revival in Nottingham, N. H. which has caused the souls of many to rejoice in the Lord, and exult in the triumphs of emancipating grace.

For many years past there has been a church in this town, in connexion with the United Churches of Christ, commonly known by the name of Free-Will Baptist, and which, since its establishment, has experienced a number of glorious revivals. But notwithstanding this church has had so many revivals, and has shared so largely of the outpouring of the spirit of the Lord, yet it has had some low time and trials, especially since their pious and laborious pastor Elder Samuel B. Dyer, has removed from that town. The last reformation commenced, if I mistake not, about the last of November, and has been gradually progressing ever since. The circumstances attending the beginning of this blessed work, were not so remarkably extraordinary and singular as

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that are witnessed at the commencement of revivals, of a weighty kind.

While teaching a school in Strafford, my native town, where the Lord has been pouring out his spirit of late, a young man came after me from Nottingham to go there and baptize him. I gave him an appointment for a meeting and went accordingly; preached, and then repaired to the water where the ordinance was attended to. This was on the 29th of November, and in the evening we had another meeting. While on the way to this meeting I felt unusually solemn, and after I arrived at the meeting, I felt so distressed in mind, (the cause of which I could not account for,) that I thought I could not preach. However, after praying a few minutes, I commenced speaking from Matt. ii. Chap. 2nd verse. My mind was soon freed from darkness, the glory of the Lord shone around about, and the power of the Lord was in the midst. Two backsliders were wounded, and were heard to cry, "Lord have mercy upon us;" but they did not find that satisfactory evidence of peace until a few days afterwards. One young man attended this meeting, that, on returning home, made his boast, defying all the ministers in the world to scare him, as he called it. However one week from the next day, I attended a meeting in the town, and he, on coming near to the house, was struck suddenly by the sound of prayer within, and in a few days was converted. Since that, I have baptized him and his wife, who was converted about the same time that he was. I have preached there on the Sabbath mostly since the work began, and baptized twelve in all. Some more I expect are waiting an opportunity.

May the Lord spread his work until all the kingdoms of this world shall become the kingdom of our Lord and his Christ. Even so Amen.

I remain yours in gospel fellowship.

ARTHUR CAVERNO.

Copy of a letter to the Editor from Elder Enoch Place, dated Rochester, Jan. 31, 1824.

BELOVED BROTHER IN CHRIST,

It becomes my joyful duty to you and the saints in general, to inform you of God's gracious dealings with us. On the 2nd day of November last, I preached at Dr. R.

Woodbury's house in Barrington and baptized his son's wife, Elizabeth W. many appeared convicted at the water, while strong signs of a reformation began to pierce the dark horizon, which had long encircled this vicinity, and in a few hours, glory to God in the highest, it burst forth with marvelous and astonishing light; a cry was heard of MERCY! MERCY! O Lord Jesus, have MERCY! and save my sinking soul, &c!! But how great was our joy and astonishment on ascertaining that these heart-rending prayers and cries proceeded from Capt. R. D. W. Jr. [son of the Dr.] a very gay youth, and Mr. J. Jones a very moral man. By the next morning they had both found Christ to the great joy of their hearts. I withdrew nearly all my appointments from other places, and followed the reformation instead of its following me. This I write as a caution to preachers. The cause suffers much by preachers leaving reformations too soon, and in some cases by their tarrying too long.

For 14 days after the commencement of this work, from one to four professed to be converted at every meeting, others obtained mercy in their families, or in secret prayer. Between 40 and 50 have been hopefully brought to Christ, and the prospect is very encouraging at present.

We experience unusual manifestations of power while baptizing, which God still blesses to the conviction and conversion of Sinners.

The work has spread into Strafford, where some of the converts reside. Twenty four joined the Free Baptist churches here in 12 days. Eighteen hundred and twenty four is ushered in with many glorious revivals of religion. Rochester has some mercy drops. Dover, a good shower (at the cotton factory.) Nottingham, much spiritual rain where Elder A. Caverno is preaching and baptizing. In September and October last, I travelled through Massachusetts and Connecticut to New York, and thought I saw a great prospect before faithful gospel labourers, and much for them to do. Be encouraged, my dear brother, to exercise your utmost efforts in building up Zion.

Yours in holy love,

ENOCH PLACE.

The last term of the New Durham Quarterly Meeting was holden at Candia, Jan, 21st and 22nd 1824. It was a very spiritual good meeting; the reports from the churches

were in general refreshing. There has been a great addition to this Q. M. within the past year, but I have not received the exact number. Two churches have been added; one at Gilmanton, under the care of Eld. John Knowls, and one at Loudon, under the care of Eld. S. B. Dyer.

Our next Q. M. will be holden at Strafford on the third Wednesday in May next.

ENOCH PLACE.

N. B. The subject concerning Ruling Elder is put over to our Yearly Conference in June at Weare.

I hope our brethren will make up their minds by that time, and be ready to decide the case long in suspense.

EDITOR.

FOR THE INFORMER.

It being pleasing to the friends of Zion to hear the prosperity thereof, I take the opportunity to write a few words. Last October I left my home in R. I. in Company with Br. Fairfield of Burrilville, and came to this place, [viz. Norton,] and we began in the name of Jesus to try to persuade the people to leave their sins and turn to the Lord. The Lord soon began to work by his spirit, and multitudes began to gather to hear the word. A number have obtained a hope in Christ, and the inquiry in general is, "what shall we do to be saved?" And I feel in hopes that God will still carry on his work, and a little army be raised up here yet to praise God in heaven.

I subscribe myself your brother in Christ.

ABEL THORNTON.

FOR THE INFORMER.

Copy of a letter to the editor, from Elder Ziba Woodworth, dated Montpelier, Vt. Jan. 22d, 1824.

DEAR BROTHER IN THE GOSPEL,

This may inform you that our Q. M. was holden at Huntington, on Saturday and Sunday last, and a most glorious, solemn, weeping and rejoicing time we had. Elder Carter from Benson was present, and a number of his brethren. The church under his watch and care, consisting of fifty-nine members, joined our Q. M. Two churches have lately been formed at Enosburg, and in that vicinity, which have joined this Q. M.

The reformation still continues in the north to which God has said, *give up*; and the south keeps not back. A reformation has lately taken place in Duxbury; a number have obtained a hope through grace. In Starksborough, there is a small revival, and in Huntington a few have confessed Christ, and others seem to have enquiring minds. On Sunday evening I attended a meeting and spake to a large and solemn assembly. One young man enquired what he must do to be saved. A goodly number of the servants and handmaids of our Lord was ready to point him to the Lamb of God, and there is a prospect of a reformation in that place. On the whole, I think we never had a more profitable Q. M. since it was formed.

A good work of the Lord has taken place in Worcester, and a goodly number have hopefully "*passed from death to life.*" And O, may the God of all grace spread the work far and wide, till the ends of shall be richly replenished with his goodness.

I am in the best of bonds your Friend and Brother,

ZIBA WOODWORTH.

A QUARTERLY MEETING

Was holden at Alexander township, Athens Co., Ohio, January 24th, 1824. After praise and prayer, chose Brothers James E. Brown, to preside, and John Sleeper, Clerk. Called for the messengers from the several churches, which reported as follows:

Churches.	Messengers.	No.
Alexander and Rutland,	James E. Brown,	44
	Dea. John M. Chase,	
	Elias Jones,	
Morgantown,	Elder John Sleeper,	21
	Daniel Romene,	
Columbia,	Jeremiah Carpenter,	9
Sciota,	No messengers; but according to information,	112
TOTAL,		186

It being requested that Br. Parker Sleeper and Jeremiah Carpenter should have license to improve their gifts, we, after hearing them relate their experiences, and they being

examined, voted that they should have license according to the request.

Voted that our next Q. M. be holden in Alexander, on the fourth Saturday in April, 1824.

The second day being the Sabbath, met at ten o'clock, and Brother Brown spoke from Luke xii. 35, 36, and the power of the Holy Ghost came down, whilst some were made to cry aloud with joy; after which, bread was broken. Backsliders and sinners wept.

Met Sabbath evening, after prayer and praise, Brother Carpenter spoke from first Cor. 1. 10. The brethren appeared to be much enlivened, and followed with powerful exhortations, backsliders returned, sinners trembled, whilst saints rejoiced, and performed the ordinance of washing feet. The third day closed with an Elders' Conference. The brethren viewing the harvest to be so great, and faithful laborers being so few, cried that the Holy Ghost might enter into the hearts of some of their brethren in the eastward to visit us, and that their coming may be to the brethren, as the coming of Titus of old.

Signed in behalf of the Qr. Meeting,

JAMES E. BROWN, *Moderator.*

JOHN SLEEPER, *Clerk.*

Extract of a letter to the editor from Elder John Sleeper, dated Athens, Ohio, Dec. 1823.

One year ago last June a church was organized in this vicinity, consisting of 7 members, and it was the only church in this region with which I was acquainted, known by the name of Freewill Baptists; since that time our number has increased to about 70 members. Some months after the formation of this church, we became acquainted with Elder Cheney and the Church under his care, near the Sciota river, whose sentiments were the same with our own. We have regularly attended monthly meetings, and at our last meeting we agreed to divide the meeting into two for the convenience of the church, which is so scattered in this wilderness land. One is called Shade River monthly meeting, and the other Morgantown, 25 miles apart. I have attended meetings in the latter place once in two weeks during three months past, and enjoy the satisfaction of seeing the work of the Lord revive. Two have been baptized, 8 received into fellowship, and it is expected that 5 more will be baptized next Sabbath.

The two monthly meetings have appointed a quarterly meeting, the first to be holden on the 4th Saturday and Sabbath in January in the town of Alexander, and to continue once in three months at such places as we may from time to time appoint.

May the Lord send some help here, for the harvest is great, and faithful laborers are few. Pray for us.

I am yours in Gospel bonds,

JOHN SLEEPER.

TO THE EDITOR, SIR,

I am happy to inform you, that we have refreshing times in many societies in this part of the country; different denominations appear to be favoured by almighty God within a few years. I have just returned from a journey to Allegany, Cattaraugus, and Genessee Counties, in which places I found a great attention to hear the word, and in several towns reformation was progressing. In Middlebury, God has blessed Elder Jenkins' labors, and many have turned to the Lord with purpose of heart. In Rochester, we witness the smiles of God, and some of late have been brought to know the sweets of "Pure Religion." In different parts of Pennsylvania, souls are crying "what shall we do to be saved," while converts are singing the new song. In Ohio, the Gospel sounds freely, and many find it to be the power of God unto salvation. In Upper Canada, late revivals have been witnessed, thus in the King's dominions, the "King of Glory" is establishing his heavenly empire. In different parts of Europe, a great shaking is witnessed among evil and Ecclesiastic despots; our Grecian brethren are fast immersing into the liberty of the sons of God, and the crowns already totter, on the heads of the unholy allies. This is truly a day of glad tidings, and important events are at the door. May God help the saints to be fervent in Prayer, and the watchmen to cry aloud and spare not.

Yours with great respect,

J. BADGER.

FOR THE INFORMER.

Copy of a letter to the Editor from Elder S. Wire dated Phelps N. Y. Jan. 21 1824.

DEAR BROTHER,

I rejoice that the Lord is carrying on his work in different parts of this western country. When I read the pages of the Informer, I find my heart often gladdened with refreshing news from the east, and am led to believe that good news of the Redeemer's cause in this western country, will rejoice those in the east.

Benton Quarterly Meeting was holden in Lyons on the 10th & 11th of January, in which we enjoyed much of the presence of God. The brethren rejoiced and sinners were pricked in the heart, while the trumpet of the gospel gave a certain sound. The churches in general appeared to be steadfast, and good additions had been made to some of them.

In Middlesex, on Canandagua Lake, a reformation took place last spring, and a church was planted in September, consisting of fourteen members. The work has again revived this winter, five have been added to the church, and the prospect is still good.

Seven have been added of late to the church in Phelps and Manchester.

In October I travelled through a number of towns in the state of Pennsylvania, and felt owned of God in my poor endeavors to spread the gospel. A small church was planted in Charlston, and by the messenger to the Q. M. from this church, we heard the Macedonian cry. The reformation spirit had begun in a number of places in that region, which called for the faithful labors of God's servants.

O that the ministers of Jesus would run to and fro that knowledge might increase, and many be added to the number of the faithful.

In the town of Bristol, Ontario Co. a special work of God has spread this winter, 21 have been added to the Calvinistic Baptists, 5 to the Methodists, and a few to the Free Baptists, and the work is still going on.

The next Q. M. will be holden in the town of Middlesex, Ontario Co. on the 8th & 9th of May next. Elders' conference Friday before.

SAMUEL WIRE.

A letter is just received from brother J. W. Darling of Floyd, N. Y. in which he says that 12 or 15, it is hoped, have recently experienced a change of heart, 8 have been baptized, and the Calvinist church in that place have left their creed of close communion, and appear now to be walking in gospel liberty.

FOR THE INFORMER.

HOLLAND PURCHASE YEARLY MEETING.

At a meeting of the Elders and Brethren of the Holland Purchase Yearly Meeting, held agreeably to previous appointment at Sweden, August 30th, and 31st, 1823.

Meeting opened by singing and prayer; the first discourse was delivered by Br. Lorenzo Dow, which was very instructing, from Solomon's Songs, vi. 10. which was followed by Elder Israel Craw, from Solomon's Songs, vi. 13.

Adjourned 30 minutes. Met agreeably to adjournment, opened meeting of business. Elder John Norton was chosen *Moderator*, and Peter P. Elwood, *Clerk*.

Received the reports of the different Quarterly Meetings, belonging to this Yearly Meeting, which are as follows:

BETHANY QR. MEETING.

Churches and Members. Clarkson, 63. Parma, 21. Byron, 56. Gaines, 15. Attica, 100. Bethany, 100. Elba and Batavia, 7. Canada, 21. Sheldon, 16. 1st Ontario, 33. 2d Ontario, 16. Waldo, 11. Pembroke, 18. Alexander, 10. Total number of Churches, 14. No. of Members 487.

Ordained Elders, and places of Residence. Jonathan Hinkley, Parma. Nathaniel Brown, and Herman Jenkins, Bethany. Israel Craw, Camillus. Jonas Parmenter, Attica. Elisha Collins, Covington. Frances Turner, Gaines. Total 6.

Licensed Preachers. Sidney Riley, and Isaac Andrews, Attica. Smith Rogers, Bennington. Ivory Holland, Itinerant. Jacob Crassey, Aldridge. Daniel Lion and Ichabod Sheldon, Ontario. Eli Hanniball. Total 8.

ERIE QR. MEETING.

Churches and Members. Boston, 48. China, 31. Concord, 23. Eden, 10. Elicotsville, 27. Freedom, 22. Holland, —. Pike, 16. Sardinia, 10. No. of Churches, 10. Members, about 225.

Ordained Elders. Nathaniel Ketchum, Pike. Abraham Folsom, Holland. Richard M'Cary, Boston.

Licensed preachers. Judah Babcock, Centre Ville. Seth Marcomb, Ishua. Obed Vane, Freedom.

BENTON QR. MEETING.

Churches and Members. Benton, 20. Barrington, 19. Bristol, 32. Brutus, 30. Cattin, 16. Delmar, Penn. 19. Galen, 11. Lyons and

Sodus, 31. Phelps, 31. Richmond, 19. Scriba, 11. Junius, 18. No. of Churches, 12. Members, 257.

Ordained Elders. Zebulon Dean, Benton. Manoah Delling, Sodus. Samuel Wire, Phelps. Solomon P. Colver, Junius. John Norton, Jr. Richmond. Josiah Fowler, Castite.

Licensed Preachers. Samuel Bradford, Farmington. John Pratt, Barrington. David Marks, Jr. Junius. George Nickolds, Onondaga. Allen, Waterloo.

Whole number of Churches in this Y. M. 26. Members, 969. Elders, 15. Licensed Preachers, 15.

Voted to hold our next Yearly Meeting at Br. Moses King's, in the town of Groveland, Livingston County, on the last Saturday and Sabbath in August 1824.

Meeting of business then closed and in the evening there were several meetings held in the vicinity.

Sunday Morning 9 o'clock. Meeting opened as usual. Elder J. Fowler preached from Isaiah 53d chapter, last part of the 12th verse, and was followed by a very impressive exhortation by Eld. Samuel Gilman. Elder J. Parmenter preached a powerful discourse from Rev. ix. 1, 2, 3. which was succeeded by a very beautiful exhortation by Elder J. N. Hinkley, together with others. After which Br. D. Marks, Jr. preached from Prov. viii. 17, 18. Meeting then closed.

P. P. ELWOOD, *Clerk*.

The foregoing was intended for the number in December last; but by an accident, it was not received for publication until now.

WHEELOCK, Vt. QUARTERLY MEETING

Met at Sutton, Vt. on the last Saturday of January, 1824. Opened the meeting as usual, and received the reports from the churches, many of which were refreshing, bringing the intelligence of the greatest visible work of the Lord in the conversion of souls, that was ever known in this vicinity.

In the town of Sutton, Vt. and towns adjoining, it is said that about 300 have found peace in the space of a few months past. The present prospect is, that the work will still continue. Praise ye the Lord.

Our next q. m. is appointed at Wheelock the first Saturday and Sabbath in June next.

JOSIAH LANE, *Clerk*.

STATE OF NEW-HAMPSHIRE.

BY THE GOVERNOR,

A PROCLAMATION,

FOR A FAST.

Whereas the unworthiness and entire dependance of man ought to excite devotional feelings, to humble his heart and produce suitable acknowledgements to that Being, who rules the destinies of nations as well as of individuals:

I do, with the advice of Council, appoint *Thursday the eighth day of April next*, to be observed throughout this State as a day of Fasting,

Humiliation, and Prayer; hereby requesting people of every religious denomination to assemble on that day in their respective places of public worship, and with deep contrition confess their aggravated sins; implore forgiveness through redeeming love; lament those frailties of passion, appetite, and habit, which so often betray us into error; beseech a justly offended God to avert the judgments our transgressions have provoked, and entreat as the only safety of fallen man, that the paths of us all may hereafter be enlightened from on high; that our fasting may be from offences of every kind, our *humiliation* reach the spirit, and our *prayers* prove incense of true penitence and faith; that the numberless mercies of the past year may inspire us with lively gratitude to the beneficent Author; that our liberties and laws may continue to experience His saving help; the means of instruction among us, both literary and religious, be blessed; our useful institutions perpetuated; every honest employment prospered; toleration and free enquiry flourish; the distinguished health, plenty, and happiness of our citizens remain uninterrupted; those classes of society, which constitute its physical strength, receive light proportionate to their power; the cause of the people, in every nation, rather than the profligate designs of faction and despotism, be taken into His holy keeping, and the whole earth speedily filled with the knowledge of divine truth.

The people of this State are requested to abstain from all such labor and recreation on that day as are inconsistent with its solemnities.

Given at the Council Chamber in Concord, February 23d, in the year of our Lord one thousand eight hundred and twenty-four, and of the Independence of the United States of America the forty-eighth.

LEVI WOODBURY.

BY HIS EXCELLENCY'S COMMAND,

WITH ADVICE OF COUNCIL.

RICHARD BARTLETT, *Dep. Sec'y.*

The following affecting sentence was passed by Judge Longstreet on John M. Williams convicted of the murder of his wife, at the late superior court in Jones county N. C. which has been furnished for publication by the Judge, at the solicitation of the bar and a number of citizens, who attended the trial.

JOHN M. WILLIAMS,

When I heard the history of your case from the lips of these who testified on your trial, I thought it was such an one as would reconcile me to the painful task I am now about to perform. But all the disgust and horror which I then felt at the enormity of your crime, have now given way to a succession of kind but conflicting emotions, that almost overpower me; and I meet you upon this occasion no better prepared to pronounce, than you are to hear the awful sentence that awaits you. But it is in vain to shrink from a duty which the law compels me to perform.

Here me then for a few moments and forgive me for prolonging your suspense, while I once more rehearse the sad story of your guilt. Believe the piteous tale is not again repeated to shoot another pang into

your agonized bosom. I would not wantonly sport with your feelings, or mock your calamity. It is directed to the throng which presses round you to witness our last sad interview. By them it will be long remembered, and may allay the rude and turbulent passion that would hurry them into crime, when the stern mandate of the law would be forgotten. Perhaps, too, it may touch some tender chord of your own heart, that remains yet unbroken, and awaken you to such a sense of your perilous situation, as will induce you to make a successful appeal to that Being, whose arm alone can snatch you from the ruin which threatens you.

It appears, that some years since, you wooed and won the heart of an amiable, lovely, affectionate, and harmless female. You led her to the altar, and there in the presence of that Being, before whom you must shortly appear—you interchanged with her the vows of perpetual love and fidelity. She kept her vow—amidst the severest trials she did not forget it. The marks of your brutal violence disclosed your cruelty to the world, before her own lips whispered it to her nearest friend. When her wounds awakened the sympathy of the only male connexion she had on earth—and forced him to step forward in her defence—she interceded in your behalf, quelled the rage of her defender, palliated the offence of her husband, forgave you, and, with the manifestations of unabated love, again received you to her bosom. With each revolving month your cruelties were repeated; as often as they were repeated, so often they were forgiven. At length your conduct assumed a more alarming character, and she foresaw the fell purpose you have now executed. She appealed to the laws of the country to avert the ruin which menaced her—but, ere she could experience their efficacy, one kind word from you dissipated all her fears;—she again relented, withdrew her complaint—again forgave, and again received you to her embrace. All this could not melt your frozen heart—it served only to embolden you in iniquity. Her friends excommunicated with you—she besought you; and her mother, trembling under the weight of years, implored you to deal more kindly with her daughter. That mother addressed herself to your feelings in language, that I should have thought even a demon could not resist. When she repeated it here, the sternest heart in this vast multitude could not withhold from her the tribute of a tear. Behold, said she, I am a weak and aged woman—I can neither protect nor defend my child—her father is dead—if you disgrace her, where is she to seek protection? This eloquent appeal could not find its way to your heart.

Your inhuman treatment continued, and was borne by your companion with unexampled fortitude for more than five years; during which period she presented you four children. It was the ninth day of the youngest, and when its mother had not yet left the room of her confinement, you selected to execute your hellish purpose. Then, when she clasped to her bosom her helpless innocent, with this instrument, (a knife) still covered with her blood, you commenced the work of death. Nay her life was not sufficient to appease your vengeance—her mangled corpse gave unequivocal proofs, that many of her wounds could have inflicted only to try the strength of her nerves. The keen edge of the knife made her forget her infant and her weakness; she fled; you pursued her and dealt to her a blow that arrested her feeble flight; you then dropped the knife, went to your trunk and drew from it this

instrument, of keener edge, (a razor,) and with it you severed her head from her body. For all this, what is your defence! A plea that would deprive her of all that she has left behind her,—her reputation. Happily for her memory, this lies beyond the reach of your vengeance. Your efforts to tarnish it have only given it additional lustre. If there was one in the vast assembly who witnessed your trial, that harbored for a moment a suspicion dishonorable to her, his conscience now rebukes him for his cruelties. After five months' preparation; after having all her nearest friends before you; after producing the inmates of your family, you have not been able to extort from one a single word that could alarm even jealousy itself. All attest that she was constant, artless, submissive and kind. O! she would have been a prize to any man but you; had you permitted her to live, she would have been a blessing to your children. Poor, helpless orphans, what is now to be their destiny? who is left to watch over their dawning intellect, to chasten morals, to lead them to virtue's shrine?—Father of Mercy! be thou their protector, guardian and friend. Spirit of their murdered mother! hover over and direct them through the dangerous and devious windings of life.

Williams,—I have now faintly sketched the picture of your guilt. If it be not faithful to the original, it is only because the coloring is not deep enough. With all this weight of sin upon your head, you have but twenty days to live. The hour is at hand when you must leave us, and hasten into the presence of a Being, whose frown is far more dreadful than the sentence which now consigns you to the tomb. Are you prepared for the interview—or have you wrought yourself into the belief that there is no futurity? and will you rest satisfied in this belief until you are roused from your torpor by the signal for your appearance at the bar of the Most High? Ah, sir, you are risking to much upon your opinion.—Should you err in this particular, the anguish which now rends your bosom is peace when compared to the misery which awaits you. When you reflect that the wisest, ablest and best of men are against you, does it not sometimes occur to you that you may be in error? When you open the sacred volume, are you not sometimes started with the thought, that it may be true? If it be, how dreadful are its denunciations against you! But amidst its thunders it breathes a whisper of consolation even to the most hardened offender.

Yes, Williams, even, you, all bloody as you are, may be yet within the reach of its kind promises. Fly, then I beseech you to the last stay of the sinners hope for happy eternity. You have nothing to bind you to this life;—there is not a being upon earth whom you can call your friend—not one who would dare to acknowledge you as a friend. You have arrested the throbbing of the only bosom that could now beat in unison with your own—you have silenced the only lips that could speak a word of consolation to your drooping spirits. But there is an all ruling Power above who may not forsake you, when your kinsman and countrymen disown you. While the light of life yet gleams upon your short and dreary path to the grave, catch the fleeting moment to bespeak the intercession of that Redemer whose power is equal to your necessities. He may yet wash out the foul stain that renders you loathsome to the world, and raise you to the mansions of bliss, where you may again be greeted, and once more be forgiven, by the kind companion of your bosom.

Hear now the sentence of the law, and then farewell forever.

You John M. Williams, will be reconducted to the place whence you came, where you will be kept in close custody until Friday, the 17th day of November next, when you will be taken to some convenient place of execution, and there, between the hours of ten in the forenoon, and two in the afternoon, you will be suspended by the neck until you are dead. And may the Lord have mercy upon your soul!

FOR THE INFORMER.

Respected Brethren in Christ,

Another year is past, and to be no more, which brings us one nearer that day when we shall be called from the shores of time to meet our God in judgment. O my brethren, have we been as faithful to warn sinners of their wretched state as we ought? Let our minds for one moment ascend to the judgment seat of Christ, and imagine ourselves standing before the great searcher of hearts, and ask, are our souls any better prepared to enter those glorious and peaceful shores, than they were one year ago? Do we feel this moment that our prospects have brightened for the kingdom? and do we only wait for the d. lamp of nature to become extinct, when through faith and hope, our weary souls will be transported to the realms of immortal glory, where no billows of trouble will roll? If these are your feelings, happy souls, press for the peaceful shores, and may God help you on the journey. AMEN.

AMICUS.

NEW HYMN BOOK.

The Christian Conference, holden in June last in the state of New-York, appointed a committee of four, viz. Elders O. E. Morrill, E. Shaw, D. Millard, and J. Badger; also a committee of four viz. Elders N. Brown, Z. Dean, J. Norton, and J. W. Hinkly, was appointed by the Yearly Meeting of the Freewill Baptists, holden in August last, for the purpose of making arrangements for compiling a Hymn Book in which all may unite.

Said committee will meet at the dwelling house of Eld J. Badger on Tuesday the 13th of April next, at 9 o'clock A. M.

The counsel of our friends at a distance is requested.

The editors of the Christian Herald and Gospel Palladium will please to give the foregoing a place in their papers.

BEWARE!

A person by the name of Daniel Quimby formerly a resident of New Chester, N. H. professed to be a preacher, was ordained by the Christian Connexion, and since that, for immodest and unchristianlike conduct, has been rejected by them; but still continues to travel as a preacher, and pretends that the gospel allows him to sleep with different women, and leave his wife to be enjoyed by other men.

Elder Daniel Quimby of Lyndon, Vt. bearing the same name of this impostor, has been thought by some, who live at a distance, to be the same person. This is to inform the public that Eld. D. Quimby of Lyndon, was born in Weare N. H. removed to Sandwich when 7 years old, when 19 joined the church in that town, since removed to Lyndon, was set apart to the gospel ministry on the 2d day of June 1816, and has ever been, and still is considered a faithful minister of the gospel of Christ. As such he is recommended.

JOSIAH LANE, Clerk of the Wheelock Q. M.

BUCKFIELD, L. M.

Where he is gone they fain would know

When strangers stand and hear me tell,
What beauties in my Saviour dwell;

Where he is gone they

Where he is gone they fain would know, That

Where he is gone they fain would know, That they may seek and

BUCKFIELD, Continued.

That they may seek and love him too. Where he is gone Where he, &c.

fain would know, That they may seek and love him too. Where he is gone they fain would know, That they may, &c.

they may seek and love him too. That they may seek and love him too. Where he, &c.

love him too. That they may seek and love him too. Where he, &c.

2 My best Beloved keeps his throne,
On hills of light, in worlds unknown;
But he descends and shows his face
In the young gardens of his grace.

3 [In vineyards planted by his hand,
Where fruitful trees in order stand;
He feeds among the spicy beds,
Where lilies show their spotless heads.

For remainder of this, see 76th hymn, 1st book,—Dr. Watts.

TO THE PUBLIC.

FOR THE INFORMER.

MEN AND BRETHREN,

It is more than three years since I commenced travelling; and have ever since devoted my whole time in the vineyard of the Lord. I have ever wished to promote the advancement of the Redeemer's Kingdom. And while I think of past experience, and remember the "trying scenes of affliction," that the Lord has brought me through; also, the happy seasons I have enjoyed, and the hundreds and thousands of dear friends I have found, who have been willing to spare no pains to contribute to my happiness, I find I have abundant reason to give thanks unto Him who has been, and is, "the God of my youth."

One thing I must here mention, which has been to me a cause of much grief. In the first year of my travel, 1821, I fell in company with a young man, viz. Moses Manrow, with whom I travelled several months. While I travelled with him, he appeared to possess the spirit of Christ, but my feelings were frequently wounded by his childish actions, vain and odd speeches; yet, as he was young, I felt in hopes of reformation. But, being disappointed, I was under the necessity to abandon travelling with him. Since I separated myself from his company, his conduct has been very averse to that, which ought ever to characterize a person professing godliness; and especially, one who is a teacher of the people. When individuals in churches, societies, and families, conduct in an unbecoming manner, those with whom they are in connexion, are frequently censured for the same: thus, I have been laid under much censure by many, who are not personally acquainted with me, because of the conduct of the young man, in whose company I travelled. In the first of my travelling with him, I was advised to desist from the same, but did not comply with the advice, because I thought he had the spirit of Christ, and hoped his labours would be useful. At present I have no fellowship or connexion with him as a preacher or a Christian.

I wish the prayers of all the saints of the Most High; and hope I may ever adorn my profession by a well ordered life and godly conversation.

A friend to all mankind, and especially to Zion,

Enfield, N. H. March 4th, 1824.

DAVID MARKS, JR.

I the subscriber hereby certify, that I am personally acquainted with brother David Marks, Jr. and am satisfied that he is one whom God has called to preach his gospel, and I now publish a copy of the certificate that he received from the Yearly Meeting of which he is a member, to show the people among whom he may travel, that he is in good standing in the connexion.

CERTIFICATE.

This certifies, to whom it may concern, that David Marks, Jr. is a man of good moral character, and held in fellowship by us; and hereby authorize him to use his gift wheresoever his lot be cast. Done for and in behalf of the Holland-Purchase Yearly-Meeting at Clark Sept. 1st, 1823.

PETER P. ELWOOD, Y. M. Clerk

DIED.—In Canaan, Widow Hannah Clarke, aged 84. In Enfield, Miss Nancy H. Follansbee, aged 26. Mr. Daniel Willis, aged 66.

RELIGIOUS INFORMER.

ENFIELD N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 4. APRIL, 1824. Whole No. 52.

The Cemetery.—On a lovely evening in the month of October, at that hour when the doubtful light gives additional interest to every inanimate object of nature, I entered the Cemetery of———. As I thoughtfully trod the "Church way path" that encircled the House of God, the faded leaves of Autumn fell silently around. One alone, borne a little farther than the rest, by the fitful breeze, rested upon the grave of an infant, whose evanescent life had passed away with the glories of summer. Gentle stranger, thought I, how soon hast thou exchanged the bosom of thy mother, for the arms of thy Saviour. The innocent smile that dimpled thy cheek with pleasure when material fondness kissed and blessed thee, has been exchanged for the joy of angels and just men made perfect. Like the leaf, that has fallen on thy grave, thou hast lived but to die. Thy work is accomplished.—Thou hast exemplified this scripture, "All do fade as the leaf.—All flesh is grass, and the goodness thereof, as the flower of the field."

I pursued my walk in silence. Before me rose the spire of another church in gothick grandeur—The light of the newly risen moon partly illuminated the building; some of the heavy pillars of its portico glittered in the moon-light, whilst others were lost in undistinguished shade—a few white clouds, scattered over the stars, obscured for a moment their brightness. All was silent, no sound but that the autumnal breeze was heard as if sighing over these frail memorials of worth or beauty. On my right hand were dark tombs of the first pastors of the church, grotesque sculptures and Latin inscriptions, distinguished monuments of antiquity.—As if in contrast, on my left was the stately pillar of white marble, erected to the memory of one of their ancestors, proudly rearing an "animating bust, above surrounding sepulchres;" all around gathered the flock, to whom they successfully preached the doctrines of salvation. The silent pastor and silent congregation, to "dumb forgetfulness a prey," sleep that sleep that knows no waking, until the morn of the resurrection. Here stands a sepulchre; the marble jaws of which seem closed forever—the mould of ages has incrustated and effaced the inscription and none can read their name and generation.—The fern and ivy, in mingled luxuriance, almost conceal it from the eye, and with their gold and scarlet flowers, mock the pride of man. Its silent inhabitants have mouldered into dust—children and grand chil-

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thin "forgetful of the world, and by the world forgot." Under in the gloomy precincts of this cemetery, consider as you view yon mouldering vault, is it not wiser to gain a name than that of sons or daughters, "to lay up treasures in heaven, rather than treasures on earth, where moth and rust doth corrupt." This pedestal, supporting the "storied urn," conceals what of once honors, wealth, and fame.—"Here lies the rich, and great, and honorable—."

"False marble, where?

Nothing but sordid dust lies here." "The wealth and honours could not arrest the hand of death. "The of glory lead but to the grave." How inexcusable then is that vanity of the living, to boast of what could not ensure the life of friend, one day or hour.

It here reposes some poor pilgrim; "this heaving turf betrays his cell." No marble tells birth or age, his home or parentage; yet moonlight rests as sweetly bright upon this grass grown hillock, as on sculptured sepulchre.—Night's dewy tears embalm the sacred, the thistle sings mournfully in the evening breeze and repels the of him, who heedlessly steps upon the hallowed sod. Peace to thy s, humble pilgrim, a stranger bids thee rest in peace; as I hope and thou wert a pious christian, thy soul is in glory, and thy Redeem-

"Looks down and watches all thy dust,
Till he shall bid it rise."

The romantic beauty and solemn grandeur of the scene had induced me to linger among the mansions of the dead, and I had arrived at that hallowed spot where the sacred dust of my father reposed; and where my brothers and sisters slumbered side by side.—"Each in their narrow cell forever laid." That sister called away in the early bloom of youth. The rose on her cheek, and we knew not the worm was in the bud of beauty, until the pale primrose and dark violets of death usurped that rose at bloom. I was resting against the costly monument of paternal affection, erected to the memory of the lovely Lena. In her was conspicuous the fair promise of future excellence, of personal and mental grace; can we wonder then at the anguish of that doating mother, when the darling of her heart was removed by death—the disappointed hope of paternal love could be soothed only by that religion, which points to a heaven of everlasting rest, the portals of which were opened for penitent sinners by the wounded hands of an Almighty Redeemer. To the gate of heaven, the foot of the Saviour's cross, she had, by a pious education, led her beloved child; in the day of sickness, and in the hour of death, the charming Lena found that God her Saviour was more precious to her than all this world could give. His grace illumined the gloomy path of death—His Almighty arm guided her safe through the cold waves of Jordan. Salutory are the reflections arising from such a solemn scene—they are such as make the heart of man better, wean us from earth, and lead us to heaven.

When we say to corruption, thou art my mother, and to the worm thou art my brother and my sister, is there no room in the mind for pride and vanity? O! no. In the grave we are alike, all a heap of dust. Some indeed are distinguished ever in the church-yard by

tombs—but beyond the grave are known but two classes, the righteous and the wicked. The loftiest monument and the humblest grave bear the same impress: "Dust thou art and unto dust shalt thou return." A cemetery is the spot where the voice of truth, echoing from the sepulchre must be heard. The silence of the grave is more eloquent than mortal tongue, as the storm and the whirlwind were less awful and impressive than the "still small voice."

"How lov'd and valued once avails thee not
To whom related or by whom begot;
A heap of dust alone remains of thee,
'Tis all thou art, and all the proud shall be."

From the Boston Telegraph.

INTEMPERANCE.

If, with so quaint a title, we may hope for a moment's attention, we would earnestly inquire whether the philanthropists of this age and nation have given over, as incurable, the thousands and thousands of our countrymen, who are perishing under the ravages of this disease. Or, if all these must perish, is there no hope for future generations; no means by which they may be secured from the contagion of this vice? Quaint or not, this is a great question; and one which will be answered, if in no other way, by the blood of hundreds of thousands of our citizens. The physician tells us that intemperance undermines the constitution; the clergyman, that it destroys the soul; the moralist, that it corrupts the fountains of social life; the minister of justice, that it fills our poor houses and prisons. With all these testimonies sounding in our ears,—nay, with the very victims of its ravages before our eyes, what are we doing to stay its desolating progress.

It is estimated, from data which cannot essentially mislead, that *forty million gallons* of ardent spirits are consumed in this country annually; or about *four gallons to an inhabitant*. The average daily consumption, then, in the United States, is more than *one hundred thousand gallons*. What a comment is this upon the extent and aggravation of the evil!

Look next at the *enormous tax*, which is thus paid by our citizens, to appease the hankering of a diseased appetite. At fifty cents per gallon, the cost of 40,000,000 is *twenty millions of dollars*—equal to the ordinary expenditures of our national government for a year. As much, therefore, is paid by our citizens to support the most arbitrary and bloody tyranny, as to maintain a government of freedom.

But this is not all. There are other effects of intemperance, in comparison with which, the loss of property is scarcely worthy of consideration. Among these may be reckoned the loss of reputation, domestic wretchedness, the corruption of morals, the commission of heinous crimes, untimely death, and everlasting ruin. Can any greater or more terrible calamities befall a human soul? On this subject, our bills of mortality, our courts of justice, our prisons, and even our streets and wharves, speak a language too painful to be repeated.

If we search for the fountains, which have let loose this sweeping deluge upon our country, another crying sin obtrudes itself upon our notice. *Nearly all the imported liquors, and a considerable portion of the domestic, are prepared by the toil and sinews of SLAVES! This is economy*

zing vice, with a witness. It is questionable whether the arch-deceiver himself could have suggested a more artful device, than to subject one portion of our race to the horrors of slavery, for the sake of converting another portion into beasts.

Now, turning the enemy's weapons upon himself, is it not possible to reverse the process, and make intemperance pay its way, by effecting the gradual abolition of slavery? We think it is possible: and that by the same process, intemperance itself may receive a considerable check.

It is well known, that, as liquors are now sold, a man may reduce himself, for six or eight cents, to the lowest depths of intoxication. Nor can it be doubted, that with many, the cheapness of the article is a reason for procuring it more frequently, and in greater quantities, than would otherwise be done. Particularly is this the case with a numerous class of youth and children; who, not choosing to reject an acquaintance offered on so easy terms, and which, at least, is likely to be the source of some festivity and merriment, are gradually inveigled with its charms, till finally they are overcome by its power, and enrolled on the list of confirmed drunkards. If men question the correctness of this principle, viz. that intemperance is more prevalent in consequence of the facility with which the elements of intoxication may be obtained, let them suppose that intoxicating liquors flowed in rivers, like water, and were free to all. Is it not to be feared that, in such a case, a very great portion of our race would become amphibious?

To strike at the root of the evil, therefore, or at least to lop off some of its branches, let an additional duty of fifty or more per cent be imposed on all intoxicating liquors, whether foreign or domestic. In that case, the drunken tax might be a little increased, or it might not. Supposing it to remain the same as now, viz. twenty million dollars a year, the consumption of ardent spirits in our country would be diminished one third; and a new revenue raised, to the amount of six and a half million dollars. On this supposition, intemperance is diminished, while the drunken tax remains the same. If, however, it is insisted, that the consumption of spirits would not be diminished by this expedient,—then, instead of six and a half million dollars, our additional revenue would amount to ten millions. The truth doubtless lies between the two extremes. By imposing such a duty, a less quantity of spirits would be consumed than now, but the amount of expense might be somewhat increased.

Now it appears to us but just, that men, who voluntarily bring so much mischief upon society should do something, if possible, to atone for it. The thief is fined or imprisoned, the murderer forfeits his life; and shall he, who is taken in the very act of suicide, and who, by his example, is exhorting others to do the same, shall he be furnished gratis with the weapons of his own destruction?—Besides, if men are determined to spend to the last cent, for the means of brutalizing themselves, the sooner they reach their mark, the better. Their poverty is less injurious to society than their property. We have said, that, by such a measure, there would be raised a new revenue of at least six and a half million dollars annually. Now, let this revenue be appropriated to the colonization of slaves, and intemperance will either be compelled to hide its head, or to work the extinction of slavery. In either case, the triumph of virtue would be glorious.

JUVENILE EXPOSITOR,—XXXV.

A city that is set on a hill cannot be hid.—Matt. 5. 14.

In taking a distant, but clear view of a town, which is built on an eminence, this text of scripture was very naturally and forcibly brought to mind.

The Saviour generally made his allusions to things which were familiar to the people whom he was addressing. While travellers are passing through the country of Palestine, they are suddenly and often agreeably surprised by a view of a village, or city, on a distant hill. "Mr. Maundrell tells us that there is a city called *Saphet*, thought to be the ancient city of *Bethulia*, which standing on a high hill, might easily be seen from the mountain on which Christ made this discourse; and he very probably, supposes, that Christ might point to that here, as he afterwards did to the birds and to the lilies." It is not improbable that Jerusalem itself might be alluded to, for it was beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north the city of the great king." A city that is set on a hill cannot be hid. The simile is so natural and easy that it cannot be mistaken. The disciples of Christ, whether considered as public teachers, or as private christians, are placed in so conspicuous a situation before the surrounding world, that neither their faults nor their virtues can be hid. Holy persons are pre-eminently distinguished. Although they have no ostentatious design to make a show of their piety, yet so different are their tempers, words and actions from the generality of men, that they will as certainly be noticed, as the city that is set on a hill. While they are not ashamed of the gospel of Christ, they give evidence that it is the power of God to their salvation. There is a mild and heavenly lustre, which attracts the attention and approbation of the pious; and such a majesty in the power of truth, that it strikes even the careless beholder with a kind of awe and respectful regard for its excellence, as exemplified in the life of a real christian. Remarks nearly similar to these were made by a sea captian, who was recently exhorting his christian brethren to let their lights so shine, that others might take knowledge of them that they had really learned of Jesus Christ. "I have been about the world, have seen many things, and been in various situations and in different companies. But nothing which I have seen

or heard, ever struck my mind with that force and power, as did a word from a merchant in the city of R—. Having attended in his counting room to do business with him, he very socially inquired 'what parts of the world I had visited, and whether I had any difficulty in finding my way from place to place, and how I proceeded,' &c. I readily informed him how I took my departure, and took my solar and lunar observations—kept the run of my vessel, &c. &c. and finally, that I had no difficulty in finding any place to which I was bound. He then asked me 'If ever I had set out to find the way to heaven?' At this I was struck as one dumb—and the conviction forced its way on my mind, that with all my knowledge of navigation, and business, and getting money, I was a poor sinner, and ignorant of the way to heaven. This gentleman in his counting-room, said he, was a city set on a hill. He let his light shine. I took my first observation from him. I was affected into tears.—Now I long to see that man, that I may tell him that I have set out to find the way to heaven, and believe I am sailing therein, and hope so to spread the sails, as to take the breezes of divine influence, and find my way to the port of glory, and enter the city of the New-Jerusalem, with all the sanctified of the Lord.

R. I. Rel. Int.

FOR THE INFORMER.

Copy of a letter to the editor, from Elder Allen Mead, dated Springfield, Ohio, Feb. 15th, 1824.

BROTHER IN CHRIST,

I take my pen to inform you of our welfare in this western region.

About two years ago, God begun his work on the plains of Derby. Brother Gillmore, who was much blest in Christ, gathered a considerable body of members in this place, and the work was glorious to beholders. I united myself with this people, who called themselves Freewill Baptists; not being sensible of the numerous cloud of witnesses, which we had on our side. Since that time, we have formed one church in Big Derby, and one in Harmony; together with numbers, who have united in other places. We have four ordained preachers in this region, the names of whom are as follows: Russel Gillmore, David Ellis, Otis Gillmore, and myself. Yours in gospel bonds, ALLEN MEAD.

FOR THE INFORMER.

EXTRACTS OF LETTERS TO THE EDITOR.

Elder John Norton, Jr. of Richmond, N. Y. writes that a good work of reformation has commenced in Bristol, and that between 20 and 30 have united with the churches of late. The church in Groveland remains stedfast, and the prospect of additions is great.

A letter is received from Br. Samuel Bradford, dated at Athens, Pa. Feb. 4th, from which we learn, that a good revival has taken place in Smithfield, Pa. in Manchester, N. Y. and in Columbia; also in several other towns in that part of the country. In the state of Pennsylvania, there is a great want of gospel laborers. Those, who feel their duty to travel and preach, are earnestly requested to visit that state.

Two letters have been received from Elder Charles Bowles of Huntington, Vt. one dated Jan. 30th, the other Feb. 26th. In the first he mentions a quarterly meeting, which was holden in Huntington, the 19 and 20 of January, in which they enjoyed an uncommon display of the divine presence. The number of people, who attended, was much larger than had ever attended on a like occasion before. Several were struck under conviction at the meeting, 6 or 7 of whom have since found comfort in the Lord. An extra q. m. is appointed at Benson, Vt. on the first Saturday and Sabbath in June next, at which place, the preachers and brethren are earnestly requested to attend. The regular q. m. is appointed to be holden on Saturday and Sabbath following the 2d Wednesday in June, at Duxbury, Vt. Elders' Conference Friday before.

In his second letter, he mentions a glorious reformation in Enosburg, and towns adjoining, wherein about 145 have professed to be brought from darkness to light. He also mentions several instances of the remarkable power of God in the conviction and conversion of souls, which proves that the work is of grace.

Brother Ephraim Roberts mentions a remarkable instance of the conversion of a man at Rocky River, Ohio, aged 107 years.

Were men sensible of the happiness that results from true religion, the voluptuous man would there seek his pleasure, the covetous man his wealth, and the ambitious man his glory.

THE R. I. Q. R. MEETING

Was holden at Smithfield on the 10th and 11th of January last. Written epistles were received from six churches. Nothing especial was communicated; the prospect, however, is generally favorable. Owing to the unpleasant state of the weather, the assemblage was not large, but the spiritual presence of the Redeemer made it pleasant.

The next quarterly meeting will be at the Baptist Meeting house in Taunton, Mass. on the 8th and 9th of May next. The Elders' Conference the preceeding day.

JOB ARMSTRONG, Clerk.

Gloucester, March 16, 1824.

Of the Knowledge of Christ Crucified.

Christ crucified is the library which triumphant souls will be studying to all eternity. This is that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent; this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves; that leads to humility and sobriety. Other knowledge leaves men's hearts as it found them; this alters them better. So transcendent an excellency is there in the knowledge of Christ crucified, above the sublimest speculation in the world.—*Stilling fleet.*

RELIGION

Has planted itself, in all the purity of its image and sufficiency of its strength, at the threshold of human misery; and is empowered to recal the wanderers from their pilgrimage of woe, and direct them in the path of heaven. It has diffused a sacred joy in the abodes of poverty and wretchedness; it has illuminated the dungeon of the captive; it has effaced the wrinkles from the brow of care—shed a gleam of sacred and tranquil joy in the chamber of death, gladdened the countenance of the dying with a triumphant enthusiasm, and diffused throughout the earth, a faint foretaste of the blessings of futurity. It is as benign as the light of heaven, and comprehensive as its span. An iris in the sky of the christian, it quickens perseverance with the promises of reward—reanimates the drooping spirit—invigorates the decipititude of age—and directs with a prophetic ken, to the regions of eternal felicity. Like the sun, it guilds every object with its rays, without being diminished in its lustre, or shorn of its power.

A CAUTION.

Whereas, a tall, well made person, of genteel mien, smooth tongue, and fine address, who can converse freely about any thing or every thing of the world, its religion, sciences, politics, &c. and generally keeps the most polite company; has very frequently also insinuated himself into the company and converse of christians, and appears so

very engaging that many professors are quite captivated with his presence; and yet he never leaves them, but he is sure to rob them; and though they find that, after he has withdrawn himself from them they have suffered loss, yet so bewitched are many, as to admit him again and again into their company;—now, in order that he may be known and guarded against, you will observe, that his complexion and conversation are such as are very pleasing to the flesh only; but contrary to the spirit of a christian. And his name, which he is very loth to own, and is very desirous to conceal, is VAIN CONVERSATION.—Look to yourselves. 2 John, 8.

CERTIFICATE.

To all whom it may concern, This certifieth, that Br. David Marks, Jr. has labored with us several months during the past season, and as reports, unfavorable to his character, said to have originated here, have been circulated and believed by many, we esteem it our duty to assert, that his conduct with us has been such, as became a servant of Christ, and preacher of the gospel. Done for, and in behalf of the church of Free Baptists in Groveland and Geneseo, Feb. 8th, 1824.

WM. R. KING, Church Clerk.

ORDAINED.—At Enosburg, Vt. Oct. 25, 1823, Br. Parley Hall to the work of the ministry.

MEEKNESS AND PASSION.

(Continued from Page 30.)

A week passed without any visit from Glanville at Stockton hall. At length a note was received, apologizing for his not having yet made the inquiry, but promising to do it in a few days. In fact he did not commence the task, for a task it was indeed to him; but he found no disposition in his father's tenants to answer his questions. "Here, said Jenny Tomkins, 'tis our proud young squire appearing as insolent as ever! what does he want? Get out of the way children, or you'll be sure to have a cut of his whip." Well Jen," said he as he entered the door, "I'm come on a curious errand: are you methodist enough to have a Bible in the house?" Yes, Mr. Walter, I have, and a pretty thing it is; hardly a sound leaf from beginning to end." "Ho! very well.—Come here Jack; (addressing himself to a child of three years old,) if you'll swear at your mother I'll give you sixpence. Come, now, say —." Reader! I suppress the sentence. The infant endeavoured to lisp the oath. "There's a fine fellow, give me your hand; you'll swear bye and bye as well as the best of us."

"That's a pretty youth!" said Jenny Tomkins; "a fine fellow to inherit the estate; and to inquire if I had a Bible—a Bible indeed! I should as soon expect a visit from old satan to ask if I had a Bible!"

This will serve as a specimen, and the reader will not be surprised to hear, that the return sent to Lord Stockton was in all respects incomplete and unsatisfactory.

May I not be permitted to suggest here, how necessary it is that persons of character and consistency should be selected to ascertain the want of Bibles, or indeed to take any active part in the distribution of

that Holy Book. The idea of the Sabbath-breaker, a drunkard, a person of loose character being engaged in a Bible Society, is at once preposterous and revolting.

When Glanville sent his return to Lord Stockton, he stated in his note, that he found the tenants well furnished with the Bible, except in a very few instances.

At his next visit to Stockton, the noble owner of the mansion requested his presence in his library, and politely thanked him for his attention to his request. "And now, my young friend, allow me to ask you, what *you* think of the Bible? Have *you* one, and are you in the practice of *reading* it?"

These were questions to which Glanville was altogether a stranger; his embarrassment was complete, and did not escape his Lordship's notice. "You are not, I presume, a Bible reader, and, consequently, are not furnished with those principles which dignify the human character. The maxims of the world are in a great degree, false, and of course totally opposite to the doctrine of the blessed Saviour. You are at present ignorant of the world, and notwithstanding the years you have passed at college, you know but little of human life. Take this sacred book, (*holding out a neat pocket Bible*), read it with care, and pray that the Holy Spirit may enlighten your mind to understand its sacred contents; there you will learn your awful state as a fallen son of Adam, and the necessity of repentance towards God, and of faith in our Lord Jesus Christ, the appointed Saviour, who came into the world to live and die for guilty sinners. This is indeed a subject seldom entered upon by men of rank and of learning; so true are the words of the Apostle, 'Not many wise men after the flesh, not many mighty, not many noble are called.' Happy is it that there are *some* who do not think religion beneath them. Our late excellent monarch set an admirable example to his subjects, not only in his strict attention to the important services of the sanctuary in public, but in his attachment to the Book of God in his private retirement. But I will not detain you upon this topic any longer; remember that time is flying, and bearing on its wings days, and months, and years! Soon, very soon, we shall appear at the bar of God! then dear, Glanville, then what will be our state! — Farewell. Let these thoughts sink deep into your mind."

Glanville bowed and retired, and soon left the house. In his way home he perceived a waggon coming towards him, and as he advanced, he called to the driver to stop immediately; swearing at the same time, that if the man did not obey his orders, he would horsewhip him severely. The man advanced with his waggon, which was heavily laden with corn, leaving sufficient room for Glanville to pass. The high spirit of the latter, regardless of the consequences, excited him to chastise the waggoner for his presumption in not obeying his orders, and the whip was applied in the most wanton manner to the back and shoulders of the harmless driver of the team, who conducted himself with the utmost patience and coolness, while he endeavored to defend himself from the furious and unprovoked attack of the young Squire. "There," said Glanville, when his fury had spent itself, "remember, in future to obey your superiors." "Yes, yes, young gentleman," said the waggoner, "I will remember it, and so will you unless I am much mistaken." Glanville galloped off and soon reached his father's house, and suppressing his feelings, exhibited to his father the pocket Bible

which he had received from Lord Stockton. On a blank leaf his Lordship had written these lines:

THIS VOLUME,
more valuable than mines of gold,
as leading the reader to
JESUS,
the Saviour of lost sinners,
the comforter of the miserable,
the Guide of the wanderer,
the constant and unerring monitor of the
young,
the solace of the aged,
the hope of the dying,
is presented to
WALTER GLANVILLE, Esq.
By his affectionate friend,
STOCKTON.

"Very pretty indeed said the Baronet, "I hope, Walter, you will prove yourself worthy of the friendship of so good a man as his Lordship. I wish I were half so good as he is! God help me! The time I hope will yet come, when I shall be better than I am now." How many persons entertain the same delusive idea! Alas! they do not mean to seek the kingdom of God, nor to run the race set before them. Could heaven be obtained by vain wishes and outward professions, it would be theirs; but the world has their hearts, and God will not accept those whose hearts are not devoted to him. The man approved at the great day of dread decision and despair," is such a man as Joshua, who, regardless of the conduct of others, resolves to serve the Lord. He fears not the world's frown, nor can he be seduced by its fascinating smile. He dares to be *singular*; not precise, nor pedantic, nor ostentatious! but firm in his attachment to God, and in his opposition to sinful maxims and pursuits. This is the man whom the King of heaven will honor in this world, and crown with everlasting glory in the world to come, where all is happiness, and joy, and peace.

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

"No truth is more evident, than that patience and perseverance will accomplish what once appeared impossible to be achieved. And it is to be regretted, that this sentiment is not more earnestly pressed upon the youthful mind. How often has a child at school sat for hours over a task without even attempting to perform it, from the idea that he *could not* do it. Good tempered persons are universally esteemed, and esteemed they ought to be. They are the flowers that charm the eye and gratify the sense, and are directly opposite to the thorn and the briar. 'I wish I had the temper of such a person,' is a very common remark, and often made by those who wish to have that which they are determined they will not give themselves any pains to acquire, if it

cannot be acquired without pains. Such were the observations of Mrs. Beaufort to her daughter, as they sat one morning together at the work table—"Now my dear girl," continued she, "tell me whether you think you have made any progress in this important study?" Eliza looked pensive. After a pause of a few moments, she replied "Indeed, my dearest Mamma, I have not been inattentive to your advice, nor indifferent to what I have read in that excellent work you lent me on the Government of the Temper: but I have had many a severe struggle between passion and duty, and at times I thought passion would prevail, but, by the assistance of the Almighty I gained the victory."

"One victory thus gained," said Mrs. Beaufort, "is a great victory. But tell me, dear Eliza! have you prayed for divine help; have you laid this case before God, for even strength, to oppose the sallies of temper, is included in the gracious declaration and promise of Christ, 'whatsoever ye shall ask the father in my name, He will give it you.' This renders the issue certain, and I am convinced, that THE WORST TEMPER MAY BE ALTERED BY WATCHFULNESS AND PRAYER."

"I am persuaded of it, Mamma, and have frequently prayed that God, of his infinite mercy, would give me much of the meekness and gentleness of Christ—Do you think I am at all improved?"

"Yes my dear, there is certainly a great difference, and your conduct has been observed by us with much satisfaction, and I trust, thankfulness to Almighty God, from whom cometh every good and every perfect gift. Let me repeat my advice, REMEMBER JESUS CHRIST. He lived for us, died for us, and left an example to us that we should tread in his steps."

Scarcely had Mrs. Beaufort finished the last sentence, when a violent noise was heard in the kitchen, and a loud shriek instantly followed. "Fly Eliza," said her Mother, and inquire, very mildly, what has happened."

The circumstances were these: while the footman was busily engaged with his work, the cook desired he would go into the garden for herbs, "At any other time Nanny," said he, "I am your humble servant, but I cannot go now, besides I believe that is a part of your work, and not mine." "Thank you, Mr. Coxcomb," said Nanny, "I knew your civility before to-day, You think yourself a fine fellow with your master's clothes on."

"So, so, Mrs. Turnspit," smartly rejoined William, "I wonder who made you such a fine lady—To be sure you are rather different in point of appearance to what you were when you first came into this family—not very cook-like then." (*sarcastically.*)

"Greivous words," on both sides, continued to "stir up anger; the heat was soon far above *temperate*, and at length reached the *boiling-point*. Then passion prevailed. The rolling-pin, which Nanny held in her hand, she threw violently at William; it struck his head, and he fell, the blood flowed profusely, and Nanny, fearful that she had actually killed him, screamed in the greatest distress, and at the moment her young Mistress entered, she exclaimed, "O! Miss Eliza, what shall I do? I have struck poor William, and there he lies bleeding, What shall I do?"

"Do?" said Eliza, "let Esther run to the village instantly, and desire Dr. Arthur to come and examine the wound, and I will inform Mamma in the meantime."

Beaufort was soon at the spot, and having given something to

William to revive him, and had his head bathed, and carefully bound up, he was carried to his room, with strict orders that he might be kept quiet. The surgeon, who did not come home till the evening, having examined the wound, assured Mrs. Beaufort that there was no ground for alarm; William was down stairs the next morning, and at his work as usual.

"William!" said Nanny, "I hope you will forgive me; I am sure I did not mean to hurt you, but it was my *dreadful passionate temper*, that like a storm raged in me, indeed, William, I am very sorry. I hope God will forgive me and you too."

"Yes! Nanny," replied William, "I forgive you with all my heart: I did not think you were so passionate, or I would not have said a word to provoke you."

I am passionate; William, very passionate; but, thank God it is soon over."

"Why, that may be, Nanny; but although it was soon over with your passion, yet it might have been soon over with my life; the fire that is kindled by passion is not easily put out."

"Very true, William, I did not think of that indeed. One moment might do what many years could not undo."

Nanny was summoned the next morning into Mrs. Beaufort's room, and after hearing all the circumstances, her Mistress addressed her thus: "I am truly grieved, Nanny, at what I have heard, and although I do not think William entirely blameless, yet you have certainly acted very improperly, in allowing yourself to be so much overcome by your temper, as to endanger his life. I have long determined to oppose immoderate passions, whenever and wherever I discover them. Were it not that your deportment is in other respects becoming, I would certainly dismiss you at once from my service, I would not, however, even appear rigid, and therefore, for this time I will pass it over; but should there be a repetition of the same offence, or indeed any improper tempers exhibited, you will leave my service forthwith."

"Thank you, Madam," said Nanny, wiping her eyes, "I have justly incurred your displeasure, nor would I attempt any thing like a vindication of my abominable conduct. I hope this will be a warning to me to guard against my bad temper."

Such were the events that occurred in this family, in consequence of ungoverned passion, and such events occur frequently in houses where God is not revered; horses, dogs, cattle, husbands, wives, parents, children, yea the whole creation groaneth, on account of the fury of the mind. All attempts to promote religion and piety are useless where passions prevail, for

The spirit like a peaceful dove,
Flies from the realms of noise and strife.

Young Beaufort continued to increase in favor with God and man. Every where he displayed the excellency of Christian principles, by his gentleness, his mildness, and forbearance. The happiness of others was what he desired to promote, and he rightly considered that this was to be accomplished not only by administering to their pleasures, but by avoiding to give them pain. At home he abstained from giving

unnecessary trouble to the servants, and studied to meet the wishes of his parents. He formed the determination to see peace always, and by all means, and to pursue it with industry and perseverance. Whoever was late in the house of God and took off the attention of the "stupid starers" from the awful service, it was not young Beaufort. He was in his seat before the minister began the worship of God. His habit of early rising, his punctuality to his engagements, his unaffected gravity, his kindness to his sister, his attention to the poor, all tended to represent him as a character entitled to esteem.

The reader will perhaps think, that such a character is a mere fancy piece, and that the drawing is not from nature. But although such a character may be rare, it is nevertheless what the writer and the reader ought to be, and what the Sacred Scripture requires us to be. And although the standard of piety and morality are often presented too low, both in public discourses and in public life, even as it respects Christians, yet an attention to the Word of God, the only exact delineation of character, will discover, that the piety and morality of a bible christian, are far more exalted than what are displayed by christians in general.

Since the affair of the challenge, Glanville and Beaufort had never met. The former, although convinced of his folly, had too much pride to acknowledge it, and he feared that the whole circumstance had been related to Lord Stockton. This had not been the case, but his conscience surmized it, and the very surmise made him wretched. At one time he determined to give publicity to the affair, but this he relinquished as soon as the idea was formed. How sad is it to go astray, and how difficult it is to regain the right path! Frequently had Lord Stockton inquired for Beaufort, but to every inquiry Glanville returned an evasive answer. In this state affairs continued; when a circumstance occurred that brought them to a crisis.

(To be continued.)

The members of the *New Hampshire Charitable Society* are hereby notified, that their annual meeting for the choice of officers, &c. will be holden at the south meeting house in Weare, N. H. on Friday the 11th of June next, at 1 o'clock P. M.

ENOCH PLACE, Secretary.

BROTHER CHASE.—If, upon strict examination, you deem the following hasty and feeble production, worthy a place in your very useful publication; you will oblige by inserting it; otherwise let it sink into oblivion.

"Look unto me and be ye saved, all the ends of the earth."—Isa. xlv. 22.

- | | |
|--|---|
| <p>1 How free the invitation is,
The Lord our God doth give,
To every one of Adam's race,
To look to him and live.</p> <p>2 And no exception, here we see,
Is made of any one;
Salvation here is offer'd free
To all, who freely come.</p> <p>3 Each member of the human race
May all acceptance find; [grace,
May have a share in God's free
And taste his love divine.</p> | <p>4 Behold how great how vast his
To vile, apostate men; [love!
In pity stooping from above,
And calling unto them,</p> <p>5 To turn to him, and all receive
Remission of their sin;
To look and live, repent, believe,
And put their trust in him.</p> <p>6 "Look unto me, remotest ends
Of earth, to me draw near;
Look unto me, ye heathen lands,
And all ye isles, give ear,</p> |
|--|---|

7 In time of need, and you shall
find
Sufficient grace to aid;
Sweet joy and peace shall fill your
mind,
And you be holy made."

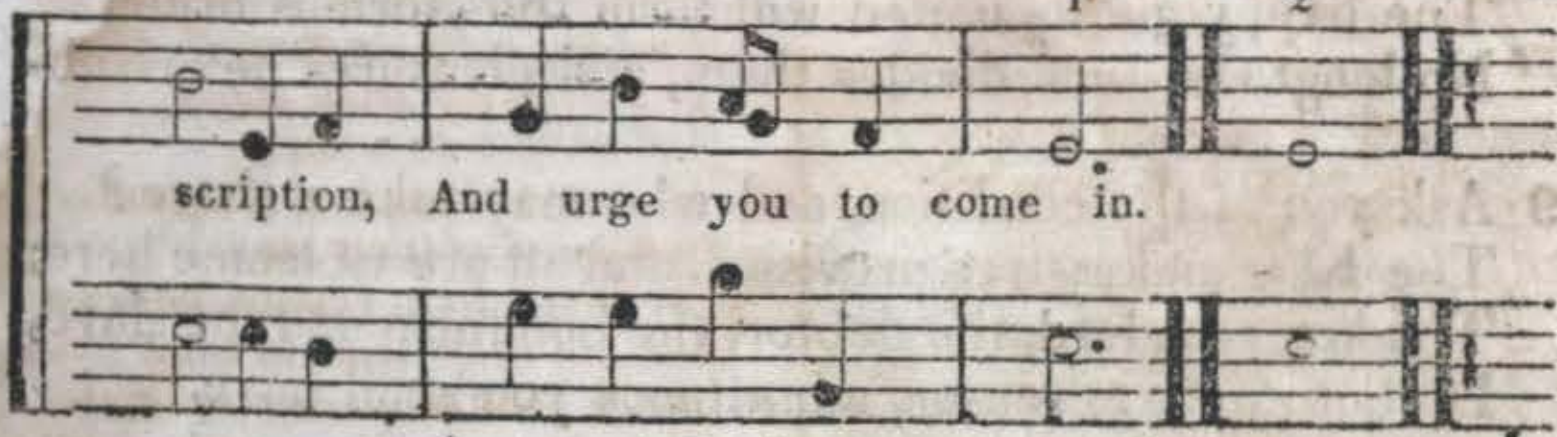
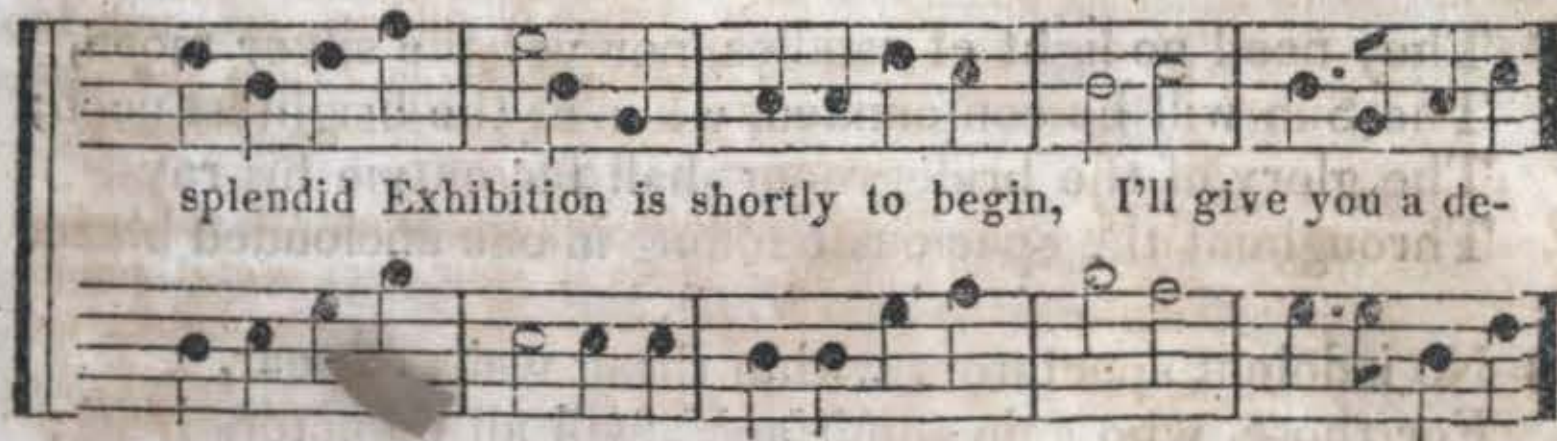
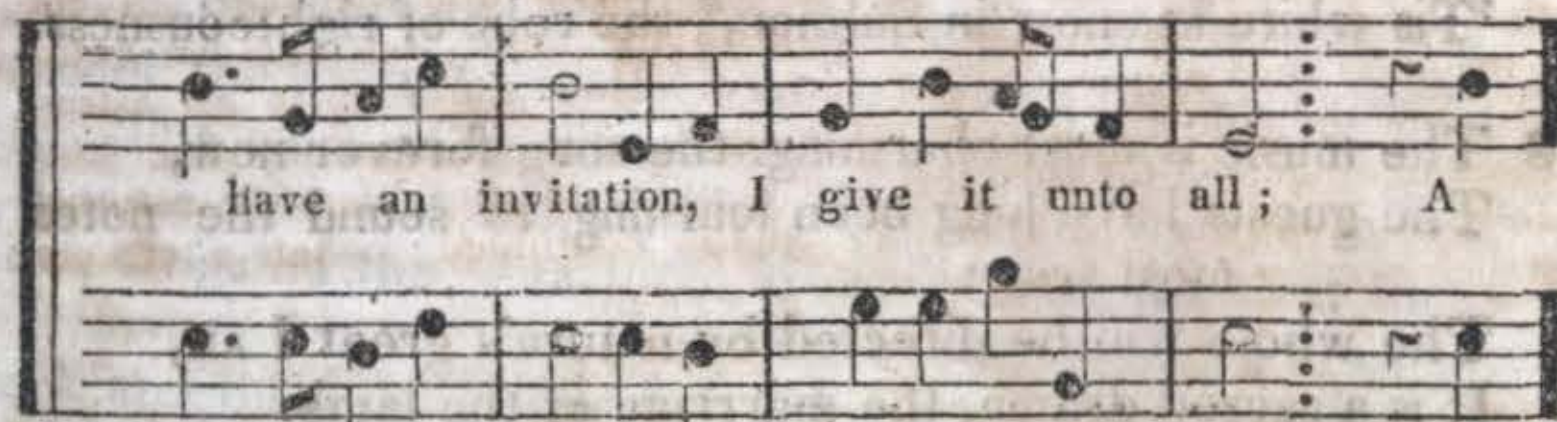
8 What kindness here is manifest!
How boundless, how immense!
The great Jehovah offers rest
To all true penitents.

9 Ah! yes, and blessed
name,
His language unto men,
And invitation is the same,
At present, as 'twas then.

10 Then, sinners, now attention
give,
Though wicked and deprav'd;
Look unto God; repent, and live,
So that you may be saved.

THE EXHIBITION.

Composed by a Lady, on refusing an invitation to an Exhibition.



2 Almost six thousand seasons, with unexampled cost,
This feast has been preparing, there has no time been lost;
'Twill shortly now be ready, O then do not delay,
Be sure to gain admittance, and O apply to-day.

3 A theatre capacious, twelve thousand furlongs square,
Stands on its twelve foundations, of precious jewels rare;
Its colors bright and sparkling, of variagated hue,
Pour forth a flood of splendor; to the astonished view.

4 Twelve gates of pearls unbroken, its spacious sides adorn,
Twelve shining angels waiting all beauteous as the morn;
The ceiling is of jasper, the floor of purest gold;
O be prepared to view it, its glory can't be told.

5 The scene that's to be acted, all others will excel,
The number of the actors no human tongue can tell;
Kings, Princes, Priests, and Prophets, and if you ask their
dress,

'Tis white as snow in Salmon,* the robe of righteousness.

6 The music is most charming, the song forever new,
The guests have long been learning to sound the notes
most true;

The whole will be directed by nature's great I AM,
It is a sacred drama, the marriage of the lam.

7 They need no light of candles, nor yet the silver moon,
The Sun will be confounded, when at the brightest noon;
The glory of the bridegroom shall far outvie his rays,
Throughout the spacious building in one unclouded blaze.

8 No indolent spectators within these walls appear,
For those, who gain admittance, will all be actors here;
The happy guests united will form the glorious bride,
No length of time divides them, and pleasures ne'er sub-
side.

9 Ask you of the condition, and who may take a share?
The King makes free provision, and all are welcome here;
The king, the lord, the debtor, the bondman and the slave,
Do but apply in season, admittance you shall have.

*Psalms 48. 14.

RELIGIOUS INFORMER.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 5. MAY, 1824. Whole No. 53.

FOR THE INFORMER.

Copy of a letter to the editor from Elder Jonathan Woodman of Effingham, N. H. dated at Sutton, Vt. March 17th, 1824.

RESPECTED BROTHER,

It is with pleasure, that I take pen to write, while I consider the subject on which I can write to be so refreshing. The work of God is glorious in this region.

I came here last August with very strong impressions of mind, attended this Quarterly Meeting, and found it in a very mangled condition; but the brethren had a mind to work and the Lord blessed our labors. The work soon broke forth in Sutton, and spread in a most glorious manner; meetings were attended in every part of the town, and no house was large enough to contain the people. Four or five were often converted in a meeting, and sometimes seven or eight, and the work continued to spread in Sutton, till almost all the young people were converted, and many that were in more advanced age. It spread into Burke, Sheffield, and Wheelock, and has been as powerful in each of those towns as in Sutton. There has been, I should judge, not far from four hundred, who have professed faith in Christ, since last August and the work is still going on. Oh! Glory to God!

Elder Quimby has baptized about eighty, and I have baptized between sixty and seventy, and Elder Nelson a number. The converts appear to be very strong in the Lord, and there does not appear to be many winds of doctrines;

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yet the black clouds of Calvinism sometimes appear, but the brilliancy of Gospel light soon scatters them.

The fields are all white ready to harvest, and "he that reapeth receiveth wages, (in this part of the country,) and gathereth fruit unto life eternal." I never saw the need of laborers in any place, so much as in this place. I have ten calls where I can supply one. Elder Quimby has worn himself down with continual preaching and is now under the care of a Doctor. If you know of any good, faithful preacher, who can come here, I wish you would do your endeavors to have him come.

O brother Chase, when I see the the situation of poor sinners, and the fulness of the gospel feast, I feel to pray the Lord of the harvest to raise up laborers, and thrust them into his harvest. And I believe that the Lord will hear our cries if we do but pray fervently.

I remain yours in gospel bonds,

JONATHAN WOODMAN.

FOR THE INFORMER.

Copy of a letter to the editor, from Br. J. S. Gardner, dated Brookfield, N. Y. March 24, 1824.

DEAR BROTHER IN CHRIST,

I now sit down to inform you of the glorious work in this region. The Lord has displayed his power in the conviction and conversion of sinners; so that between thirty and forty have found the pearl of great price, and I praise the Lord that more are coming to their fathers house, where there is bread enough and to spare. Twenty four of the converts have witnessed to the world a good profession, by following their Saviour down the banks of Jordan. Brother D. Call has visited us, and I trust the Lord has spoken to us by him. From six to eight have found the Lord at an evening meeting.

Yours in Christ,

J. S. GARDNER.

FOR THE INFORMER.

Copy of a letter to the editor from Br. Asa Day, dated Belmont, Me. March 20, 1824.

DEAR BROTHER,

By the leave of divine providence, I set down to write of

the Lord's dealings with us in this town, and a part of Lincolnville. The Lord is pouring out his spirit upon the people, poor sinners are crying out, "God, be merciful to me a sinner." Saints are rejoicing in the Lord, and young converts are chirping upon the boughs of free grace. The reformation began about three weeks ago, and there is a good prospect of its spread. The people appear serious, and the mourners weep as they go about the streets.

We desire the prayers of our western brethren, that God would add converts to churches, and add all the members to the church of the first born, until satan should not have so much as one servant in the whole country, and his children at last become conquerors and more than conquerors through the blood of the Lamb.

From your brother in the bonds

of Christian Fellowship,

ASA DAY.

FOR THE INFORMER.

Extract of a letter to the editor from Br. Abner Hayward, dated Waterford, Vt. April 1st, 1824.

DEAR BROTHER CHASE,

I once more take the liberty to write a few lines to you, after a long silence, and would inform you a little of the prosperity of Zion in Concord, Vt. Two years ago last fall we formed a small church in that place, consisting of eleven members. The Lord by his spirit has been at work there a considerable part of the time since. Last summer and fall there was a good work in that place, several were made the happy subjects of God's grace, and the greatest part of them have been baptized, and are added to the church. There is also a number that stand as candidates for baptism. The prospect is that the work will continue. A number are inquiring the way to Zion. We have thirty-seven members in this little branch at this time, and may God in his mercy add scores and hundreds to his church of such, as shall be saved.

Your unworthy brother in Christ,

ABNER HAYWARD.

EXTRACT.—When the flail of affliction is upon me, let me not be the chaff that flies in thy face; but the corn that lies at thy feet.

Taunton, Ms. Feb. 22, 1824.

DEAR BROTHER,

Feeling yet willing to contribute my share for the support of the *HERALD*, as well as to diffuse such information abroad as may afford comfort and gratification to your readers, I deem it duty to communicate the following, which, should you think proper, you may publish.

For more than three years past, my labors in the gospel had been far more limited than my anxious soul could have wished, on account of my local situation; and being convinced that an itinerant ministry is not only a blessing to churches, but also for the good of preachers, I concluded to embark in a travelling capacity. Accordingly after arranging my affairs for a six months tour, I parted with my brethren and home in West Bloomfield, N. Y. on the 12th day of October last. My peculiar sensations of mind at that time I shall not attempt to describe! O how great did the work appear to my soul! 'Lord,' thought I, 'who are sufficient for these things?' but feeling a deep sense of duty, as I trust, and relying on him who said "lo I am with you always," my mind sunk into a frame of solemn calmness while I pursued my journey.

On my way I spent nine days with my relatives and brethren in Ballstown, and was not a little comforted to find the disciples there, still engaged in Zion's cause. Brother Jesse Thompson's labors in that place, have been much blessed of the Lord. I found that several humble souls had been added to that church since I had last visited them in 1822, and also that several of the old saints, who had borne the burden and heat of the day, had gone to their long rest; but in death they were victorious! Peace to their slumbering dust, till the shrill resurrection trump shall awake them to immortality!

In Ballstown, Milton and Malta, I preached nine times. At the close of our last meeting in Malta, six of the youth came forward, and gave their hands in token of their determination to remember their Creator. In that place, prospects appeared very encouraging.

On the fourth of November, I arrived at Esq. Gideon Hicks, in Calais, Vt. having preached in several places by the way. By this gentleman I was obligingly favored with

the use of a horse for two weeks, mine being much worn with a journey of four hundred miles. In Vermont I spent about four weeks, and preached thirty eight sermons in twelve different towns. In several of the meetings I witnessed God's solemn power and presence, and humbly trust, that some fruits of my feeble labors there, will be manifest when Christ makes up his jewels.

Passing through the western part of New Hampshire, and part of Rhode Island, preaching by the way, I arrived at this place on the eighth of December. There I met Elder Obadiah E. Morrill, in conformity to our agreement several months before, to journey together to Virginia. Finding no vessel bound directly, to Norfolk, we were obliged to go in a packet first to New York. We accordingly set sail from Providence, R. I. on the 20th of December.

On board the vessel we attended prayers statedly, preached once and conversed much on the subject of religion, I trust to some profit. After a boisterous passage, we arrived at New York, on the 25th of December. On the next day we set sail in a packet bound to Norfolk, Virginia. After a lengthy, unpleasant passage, we reached Norfolk, on the 3d of January, and crossing over to Gosport, we were cordially received at Elder Nelson Millar's, whose house we made our home, during our stay in that state.

Being obligingly furnished with horses, by Elders Millar and Tatem, we travelled about 450 miles in Virginia and North Carolina, and delivered between fifty and sixty sermons.

Room would fail me here to give you a particular account of all our meetings, as our stay was short, and our travels so extensive, that in several places we preached but once. Our meetings were generally solemn, several of them powerful, and congregations large; particularly, at Holy Neck, in Nancemond county, Virginia, the Lord's presence and power were felt. At the close of the meeting, several in tears came forward, and manifested their desire for salvation, by kneeling in front of the pulpit for prayers. Also at the Republican Chapel, and Wells' Chapel in Isle of Wight county, God's heavenly presence was felt by his saints, while sinners wept. These meetings I believe will be had in lasting remembrance; and though we did not tarry to see the fruits, yet we hope to meet souls in glory, who from

these meetings engaged in God's service. In Norfolk, we gave two discourses, and visited the grave of Elder John Colby. Here that faithful servant of God, so well known in New England, finished his earthly labors, and here his bones slumber.

In Virginia the Gospel field is large, and laborers few. Hundreds of anxious souls are desirous to hear a free gospel. With Elders Nathaniel P. Tatem, Nelson Millar, Joshua Livsay, John Livsay, Burwell Barrett, Mills Barrett and Daniel Whitly of Virginia, and Francis Williamson of North Carolina, we formed a loving acquaintance. They are men worthy of esteem, and profitable in the vineyard. Indeed, such was the nearness formed between us and many brethren of the south, that we found it hard parting.

On the fifteenth of February we set sail from Norfolk in a schooner bound to Providence, R. I. where we landed safe five days afterwards, from whence I walked to this place. My health is yet good and I still feel encouraged to travel extensively and spread the fame of my Redeemer. Since the twelfth of October last I have travelled over 3000 miles by land and water. O Lord, still make my way prosperous. I parted with my dear companion in labor, Elder O. E. Morrill at Providence, R. I. on the 20th inst. You will probably hear from him before long.

In Christian fellowship and gospel bonds,

I am yours,

DAVID MILLARD.

FROM THE CHRISTIAN HERALD.

TO THE LAMBS OF CHRIST'S FOLD.

"My little children, I write unto you, because ye have known the Father."
At the present time the Lord is marvellously pouring out his spirit, and many of the youth have been brought to believe and rejoice in the Saviour of sinners. Let such, then, as have been brought to know the truth, remember, that they are called upon to labor in the vineyard of the Lord. Although all have not the same work assigned them, yet none are excused from their own particular duty. The labor is a labor of love—your calling is a high and holy calling. In order, then, that you should bestow that labor, which is well pleasing to him, who has called you out of darkness into his marvellous light, study your own duty, and neglect not the gift that is in you. If you are truly converted, the love of God has been shed abroad in your hearts by the Holy Ghost; this principle of love should be acted upon, for its reaction is back again to God and then to all his creatures. This is the ground work and main principle of pure religion. This the apostle was aware of when he said, if he had all other gifts, and had not charity (or love)

he was nothing. See to it well that this love of God is not marred, therefore, you must be careful that no hardness, nor jealousies, nor evil speaking, nor evil surmising spring up, for that will trouble you—it is the bane of all social friendship, and an enemy to religion. Remember also that unbelief is a powerful enemy to your happiness; watch well over your own hearts, which is so much more ready to censure others than itself, and as you received Christ Jesus the Lord, so walk in him, being rooted and grounded in the truth.

Endeavor at all times to possess the spirit of Christ, for if any man have not the spirit of Christ, he is none of his. It is evidenced, who has the spirit of Christ by the fruit which is produced; for the fruit of the spirit is love, joy, peace, long-suffering, gentleness, temperance. See Galatians v. 22, 23. You will do well to remember that these precious fruits lose their relish to the vitiated taste, that is, when you begin to disobey the heavenly vision, or manifestation of God, and begin to draw back in your minds to worldly objects so as to love them above the things of religion, the taste for heavenly enjoyments becomes impaired, and you do not find that delight and satisfaction in them as before. Therefore it becomes you to devote yourselves unreservedly to God.

Be much engaged in prayer, indeed never think of living a day without holding communion with God.

Read the scriptures daily, for they are submitted to you as your *only rule of faith and practice*; in them you will find your duty to your brethren; search the scriptures with prayerful hearts, that the holy spirit may help you to understand them; take our Lord's instructions in his sermon on the mount as a model for your lives. Contemplate how great things God hath done for you and how reasonable it is that you should live to him that hath died for you. Thus will the relish of heavenly things be preserved, and God will continue to bless you with spiritual blessings in heavenly places in Christ Jesus.

FOR THE INFORMER.

Enfield, N. H. March 4th, 1824.

TO THE SAINTS SCATTERED ABROAD.

DEAR BRETHREN,

I think it expedient for me to commit to you, through the medium of the Informer, a few sketches of my late travels; also, to inform you of the prosperity of the kingdom, which has its foundation ever sure.

The 16th of Jan. last, leaving Plainfield, (N. Y.) I went to Rome, Westmoreland, Verona, Western and Floyd; in which places, I tarried more than two weeks; held upwards of 20 meetings; the principal part of which were in the two latter towns, where we enjoyed happy seasons, and had the pleasure of seeing sinners bow to the King of kings, and those, who were strangers to his love, publicly manifest, that they desired salvation from sin, its dreadful consequences, and earth's delusive charms. The labors of Br. Jacob Darling, from R. I. have been blessed in those two towns.

Feb. 2d. I journeyed eastward; and after visiting many towns, and giving the people much exhortation, that they should repent and believe on the name of Jesus, I commenced attending my appointments; a list of which was noted in the Informer. The congregations were, in general, very large, and heard with candour. The snow having left

me when I arrived Troy, I concluded to leave my cutter and proceed on horseback. Soon a tedious storm overtook me, in which I suffered by the cold. On the night of the 23d, I was under the necessity of travelling until late in the evening, lest I should fall short of getting to my appointment the next morning. The road, I had to travel, was across the Green Mountains in Vt. from Bennington to Wilmington; and that, which rendered my journeying more difficult, was, that the snow had fallen nearly one foot and a half deep, only the day before, and the path was but little broken. While I found myself surrounded by the lonely wood, far from the hearing of the voice of man, travelling beneath the shady bows of the lofty pine, under the spangled tops of the hemlock, and covered with the sable mantle of night; I felt the promises of Christ precious to my soul.

While in this dreary place, I composed my mind by the composition of the following verses, which I wrote down after I had put up at an inn.

What solemn thoughts now fill my mind,
While on this dreary Mount;

I think of friends, I've left behind,
And all my sorrows count.

The sun has dropt below the hills,
Withdrawn his light from me;
And now my way the darkness fills,
The path I scarcely see.

The moon doth furnish me no light,
The stars are veil'd by clouds;
I'm cover'd with the gloomy night,
And by the shady bows.

Some miles I am from any house,
In a dark lonely wood;
Far from beneath a father's roof,
I journey on my road.

The snow of late has fallen deep,
Which much obstructs my way;
But 'tis in vain for me to weep,
It is in vain, I say.

Feb. 25th. I preached to a large assembly in the Baptist Meeting-house in Domiston, it was truly a solemn season. It may here be proper to observe, that about three years since a part of the Regular Baptist Church in this town, (Domiston,) declared themselves a *free people*. Their No. then was only nine, with one preacher; but the Lord has blessed them, so that now they have six churches and five ordained preachers. Their number of members I have not ascertained; but was told that they were quite numerous. Two years since I preached in Domiston, by which these brethren learned that we were with them in sentiment. At my last appointment, two of their preachers and many of the brethren were present; and that they might have a more general knowledge of the doctrine, which is most surely believed and preached by us, I called their attention to the 16th verse of the 3d chapter of 2 Timothy, "All scripture is given by inspiration of God, and is profit-

able for doctrine;" which opened a door for the illustration of the most important principles in the gospel of Christ. After discourse, several of their leading characters, declared that the doctrine and sentiments, which had been exhibited, were those, which they believed firmly.

It appears to me, all that hinders a union or connection betwixt these brethren and us, is our unacquaintance with each other. Should any of our preachers pass through Brattleborough, Domiston, or Brooklin, and enquire for Free Baptists, they would be directed to these brethren, who would receive them gladly.

Feb. 26th. At 9 o'clock A. M. spoke to about 300 people in Chesterfield; the spirit of God was present at this meeting, and, I believe, many were wounded by the arrows of the King.

It was with much difficulty, that I got from Chesterfield to the rest of my appointments, (the distance of 60 miles,) on account of the snow-drifts, which, in some places, nearly filled my road for miles. I think I never suffered more with the cold, than while travelling this short distance; but I had this consolation, that while the body was uncomfortable, the soul was happy.

In the latter part of my appointments, I was frequently solicited to leave appointments to come again; but feeling an impression that I had a work to do in some place south of the town of Wilmot, I refused.

March 2d. Having finished my previous appointments, and being much fatigued by my journey and frequent speaking, it is with much pleasure, I enjoy the long expected and wished for satisfaction, of resting with Brother Chase, and of mutual conversation with him and his family.

At present I feel calmness of mind, peace in soul, and am willing to be an 'EXILE' for Christ's sake. I often think of my dear brethren in the west, and weep while I remember the happy seasons, I have enjoyed with them.

If the Lord will, I hope I shall have the privilege of visiting them the ensuing summer. May the Lord enable both them and me to continue steadfast in the faith once delivered to the saints. Farewell,

An 'EXILE' here,
Undaunted by fear
Of persecution's rage
While for Christ I engage.

DAVID MARKS, JR.

MEEKNESS AND PASSION.

(Continued from page 62.)

THE attack made upon the waggoner soon became the subject of conversation, although Glanville was not known as the author of the wanton outrage. In his fury he had taken no notice of the name on the waggon, and therefore felt quiet and easy. A few mornings after, his father read the following paragraph in one of the public papers, "Last week, as a waggoner was driving his team along the lane leading to Stockton, he was most shamefully attacked by a young man who had the appearance of a gentleman, and severely beaten with a whip. We have not yet learned the name of the young fury, but we hope for the sake of humanity he will at length be discovered, and receive due pun-

ishment." Glanville turned pale at the conclusion of the last sentence, and, unperceived by his parents, retired from the room.

Having remained at home for some days, he set off one morning for Stockton Hall, taking a circuitous route to avoid being seen in the way thither. What was his surprise as he rode towards the lodge to perceive the waggoner! who hastily sprang towards him, and endeavored to seize the bridle of his horse. After a long contest Glanville disengaged himself from the hands of his antagonist, and spurring his horse retreated rapidly, closely pursued by the waggoner. He was at length out of sight, and by the means of bye roads, and the fleetness of his horse, ventured after some hours to return home. The waggoner lost no time in applying to his master Lord Stockton; gave a description of the person of the young man who had assaulted him, adding, "I am positive, my lord, that he was coming to visit your lordship. The statement of the waggoner left no doubt in the mind of Lord Stockton that Glanville was the offender, and hoping to settle the affair amicably, and to obtain further particulars, he instantly despatched a messenger with the following note.

"Lord Stockton will be much obliged to Mr. Glanville, if he will call upon him to-morrow morning by nine o'clock and begs he will not fail."

The morning came, but no Glanville appeared. His lordship continued in vain to expect him till ten o'clock in the evening, when a note was delivered by the servant, in the hand-writing of Sir H. Glanville.

"My dear lord,

"In the utmost anxiety I write to know if my dear Walter has been at Stockton Hall to-day. He left the house very early in the morning on horseback, and has not since returned. I trust your reply will give some relief to the distracted mind of

"Your lordship's most obedient servant,

"Herbert Glanville."

To this note his lordship replied, expressing his great concern that he had not seen Mr. Walter Glanville any part of the day. The baronet and his family were plunged into the greatest distress; messengers were despatched to inquire in various parts of the neighborhood, but nothing satisfactory could be obtained. Bills were posted in every part of the country, and advertisements inserted in the principal newspapers, offering a large reward to any person who should give information respecting a young gentleman who was missing, and whose person was accurately described.

Beaufort, deeply affected at the distressing intelligence, having offered his services to go in search of Glanville, set out without delay, and visited all the sea-ports in the neighborhood, without gaining any information or even a hint that could serve as a clue to discover the fugitive. He returned with a heavy heart, deeply distressed by the recollection of past events, and anticipating the most gloomy results. Lord Stockton, unwearied in his endeavours to obtain intelligence, wrote to various gentlemen abroad, at the different ports, but without receiving any account whatever.

The parents of Glanville were immersed in sorrow. Not a smile brightened their countenance, but gloom darkened every feature, and they mourned as one that mourneth for an only son. The correspondence between young Beaufort and Walter, respecting the challenge

being known, induced Sir Herbert to send for the former to discover the issue. He promptly attended to the request, the afflicted family by his simple narration, and affectionate. There is something in kindness that acts like an enchantment; are few characters able to withstand its power.—It disarms it heals the wounds of the afflicted; it melts the obdurate tears of the widow, and chases care from the anxious mind. I seldom seen a person who cultivated a meek and quiet spirit, not ultimately succeed. The soothing conversation of Beaufort even Sir Herbert for a time to forget his sorrows. In the modest, pious remarks, he opened his pocket Bible, and the great and precious promises of comfort to the afflicted. "The great book," said he, "Sir Herbert, is the best remedy for wounded by the sorrows of this life, and——" "Ah! my lord," the baronet, interrupting him, "happy were it for me had I resorted to it at an earlier period, but I was ever taught to look to the Scriptures as the refuge of the dying, and not as the solace of the living; and, except at church, I confess to you that I have not a syllable of the word of God! My son is I fear in the same ignorance, and you need not therefore wonder at his sentiments respecting duelling, nor at the high spirit he has displayed on various occasions. The general idea entertained by persons in a situation similar to myself are these—we consider the Bible to be a book in some parts inspired, but not altogether. Hence we cre- please, and reject the rest. I have some confused idea of the Saviour of the human race, but I know not in what way. I have imagined that the Almighty was merciful, and expected rather than the performance of the common duties of social life."

"The way, Sir Herbert, to arrive at truth is to go at once to the source, and I humbly, yet confidently suggest, that a mind devoted to the study of the word of God, carefully perusing its contents in meditation and prayer, sincerely looking up to the Holy Spirit for illuminating grace, may, and will eventually, become wise and true."

"The knowledge of Holy Scripture, says St. Augustine, is a large, and a high place; but the door is very low, so that the arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it." "The late Robert Boyle, son of a gentleman who was born at Lismore, in Munster, January 26, 1627, a gentleman who devoted a great part of his time to the Bible, having pursued his studies at Eton, Geneva, &c. he returned to England in 1644, and employed his retirement, at his estate at Stalbridge, in philosophical and chemical pursuits. All his studies, and all his his biographer, Mr. Elwin, both as a man of letters and a man of piety, learning, and virtue. He died Dec. 30, 1691, aged 64."

"Bishop Burnet, in his sermon upon the death of this excellent character, observes that he was at the charge of the translation and impression of the New Testament into the Malayan language, he sent over all the East Indies; and by his exertion it was translated into the Turkish language. He contributed largely to the Bible in Welsh and Irish, exclusive of other liberal dona-

riptures, which he read constantly and critically, and punishment." Glany, that he was accustomed to speak of them in the most and, unperceived. In one part of his Essay on the style of the Holy

Having remaine says, "There are indeed many excellent instructions given Stockton Hall, for books; but they giving us directions only towards the thither. What if the advantages, conveniences, and ornaments of life, the ceive the wagg them only makes us miss those particular ends whereto to sieze the briaddresses, or whereof they facilitate our pursuits; but the ged himself from whose acquirement or neglect imparts endless joys or tortured rapidly, ed seek only from the Scripture. *A Christian, to understand of sight, and of his faith and life, need understand no other book than the horse, ventured aindeed to understand the Bible well, it is ordinarily require no time in applyetty number of other books be understood. Christians of the person of son to study most that book, which, when understood, positive, my lord needless to salvation, and which unknown, they are insufficient statement of the*

that Glanville with the sentiments," continued young Beaufort, "of the renewably, and to obtaioyle, concerning the Scriptures. Allow me, most respect-senger with therbert, to recommend them to your notice—to your careful

"Lord stocktoiperusal. The truths they contain are of high importance, upon him to-mothe present peace and future felicity of man. There his fail."

tate as a sinner is plainly and faithfully declared, and his The morning merit the favour of God constantly asserted. The Lord Jeued in vain to exexhibited as the only Saviour, his blood as the price of was delivered by ardon, and his fulfilment of the law, the title to eternal

"My dear lord

"In the u; young man," said the baronet, grasping Beaufort's hand been at Stocktoess, and wiping away the falling tears, "I will indeed attend morning on hort. My distress renders comfort necessary. A glimpse of will give some worth a world; and where can it be obtained but from a this! The world is to me a total blank. No longer will s amuse me, nor its honours attract my attention. O! had I

To this noteny son in truths so great, he would not now be a fugitive." he had not seen endeavored to calm the mind of Sir Herbert, and to en-net and his fa; hope that tidings would soon arrive concerning him. 'Pray-were despatch he, "is the refuge of the christian, and calls down blessings nothing satisfskies. Look up to God, dear Sir Herbert, and pray for your of the countris preservation and safe return. All will I trust end well offering a la; father of mercies administer to you that support which your specting a yorcumstances require, and enable you hereafter to acknowl-accurately dis; this painful dispensation of his providence was wise and

Beaufort, de

ed his services you my dear Beaufort," replied Sir Herbert "Let me see visited all the sarly; be my instructor; and by the blessing of God, I will mation or even direction. The Almighty will not I trust refuse me his tive. He return

Iection of past eve assured that mercy delights to bless the penitent who Stockton, unwearidon and grace, and that none ever sought God in vain various gentlemen sincerely."

any account whatek his leave, promising to call again in a few days at

The parents of C
brightened their co
they mourned as one
dence between your

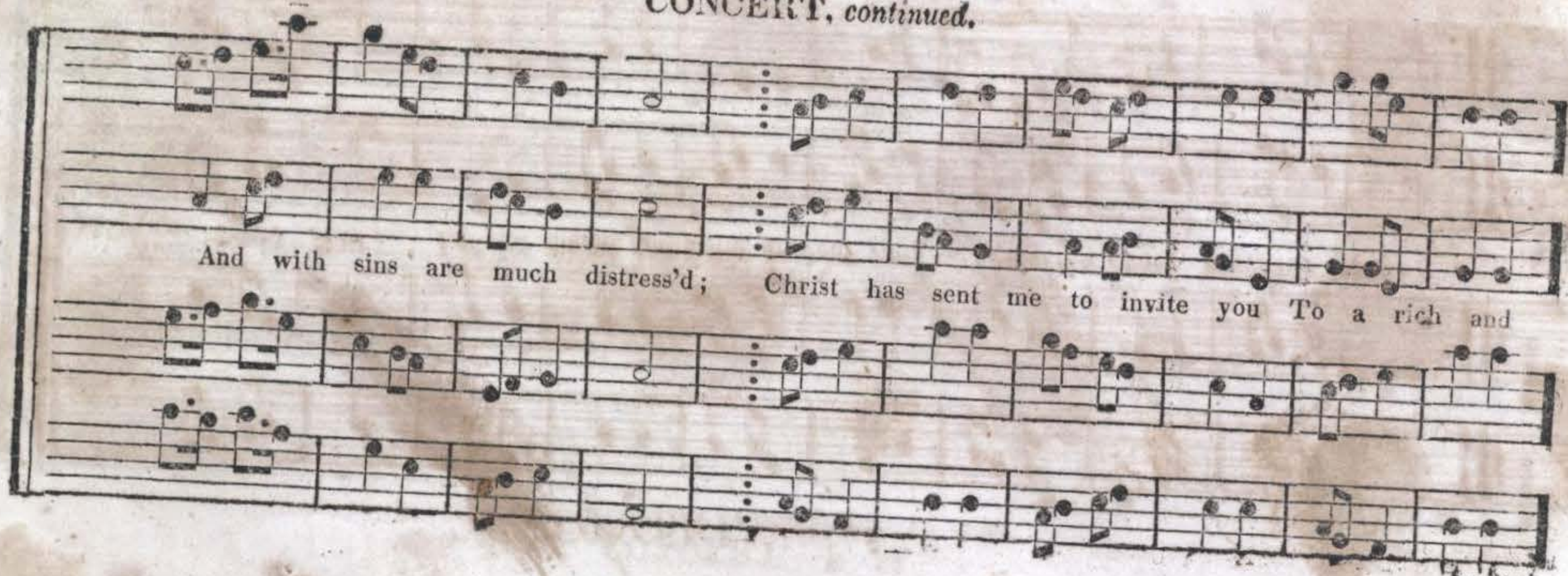
{To be continued.}

CONCERT. P. M.

This Counter should be sung in a Treble voice.

Wand'ring pilgrims, mourning christians, Weak and tempted lambs of Christ, Who endure great tribulation,

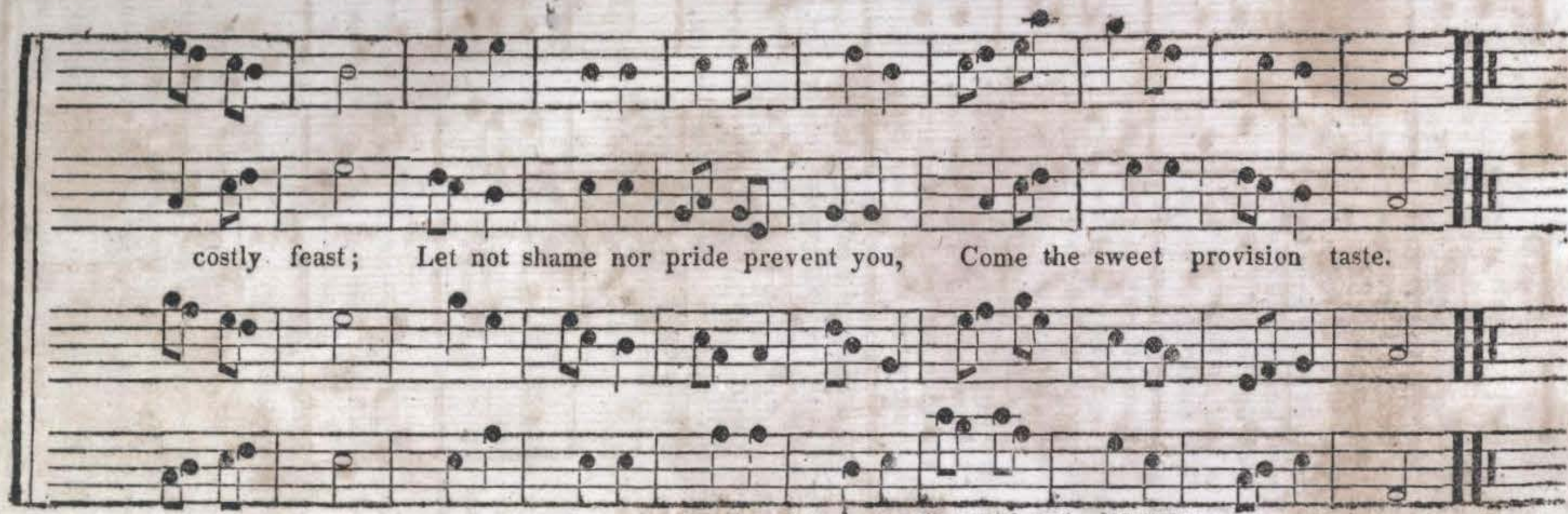
CONCERT, *continued.*



And with sins are much distress'd; Christ has sent me to invite you To a rich and

This block contains the first system of musical notation, consisting of four staves. The lyrics are written below the second and third staves. The music is in a common time signature and features a variety of note values including eighth and sixteenth notes, as well as rests.

CONCERT, *continued.*



costly feast; Let not shame nor pride prevent you, Come the sweet provision taste.

This block contains the second system of musical notation, also consisting of four staves. The lyrics are written below the second and third staves. The musical notation continues from the first system, maintaining the same style and time signature.

- 2 If you have a heart lamenting,
And bemoan your wretched case;
Come to Jesus Christ repenting,
He will give you gospel grace.
If you want a heart to fear him,
Love and serve him all your days;
Only come to Christ and ask him,
He will guide your feet always.
- 3 If your heart is unbelieving,
Doubting Jesus' pard'ning love,
Lay hard by Bethesda waiting,
'Till the troubled waters move.
If no man appears to help you,
All their efforts prove but talk;
Jesus, Jesus, he will cleanse you,
Rise take up your bed and walk.
- 4 If like Peter you are sinking
In the sea of unbelief,
Wait with patience, always praying;
Christ will send you sweet relief.
He will give you grace and glory,
All your wants shall be suppl'd;
Canaan, Canaan lies before you,
Rise and cross the rolling tide.
- 5 Death shall not destroy your comfort,
Christ will guard you through the gloom;
Down he'll send an heav'nly convoy,
To convey you to his home.
There you'll spend your days in pleasure,
Free from ev'ry want and care;
Come, O come my blessed Saviour,
Fain my spirit would be there.

NOTICES.

The members of the *New Hampshire Charitable Society* are hereby notified, that their annual meeting for the choice of officers, &c. will be holden at the south meeting house in Weare, N. H. on Friday the 11th of June next, at one o'clock, P. M.

ENOCH PLACE, Secretary.

The *New Hampshire Yearly Meeting* will be holden at Weare, N. H. on Saturday and Sabbath, the 12th and 13th of June next.

Weare Quarterly Meeting will be holden at Windsor, Vt. on the last Saturday and Sabbath in this month.

On examining my books I find \$305 due for the *Informer*, and that I owe the paper maker for paper, about \$200. Will people be honest and pay their just debts!!! Necessity will compel me, after June next, to erase every man's name from the book, that owes for more than two years, special contracts excepted.

EDITOR.

ERRATA.—In this No. for pages 50, 51, 54, 55, 58, 59. read 66, 67, 70, 71, 74, 75. Also in the No. for April, p. 64, note at the bottom, for Ps. 48, read Ps. 68.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, 50 cents. For sixteen, \$7.20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars. New subscribers must pay 50 cents in advance, or their names will not be inserted on the list. Money ensured by the publisher, if enclosed in the presence of the Post Master where said letter is mailed.

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 6. JUNE, 1824. Whole No. 54.

FOR THE INFORMER.

Copy of a letter to the editor from Br. David Marks, Jr. dated at Bradford, N. H. April 26th, 1824.

DEAR FRIEND,

In my last communication, I observed that while laboring in those towns near Enfield, I felt impressions that I had a work to do in the south. And as the wise men, by following the star, were led where the young child was; so I think, by following the impression of the spirit, I was guided into Bradford. But when I first came into the town, I had no particular impression that the place of my arrival was the town where the Lord had a work for me to do.

The first meeting I held in Bradford, to me was an unusual dark and trying time. The second or third, which was on the 5th of March, was, I think, interesting and profitable. I continued in the town until the 25th of the month; and generally preached once or twice in each day. Many of our meetings were truly solemn, affecting and refreshing. A gentle breeze from heaven began to bring a pleasant cloud, which, with the sound of rain, gladdened the hearts of the friends of Zion. By this time several had given evidence of conversion; and the attention of the people had become great. Our assemblies were large, and the prospects very encouraging. About the last of the month, I went to Warner and Salisbury; held three or four meetings; felt much cast down in mind. But returning to Bradford, I heard the refreshing news, that a man in that vicinity of me, and the

VOL. V.

6

at summer,

ng until this time,

mation, who also had been a noted infidel, was under powerful conviction, and viewed himself a lost, undone sinner. I soon made him a visit, and found the report to be true; and but two or three days had passed, before he gave a clear evidence of having received remission of sins. On the evening of the day of his conversion, he said, "This has been the happiest day I ever saw. O! what have I been about in the *forty years* of my past life!"

The conversion of this man is a wonder in the eyes of all his acquaintance; and none have dared to dispute its being the work of God. Preaching was not made instrumental of his awakening, for he carried on his opposition until God took him in hand, and reasoned with him as it were, face to face, by which he learned that though he might withstand the preaching and arguments of men, he could not refrain from trembling, when he heard a voice from heaven saying, "*Why persecutest thou me?*"

This instance of remarkable conversion, has greatly gladdened the hearts of the friends of Zion.

Some of the most respectable characters of the town have had their attention called to those things, which belong to their peace, and have been sharers in this work of reformation. Backsliders and wanderers have returned to the fold of Christ. Three of the converts dated their conviction as far back as Jan. last, at which time they were awakened by the preaching of Elder J. Rowe of this town; however the exercise of their minds did not become public, until the awakening became quite general, which was in the month of March. Since that time the work has been gradually progressing, but not with so great power as in some revivals in which I have labored; yet I have not a doubt but that it is the work of the Lord; also, believe that many souls in Bradford, will never forget the mercies and loving kindness of God to them in the spring of 1824. There are some, who are yet seeking for an interest in the Lamb. I have preached *forty-five* sermons in the town, and now feel my work to be done in Bradford. I intend to leave the town to-morrow. O may God give me wisdom, and direct my feet in the right path.

Farewell,

DAVID MARKS, JR.

tracts complete.

ERRATA.—In

no. 71, 74, 75.

for Ps. 48, read Ps.

FOR THE INFORMER.

Copy of a letter to the editor from Elder Marcus Kilborn, dated at Rising Sun, Indiana, Switzerland County, March 20th, 1824.

DEAR BROTHER CHASE,

Having had the opportunity of perusing the Religious Informer, and thinking it to be a work of great value, in giving information of the progress and state of religion in our connexion; I think it expedient for me to make myself and situation known to my brethren, through the same. I professed religion in the state of New-York, united with the Freewill Baptist church in Attica, on the Holland Purchase, belonging to Bethany Quarterly Meeting, where I remained for a short space of time, during which time, I felt serious impressions of mind to warn sinners to flee from the wrath to come. When I left my brethren there, I travelled to the state of Ohio, met with Elder R. Cheney, my spiritual father, where I remained two years, in which time, feeling ordered by heaven, and by the permission of my brethren, I commenced sounding liberty to captive souls, and saw the ingathering of souls to the Redeemer. I received ordination in January, 1820, and removed the July following to this place, where I commenced preaching to crowded congregations, felt and saw the outpouring of God's spirit, and constituted a church the September following, consisting of five members. I continued trying to preach free salvation, and people flocked from all quarters, to hear what they called the new doctrine preached. The seasons were solemn, sinners said, "what must we do to be saved?" Some were hopefully converted, and joined with us. Opposition then began, and reformation abated. I was ordered by some to stop preaching among them, discouraged by others, but encouraged by my Master. I continued on through all opposition to hold up Jesus to the people, as the only possible means whereby sinners could be saved. The Lord was on my side, reformation again commenced, souls were converted, and the little church increased.

In 1822, the Lord raised up amongst us a help; viz. Alexander Sebastian, who was liberated to preach, and the Lord blessed his labours. He was ordained last summer, and remains well engaged.

Our society has been gradually increasing until this time,

but rather agreeable to the ancient maxim, "the more a person has, the more he craves," or wants.

Many more classes might be enumerated; but let one suffice. That is the giddy youth of our country; which of all classes, seem to take measures the least likely to produce success. Possessing all the vigor of youth, their first object seems to be the uniting exercise with pleasure; hence we find them collecting together in the ball chamber, there to display their wonderful talents, at jumping and capering until their debilitated limbs will scarce support them. Oh! wretched, mistaken, misguided youth; how long will you labor for that which satisfies not. I would appeal to your own consciences whether those scenes are productive of any real pleasure or not; and I think the answer will be in the negative.

But says the young person, amusements are necessary; how can I become acquainted with those of my age, if I am never to visit places of diversion? If we want amusements, let us take those of a more permanent nature; the after reflection of which, will be pleasing. The works of nature, being allusive to the maker and finisher of the same, afford one of the most lasting sources of pleasure and delight, which man can ever enjoy. When we behold man, the image and workmanship of God; the various powers and faculties with which he is endued; together with the depth and penetration of his mind; we are led to suppose, that something of real worth and value, must be necessary to afford him pleasure and delight.

After young people have spent the night in riotous confusion, they return home with heads inebriated, persons debilitated, carelessly throw themselves on couches, pass a few hours in a restless, feverish, and perturbed state, awake in a stupified delirium, chide the coming day, and reflect with pain on the night past. After all this I would ask if this is happiness. No—nothing like the farthest from it possible. Beware, then, young people, how you spend your time; remember your lives are fleeting, and rapidly hastening to an end; soon you must be called to pass the sable vale of death, and bid adieu to all things here below. Be careful then and spend your time in such a manner, that when you are called to render an account of your stewardship, it may be with joy, and not with grief. In order for which, you must watch over all your thoughts, words, and actions. May you so conduct yourselves as to pass with pleasure through this vale of tears, and at last pluck ambrosial fruit from life's fair tree in the world to come.

H***** R. S*****.

Enfield, N. H. May 3th, 1824.

FOR THE INFORMER.

A discouragement and objection, which young people may have against being religious in their youthful days, answered.

OBJ. If I am religious in my youthful days; I shall debar and deprive myself of many pleasures and delights of life, which youth is the proper season to enjoy.

ANS. 1. Religion does not wholly debar you of, and restrain you from the delights and pleasures of this life. Indeed you must not make provision for the flesh, to fulfil the lusts thereof. You must not give appetite and sense its full swing; nevertheless, there is not a total restraint laid upon you. Religion is not such a sour, ill-natured thing as

and the work is still going on in these regions. Our present number consists of one hundred.

Elder Benjamin Leavitt, living in Jefferson county, this state, formerly of the state of New-York, has united with us. August 1823, we formed an acquaintance with Elders Moses Dudley and Benjamin Tufts of Ohio, formerly of Maine, and appointed a Quarterly Meeting, which was holden on the second Saturday and Sabbath in January, in Hamilton Township, Warren County, state of Ohio, named the Miami Quarterly Meeting. The meeting was attended with great solemnity, numbers appeared to be enquiring what they must do to be saved, and some were hopefully converted. Their number consists of about forty members, well engaged.

The next Quarterly Meeting is to be holden at Bryant's Creek, Switzerland County, Indiana, on the first Saturday and Sabbath in June, 1824.

My desire is to see the prosperity of Zion, and wish, if you deem this worthy of a place in your paper, to publish such a part as you shall think proper.

I wish travelling preachers to try to make it in their way to visit these regions, for the harvest is great and the laborers are few.

I am, with respect, yours in the Gospel,
MARCUS KILBORN.

FOR THE INFORMER.

HAPPINESS.

The grand spring of all human action seems to be happiness; either in this world or the world to come. In search of happiness in this world, men pursue various objects; and take measures, which, in their opinion, will conduce most to gaining their end. The miser is looking for happiness, through the medium of his vast hoards of gold and silver, which of themselves can yield him neither food or raiment, and while laying dormant are of no real use to him. Others, with the same object in view, and as little probability of success, seek for happiness, by attaining to worldly honors; and are continually perplexing themselves to find means for their further advancement; which, if they chance to attain, will draw on them the eyes of a discerning public, get to themselves many enemies, and will finally come short of their expectations.

The grand question now arises; do they find permanent enjoyment by the possession of wealth or worldly honours? I think the answer must be by every candid person, that he who seeks for happiness in sublunary things, will in the end fail in the attempt. It is worthy of remark, that having in abundance does not at all diminish our desires;

you may imagine it to be. It does not give a total prohibition of earthly pleasures, but allows of, yea, directs to the sober and moderate use of them. "Go thy way, eat thy bread with joy, drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment." Use this world you may, so as not to abuse it. Religion would only direct and lead you to such a use and enjoyment of earthly pleasure and delight, as may be without offence to God, and hurt to yourselves.

2. The pleasures, which religion requires you to deny yourselves in, and abandon; what are they? they are mean and base at best; suited only to the inferior part of man. They have in them more of the beast than the man; and the brute creation may have more exquisite sense than we have. And what are these to a rational soul; to us whom God has taught more than the beasts of the earth, and made wiser than the fowls of the air? They are false and deceitful; have in them the shew of pleasure only, and not the substance, the appearance and name, rather than the thing; the fruition of them does not answer the expectation. Solomon ran a prodigious length of sensualities, in the pursuit of forbidden pleasures. He proved his heart with mirth, and gave himself to know madness and folly; whatsoever his eyes desired he kept not from them; he withheld not his heart from any joy. Well, and what satisfaction did all this afford him? Why, truly none at all. He said of laughter it is mad, and of mirth what doth it? Again, they are vanishing and perishing. The world passeth away, and so doth the lusts thereof. The pleasures of sin, they are but for a season, and a very short season too. They will perish with the using, they are easily disturbed and dashed, quickly over and gone. They are destructive and deadly bitter sweets; they please and gratify now, but they will sting and torment hereafter. The fruit and end of them is DEATH.

Therefore, young reader, be resolved to prefer heaven before earth, a part in Christ before all the wealth and honors of the world, so as to be ready to part with all for Christ and heaven, if you should be called to.

Hear the voice of Wisdom, which saith, "I love them that love me; and those that seek me early shall find me."

A FRIEND TO YOUR HAPPINESS.

THE PREACHER.

The following extracts from a discourse on these words, ISAIAH XXXIII 17.

"THINE EYES SHALL SEE THE KING IN HIS BEAUTY;"

delivered in London on Lord's day morning, before the Royal Procession—on the evening before—and with a little variation, the Lord's day evening after, in the year A. D. 1788, are worthy the attentive perusal of all the lovers of the King, whom God has set upon his holy hill of Zion:—

THE public appearance of Christ will be the most glorious sight that ever earth beheld: this procession will be worth beholding. It will be grand beyond description. The preparations that are making for it are immense and inconceivable. I may say with truth, that ever since the fall of man, the preparations have been making for this grand triumphant day; but especially for the time of one thousand seven hun-

dred and fifty-six years past. The King of glory once visited this world of ours; but then he came *incog*, or in disguise: he was in the world, and the world was made by him, and the world knew him not.—Then he came to lay the foundation of that empire which shall at last universally prevail, and rise above all thrones and dominions, principalities and powers. For this he left the bright regions above, laid his glory aside, humbled himself, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. But by this amazing humility, he hath obtained, and shall obtain, the highest honor, glory, and exaltation. It was no trifle of a triumph that he enjoyed on that glorious day, when he ascended up on high, and led captivity captive; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

No Roman conqueror, or his triumphant day, ever received honors worthy to be named in comparison of those that Jesus merited and obtained, on that ever memorable day, when he ascended up on high, and, as a mighty conqueror, entered the gates of the imperial palace, dragging his enemies to the portals of the sky. When he arrived at those gates of pearl, that never had been opened to mankind, the command went forth—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." The question then was asked—"Who is this King of glory? Who can claim admittance here? these gates have never been opened to man." The answer was, "JEHOVAH strong and mighty, JEHOVAH mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors; and the King of glory shall come in. But it was asked, a second time, "Who is this King of glory?" The final answer was given, "JEHOVAH of hosts; he is the King of glory." Then the everlasting portals were thrown open, never more to be shut: "When thou, O Jesus, hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." He entered: but Oh, what joy and triumph filled the courts of heaven! with gladness and rejoicing he was brought into the palace of the Highest. God, even Immanuel, went up with a shout: JEHOVAH with the sound of a trumpet. The Son of God Most High foiled his foes, fought, and overcame them in battle, and then sat down with the Father upon his throne. He was then exalted at the right hand of God; JEHOVAH, the eternal Father said unto him, that is our Lord—"Sit thou at my right hand, until I make thine enemies thy footstool. JEHOVAH shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

But Oh the day, the awful and dreadful, glorious and lovely day, when the King of kings, and lord of lords, shall appear in his beauty! Whose heart can conceive, tongue declare, or pen describe, the glories and terrors of that day, when the Almighty Saviour shall descend triumphant, and all the celestial warriors, that have followed his direction and example, shall compose his majestic train? Assist me, O God, to declare the grandeur, the magnificence of that procession; such as not all the kings of the earth joined together could form, nor all the mighty ones of the globe compose. The Lord of life and glory will appear, high seated on the cloud of brightness; riding on a white horse, decked with majesty and excellency, and arrayed with glory and beau-

ty; and the heavenly armies shall follow him upon white horses, clothed in fine linen, white and clean; which fine linen is the righteousness of saints.—Oh, shall I be there? shall I see the King in his beauty? shall I be one that shall follow in his train? I weep to think I may be shut out; I burst into tears at the thought that I may be missing, and be weeping in darkness and pain, while all heaven will be rejoicing upon the occasion. Where, my friends, will you be then? Do you think, that dying in your present situation, you will come with Christ? Awake, awake, to righteousness, and sin not: be like your Saviour now in temper and life, then when he shall appear, you shall be like him in beauty; for you shall see him as he is. You shall not only behold him in his beauty, but your present vile bodies shall be changed, and fashioned like unto his glorious body; according to the working whereby he is able to subdue all things unto himself.

But see, the King approaches! Hark! hear the trumpet sound! behold the dead saints arise! Shall your tombs and mine split asunder then? or shall we continue under the power of death, when the Prince of life comes? If we arise not at that time, we are certain we shall not live again until the thousand years of Christ's glorious reign on earth are finished. Or if we should be found alive, who of us shall be changed, and caught up to meet the Lord in the air? and who shall be destroyed, and slain before him? and who allowed to live to repopulate the earth? for in one of these five situations shall each of us be in that awful day. Either, 1. we shall come with Christ, and be raised from the dead in his likeness, and rise to meet him in the middle air; or, 2. we shall be found alive, changed, and caught up with the raised saints into the clouds; or, 3. shall continue to sleep in the dust, until the thousand years are finished; or, 4. shall be in rebellion, and shall be destroyed from the face of the earth; and shall not even see the blessings which the Lord will bestow upon mankind; or, 5. shall be continued on the earth, to see the goodness of the Lord in the land of the living; and to be the happy subjects of his kingdom in the Millennium; and to increase, and fill the world with inhabitants.

But, behold, the King advances! which is he? (for all the saints with him shine like the sun.) Ah; that is he, with a bright crown of glory around his head. Do you not see the prints of the thorns in his forehead, from which now stream forth rays of insufferable brightness? there is the beautiful standard of the cross, carried before him; that ensign whereon he suffered shame, is now changed into the highest mark of splendour and glory. See his beautiful hands; how bright and resplendent shine the nail prints in them, by which he was fastened to his cross? Now those soft, those lovely feet of his, once torn with rude irons, pierced, and fastened by spikes to the tree, appear beautiful indeed. Behold the marks remaining! see how glory blazes through them! There, there, do not you discern the mark of the spear in his side? how bright shines that wound, whereby his heart's blood, and the water in the pericardium came forth! O cruel spear! how hast thou distinguished and marked indelibly the blessed body of Christ!

O ye Jews, what think you now of the Messiah, whom ye have so often cursed, and execrated for an impostor? How often have you laughed at the idea of the poor Christians trusting in a hanged Christ? What think ye of him now? See the cross has become the standard of glory, and the ensign of majesty! do you see the marks in his hands,

feet and side? Ah, I do not wonder that you cry so bitterly; well may you weep and lament! methinks I hear your cries and wailings rend the air! Oh how is your language changed! "Is this the babe of Bethlehem? this the man that groaned on Calvary? is this he whom our fathers crucified, and whom we have so long rejected, and treated with contempt and scorn? yes, he it is; but Oh, how changed from what he was, when on the cross he suffered death!" But I leave you to lament and mourn awhile (I hope you will not mourn in vain) and return to view the glorious sight, the king in his beauty, the Lord from heaven exalted in glory.—Great as the triumph was when he ascended up through the regions of the air, and entered into heaven itself, this descent to earth is far greater; this is the end which he hath had in view from the beginning: to be honoured and glorified, where he suffered shame, pain and death, is great honour indeed! On earth he suffered, and on earth he must reign; here he was despised, here he must be praised; here he was execrated and blasphemed, and here he must be adored and revered. Here his saints were despised, here they suffered for his dear sake; and here they must be glorified with him. Oh my Lord, let me suffer now, that I may reign with thee my Saviour in that day! Oh how happy shall those be then, that here were reproached and persecuted for their Redeemer's sake! Remember me O Lord, when thou comest into thy kingdom: Remember me, O my God, for good.

MEEKNESS AND PASSION.

(Continued from page 76.)

The interval between Beaufort's conversation with Sir Herbert Glanville and his next visit, was employed in making further inquiries respecting the fugitive Walter; but no intelligence of any sort could be obtained. The disconsolate parents considered him as lost, and endeavored to resign themselves to the affecting dispensation. In his retirement, the Baronet reflected on the words of young Beaufort:—"Prayer is the refuge of the Christian, and calls down blessings from the skies." "Ah," he exclaimed, "how little have I known of the nature of prayer to the Almighty! Oh! that I had been taught it in my early years!" He then turned to the Prayer Book and endeavored to find a collect suited to his present state; and kneeling down, read it over with great seriousness. This was the first time in his life that he had ever attempted any thing like a prayer!

The case of Sir Herbert Glanville is not singular. There are, alas! thousands who rise in the morning and retire to rest in the evening without thinking of God, of death, of eternity! The very mention of prayer is to them disgusting; to offer up a petition in the chamber is being "righteous over much;" and to pray in the family is *puritanical* and *canting*! It is difficult to find a name for these irreligious persons: to them the service of the Sabbath is tedious, and they rejoice when the benediction is finished, and the moment arrives for a drive into the parks, or a call before dinner upon some fashionable acquirement to converse upon the performances at the theatre on the preceding evening, or any topic of discourse except religion! Can we wonder that there are so many infidels in existence? What are pretended Christians but infidels in disguise, who have not honesty enough to take the name!

In a few days, Thomas Beaufort paid his promised visit to Sir Herbert, by whom he was received with warm affection. The interesting conversation which ensued, drew from the former a candid declaration of his religious sentiments, and a modest representation of the feelings of his mind in reference to religion. "It was my happiness, Sir Herbert," said he, "to have parents, who considered that my education would be incomplete unless religion formed a prominent feature. I was therefore taught, from my very cradle, not only my duty to my parents but my duty to God. As soon as I could read, the New Testament was put into my hands, and its important truths enforced by easy verses which I committed to memory. Morning and evening I repeated my prayers in my dear mother's room, during which I have often looked up in her face, and beheld it suffused with her tears. As I grew older I read the scriptures to her, after asking the meaning of different sentences, which she kindly explained. I was also taught to venerate the Sabbath, as a day consecrated to the service of God, and desired to repeat the text and some part of the sermon upon my return home. No visiting nor journeying was allowed. No parties were entertained: but '*Remember the Sabbath day to keep it holy,*' was the law of the house. I need not tell you, Sir Herbert, that these were salutary regulations, although in the view of many, they might and did appear precise. But in addition to this, a prohibition was laid upon the reading of books which were not decidedly religious.—The newspaper never formed a part of our Sunday readings; it was considered as by no means calculated to promote piety and devotion.*

The example of my honored parents deeply impressed my mind. They not only taught me to pray, but I saw them frequently on their knees, when they were not aware that I was capable of taking notice.

By degrees I became attached to every thing of a religious nature. I endeavoured to pray alone—I wept when I thought of dying, fearful that I was unprepared; but I concealed my sentiments and feelings even from my own family. The sermons of our respected minister, under the divine agency, produced in my mind a full conviction of the importance and spirituality of religion;—but, my dear Sir Herbert, pardon my detaining you so long, you will think me *enthusiastic*, and—

"Oh! proceed, proceed," replied the baronet, and he hastily wiped the falling tears, "there was a time when I should have thought you not only *enthusiastic*, but *deranged*. My prejudices are, however, shaken, and, if I cannot enter into all your feelings, I will give you credit that, with you, they are not visionary. Long have I watched your conduct, and marked your demeanor with delight and admiration, and I am compelled unreluctantly to acknowledge, that the principles that produce such effects are entitled to my regard."

Beaufort continued:—"The views I had of sin, and especially of the sins I had committed, became gradually more extensive. Although I had never been a gross violator of the divine law, yet, when I considered that it extended to the most secret thoughts and words, I could not but be alarmed. I trembled at the idea of being lost, and of coming short of the kingdom of God.

*It is an extraordinary circumstance, that any professing Christian can countenance the reading of a newspaper on the Lord's day, and yet the writer has more than once or twice seen it in the hands of persons on the sacred day of God after they have attended public worship.

Sir Herbert. Lost! my dear friend, how could that be when your life and conduct has been so moral, and, in all respects irreproachable?

Beaufort. I had often read those searching texts of Scripture:—"Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter the kingdom of heaven. By the deeds of the law shall no flesh be justified in his sight. Not by works of righteousness which we have done, but according to his mercy he saved us." These and a variety of other declarations convinced me that salvation could not be obtained by the works of the law, since nothing would be accepted but perfect and universal obedience. I did, indeed, endeavour to fulfil its requirements, to love God with all my heart, to keep holy the Sabbath, but I found myself constantly deficient.

Sir Herbert. If you were deficient, what must I be?

Beaufort. Oh! sir, in the sight of the holy and perfect Jehovah we are all guilty and polluted, "for all have sinned and come short of the glory of God."

Sir Herbert. (*Walks the room in apparent agitation.*) Lord! forgive my ignorance!—But, my dear Beaufort, are these things really in the Bible? I never remember reading such words as those you have just quoted.

Beaufort.—Indeed, Sir Herbert, they are, and if you will allow me, I will point them out—(*Takes down the family Bible, and turns to the texts.*)—I will leave the strings in the proper places.

Sir Herbert. Thank you; but if we cannot keep the law as you have just remarked, and as I begin to perceive—yet the ordinances of religion are designed to relieve us, and certainly will render the Deity propitious to us. For instance, Baptism and the Lord's Supper, the former of which makes us members of Christ, children of God, and inheritors of the kingdom of Heaven, and the latter procures for us the remission of sins, and makes us meet for the kingdom of Heaven. Besides, we have to plead our acts of charity, and many other things which are, doubtless, acceptable to the Most High.

Beaufort. None of these things, nor all of them combined can procure the pardon of one sin. Do you not see, Sir Herbert, that if righteousness come by the law, Christ is dead in vain, or if any of these things you have mentioned, could save us, the sufferings and death of the Son of God were altogether superfluous? There is salvation in no other but Christ. He is the end of the law, for righteousness, that is, the completion of the law, to every one that believeth.

Sir Herbert. Stay, stay, my dear instructor, I must have a little time to think upon these things—I never heard so much divinity before. Pray tell me the portions of scripture, and I will mark them down.

(*Beaufort names the different passages relative to the full, the holiness of the law, the necessity of salvation by Christ alone, &c.*)

Very well, you said something of believing in Christ, do you mean to say, that by my mere believing in Christ I shall be saved.

Beaufort. It is by faith in Christ that salvation is experienced, that is, by applying to, receiving and depending upon Him as the great atonement for sin, and the fulfiller of the law. This faith is the gift of God, and an effect of his spirit's influence upon the heart, for, 'with the heart man believeth unto righteousness.' With regard to baptism and

the Lord's supper, they are ordinances instituted by Christ; the former *initiatory*, or introducing us into the visible church, the latter *declaratory* of our love and attachment to the blessed Redeemer. They confer no grace, they entitle to no blessing, although they are *means* by which spiritual blessings are frequently communicated. Baptism is the *sign* of regeneration, but not the *thing* itself,—and the Lord's supper strikingly sets forth Christ crucified; the one exhibits our *defilement* by sin, and our *cleansing* by the sanctifying influences of the Holy Spirit, and the other the cause of our pardon, the meritorious sacrifice of Christ.

Sir Herbert. But surely, my good friend does not mean to say that good works are *unnecessary*! The Christian religion does not exempt us from deeds of usefulness. It never can allow any man to live in sin. It never can condemn morality!

Beaufort. By no means, it *enforces* good works, that is, the observance of the divine precepts. But it puts them in their proper place. The gospel represents them as the *fruits* of righteousness, the *evidences* of a converted state; hence the words of our Saviour, 'If ye love me keep my commandments.' The faith, which is the gift of God, works by love and purifies the heart, disengages the affections from earth, and fixes them on God and sacred things.

Sir Herbert. Pardon me, my dear Thomas; you mentioned the word *converted*; I have always been taught to consider that word as synonymous for *deranged*; but you have removed so many objections from my mind, that I begin to suspect my former ideas on this topic also. I have heard strange stories respecting conversions.

Beaufort. Candor compels me to confess that strange stories have been told, and some of them founded on fact; weak, artful, designing persons have sometimes brought the important realities of religion into contempt by their fanciful representations, and their falsehoods,—but still the *conversion of a sinner to God is a reality*: Examine the case of Saul of Tarsus, and behold him transformed by conversion into Paul the preacher, the apostle of the gentiles. What is conversion but a turning from sin to holiness, from the world to God. Convinced by the holy spirit of the evil of my ways, I turn from them into the paths of peace and safety. And is not this *reasonable*?—Is there any thing contrary to reason in my loving God, in being prepared for death?—In experiencing pleasure and delight in the ways of religion?—In loving those that love God?

As Beaufort pronounced the last words, his whole countenance beamed with delight, and betrayed the emotion, the joy of his heart: he paused a moment, and seizing Sir Herbert most affectionately by the hand exclaimed, 'O my dear Sir, would to God you felt as I now feel! and that——but forgive my warmth——I have been betrayed into a freedom which prudence would reprove, although zeal and an ardent desire for your present and future felicity plead my apology.'

'Nay, dearest Beaufort,' hastily replied the Baronet, 'speak not of freedoms or apologies, I am greatly your debtor, and if not *altogether* convinced by your arguments, you have, at least, brought me to a stand. I give you credit to the full amount for your sincerity, and wish that my mind were deeply imbued with the sentiments you have delivered: Say what I can do to acquire this best of all knowledge, the knowledge of myself?'

'The knowledge of ourselves,' answered Beaufort, 'is only important as

connected with the knowledge of God the Father, Son, and Holy Spirit. READ, PRAY, MEDITATE. He that has promised to give His Spirit to them that ask it, will not deny it to you while the promise stands upon record, 'Ask and it shall be given you.'

'Farewell, dear Sir, (*looking at his watch*) an engagement presses my departure. If you will condescend to listen to one who is himself a mere child in knowledge, I shall be always ready to obey your commands.'

'Condescend,' said Sir Herbert, as he pressed the hand of his young friend, 'I shall consider it a high favor. Pray repeat your visit very soon. May the Almighty bless you. Farewell.'

(To be continued.)

EDITORIAL.

"What is one's meat is another's poison!"

Many persons have expressed their opinion of what they think would be best to publish in the *Informer*. Some express a wish, that all letters, conveying accounts of revivals, might be abridged, and express the substance in short, to make room for miscellaneous pieces; others wish every letter to be published at full length, for they wish to read nothing else. Some wish that the errors of different denominations may be exposed; others say, "We hope no controverted points will ever be discussed in the *Informer*." Some express much satisfaction with a piece entitled "Meekness and Passion;" one person has written very hard against that piece. Some are much delighted with having music published in the *Informer*; others think it is not useful, &c. Thus we see the variety of opinions.

In reply to complainers, I answer, that I never expected to please all, but it has been my study to render the work useful. I know I am liable to err, and am sensible that the *Informer* is not, in some respects, what it ought to be. It should contain, at least once in a year, the names of all the Elders and licensed Preachers in the connexion, and their residence, so that when they travel, they may be known among the brethren to be in fellowship. The number of churches, where situated, number of members in each church, increase or diminution for the past year, and each of them classed under the Quarterly Meetings to which they belong, should be published in the *Informer*. But these things cannot be published without the necessary information be given. If preachers and brethren will attend to this, and send said information in the month of October or first of November in each year, it shall be published in December No.

I have ever wished that some printed medium might be circulated through this connexion, for the information of all, and as no one stepped forward, I undertook it; and now if my brethren will find some person, who will publish a work, more for the good of the body than I have, I will cheerfully relinquish mine, and support that, which will do the most good.

I have enjoyed much satisfaction to find that the *Informer* has spread so far, and been so generally approbated by the connexion; but I lament that so many have neglected to pay their small share, and consequently subjected me to much inconvenience. I have concluded to erase every person's name from the list, (particular contracts excepted,)

that owes for two or more years, concluding that they never intend to pay, and I cannot afford to give them away. I shall (after sending this number) erase 128 names, each of whom owe two years, and most of them three or four years. If these persons wish not to have their names published, that people may know by whom I suffer, they will, I presume, soon send and pay what is due. One thing more I will remark, which is, that those, who have made the most complaint about the Informer, have generally been such as have paid but little or nothing for it. The persons, that have promptly paid, receive my hearty thanks, and of these there is a respectable number. I write these things for the information of all, ever wishing to be a servant to the church for Jesus' sake.

E. CHASE.

FOR THE INFORMER.

BENTON Q^R. MEETING

Was holden at Middlesex, N. Y. the 8th and 9th days of May, 1824. Elders' Conference Friday preceding. Saturday, May 8th. Met at 10 o'clock, two weighty discourses were delivered; one by Eld. S. Wire, the other by Br. S. Bradford, after which the brethren and sisters spake of their great enjoyments in believing in Jesus. The reports from the different churches were next called for, and we found that the churches in general are steadfast in the faith, with some exceptions.

A council was chosen to meet on Sabbath day morning, for the purpose of examining Br. Samuel Bradford, a candidate for ordination.

May 9th. Council met at 7 o'clock A. M. Meeting commenced at 10 o'clock, in which we enjoyed a happy season. The first discourse was delivered by Elder S. P. Colver, then proceeded to ordination as follows:

Ordination sermon by Elder Israel Crow, Prayer by Eld. John Norton, Jr., Charge by Eld. Israel Crow, Right hand of Fellowship by Eld. Samuel Wire, Concluding Prayer by Elder Zebulon Dean.

Two sermons were then delivered, the first by Br. Herman Bruce, the second by Eld. John Norton, Jr. Meeting then closed.

Our next Q^r. Meeting is to be holden in Bristol, the 7th and 8th of August next.

SOLOMON P. COLLVER, *Clerk*

TO SINGERS.

It is not intended to publish more than about one page of music in the Informer in each month, considering that much the largest number

of subscribers are unacquainted with music. In the last No. three pages were occupied with notes, consequently, omit publishing any this month, and probably next. The hymn, in this number, may be sung in the tune published last month.



DIED

In this town April 30th. WILLIAM WILLIAMS Jr. Esq. aged 47.—In his life, he was a useful and respectable citizen; and by his death, the public sustains a great loss. He has left a wife, two daughters, and an aged and infirm father, with several other relatives.

Mrs Sarah Nichols, wife of Mr. Moses Nichols, aged 61. She has for many years past been a professor of religion, and adorned her profession by a well ordered life and conversation, and died in full hope of a glorious immortality. Her funeral was attended, May 17, by a large and attentive assembly, to whom a discourse was delivered from Hosea xiii. 14. "I will ransom them from the power of the grave;" &c.

May 16, Amasa Sargent aged 19. He was a promising young man; but willingly resigned all earthly prospects for a glorious resurrection with Christ. He longed for the hour to arrive, that he might be released from these clogs of clay, to meet his blessed Redeemer in heaven.

Departed this life on Monday, May 10th, Mrs. Hannah, Burley of Lyndon, Vt. wife of Mr. Stephen Burley, and only daughter of Elder Daniel Quimby, aged 24. She made a profession of religion at the age of seven years, and has lived an example of piety since. She bore her sickness with christian fortitude and resignation, rejoicing in hope of the glory of God. During her sickness, one of her children, aged 4 months, was taken from her by death. She has left a husband and two small children to mourn their loss.

Communicated by Eld. J. Woodman.

NOTICE.

The members of the New Hampshire Charitable Society are hereby notified, that their annual meeting for the choice of officers, &c. will be holden at the south meeting house in Weare, N. H. on Friday the 11th of June inst, at one o'clock, P. M.

ENOCH PLACE, *Secretary*.

FOR THE INFORMER.

THE SAINT'S HOPE.

Tune—*Concert*. Printed in the last No. of Informer.

1 In this world of sin and sorrow,
Compass'd round by many a care,
From eternity we borrow
Hopes that do exclude despair.
Though by nature we are sinners,
All expos'd to pain and woe;
Yet in Christ, our great Redeemer,
We have hopes while here below.

- 2 Hope that by his death and suff'rings,
We've obtain'd forgiving grace;
And by heartily repenting
Of our many sinful ways.
Though in darkness often wander,
Drawn by satan into sin;
By confessing and forsaking,
Hope to see his face again.
- 3 Hope when earthly friends forsake us,
We've a better friend on high;
One that will in danger save us;
One that hears his children cry.
Hope to see our lovely Jesus,
Where our sins can never come;
When from earth to heaven he takes us,
To our long desired home.
- 4 Hope to meet the saints in glory,
Round our heav'nly Father's throne;
Hope to join in their glad story,
We are sav'd by Christ alone.
Hope to enter Life Eternal,
Life in Christ that never dies;
Hope to gain a crown immortal,
When in death we close our eyes.
- 5 All these hopes in Christ, we centre
On the merits of his blood,
'Tis on him our all we venture,
On his kind assuring word.
By these hopes we bear our trouble,
And our trying conflicts here;
Knowing life is but a bubble,
And will shortly disappear.
- 6 Then when time with us is ended,
And our mortal bodies die;
Hope to go, by angels guarded,
To a mansion far on high;
There to praise through endless ages,
Christ our glorious conq'ring king;
There to join with saints and angels,
All his wond'rous works to sing.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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New subscribers must pay 50 cents in advance, or their names will not be inserted on the list. Money ensured by the publisher, if enclosed in the presence of the Post Master where said letter is mailed.

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 7. JULY, 1824. Whole No. 55.

FOR THE INFORMER.

Copy of a letter to the editor from Elder Samuel Wire, dated at Barrington, N. Y. May 13th, 1824.

DEAR BROTHER,

I rejoice to hear from the different states, by the Informer, of the glorious work of God; and feeling assured that good news from this region will be refreshing to all the friends of Zion, and encouraging to the poor travelling servants of Christ; I will give you a further account of the reformation in Middlesex, together with some of my travels in other parts.

On the 11th of April I visited Middlesex again, and every meeting appeared to be attended with the power of God; sinners weeping on every hand, saints rejoicing, and backsliders returning to their Father's house. I tarried till the 13th, and baptized five.

The 8th and 9th of May, Benton Quarterly Meeting was holden in that place; the good order and solemnity of the meeting was to be admired, many wept, while the true gospel flowed from God's weeping servants, and much good appeared to be done in the name of Jesus. I tarried till the 12th of the month, baptized four more, and when coming up from the water, after giving the hand of fellowship, looking round on the large congregation, I saw many weeping, and some wept aloud, some wept for joy, others for sin, and others on account of the hindrances that prevented their being baptized. This had such an effect on my heart, I felt an uncommon impression to pray, and when I fell on my knees on the ground, a large number of the congregation

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followed the example, and their cries almost drowned my voice. The work is rapidly spreading in that place.

One circumstance in the reformation is worthy of note. One of those whom I baptized in April, had a husband, who powerfully opposed her in her religious exercise, and was so enraged, that after she was baptized, he burnt her bible and hymn-book, for which he soon felt remorse of conscience, and came with his companion to the Q. M. and on Tuesday after the Q. M. as I was passing along the road, feeling an impression to stop at the house of one of the brethren, I found him and his companion in solemn mourning before God; he for his conduct, and she for God to forgive him. Two of the preaching brethren and myself fell on our knees to lay his wretched case before God, and left him in great distress.

Since I wrote to you last, I have travelled through the towns of Cattin and Posttown, and a number of towns in Pennsylvania; and found the brethren in Cattin well engaged in the good cause. In Posttown I found a small body of brethren, gathered by Elder Easterbrooks about fifteen months ago, that have not had a visit from any of the order, till I found them. I enjoyed a favored season among them. The different orders in the place seemed to wake up from a stupid state. In Pennsylvania I enjoyed some precious seasons, baptized three, and one that had been baptized, united with the church in Charleston.

In the before mentioned Q. M. Br. Samuel Bradford was ordained to the work of the ministry.

The next Q. M. is to be holden in Bristol, Ontario Co. N. Y. the Saturday before the second Sabbath in August next.

SAMUEL WIRE.

FOR THE INFORMER.

Copy of a letter to the editor from Br. Obadiah Jenney, dated at Clarksfield, Ohio, May 5th, 1824.

ELD. CHASE,

Our last Q. M. was attended by a respectable audience, and we had two powerful sermons by James Mackintire, and Eld. Mug, which seemed to be attended with the spirit and power of religion, and we have some reason to believe, it will have a lasting impression on some minds. But Oh! the want of laborers in this land!

I was requested by the members of this Q. M. to give a pressing invitation for ministers of the gospel to turn their attention this way. There are many churches, who perhaps have two or three ministers in the eastern states, and here we are so destitute, that sometimes we do not hear a sermon one Sabbath out of six, and sometimes not so often as that. Oh! for some faithful and able laborer to visit our land! Vice and immorality have almost the ascendancy over us; we struggle hard, but we have one thing to comfort us. We are fighting the King's enemies, and no faithful soldiers shall be slain in the Holy War, who are true, faithful and valiant.

I wish you would appoint some Elder in your Yearly Meeting* to make us a visit in this region. We are situated in Huron Co. on the shores of Lake Erie, in the state of Ohio. If you were acquainted with our present necessity, you would not wonder at our ardent entreaty. But if this should fail to excite your attention to this subject, we shall have to trouble you with another request. While your ears are saluted with the sound of the gospel, recollect your brethren in Ohio, who are destitute of that exalted privilege.

The standing of our churches are tolerably good, the reports were refreshing, and the prospect before us somewhat flattering. It would be more so, were we extricated from some embarrassments, which we labor under at this time. Our next Q. M. is the last Saturday and Sabbath in July.

OBADIAH JENNEY, Clerk.

*The N. H. Yearly Meeting was past before this letter arrived, but I hope the Vermont and Maine Yearly Meetings will consider the subject.

EDITOR.

FOR THE INFORMER.

Copy of a letter to the editor from Br. Robert Barker, dated at Hope, Me. June 5th, 1824.

DEAR BROTHER,

It has been a trying time for some months with us in these parts, but I trust the good Lord has not forsaken us, but is again visiting us in mercy. Sinners begin to cry to God for forgiveness. Some mercy drops have already fallen, and the Saints of God are looking for, and expecting a blessed shower of God's grace soon; one was baptized in Hope last

week, two have related their experience, and expect to be baptized in a few days, others appear to be seeking the salvation of their souls. Reformation is spreading, and the Lord is adding to his church, such as we hope will be saved.

Twenty were baptized in St. George last Sabbath. Elder Bridges is laboring with us from place to place, and the Lord, we trust, blesses his labors.

Elder Pratt has been sick the most of last winter, but the Lord has raised him up again, and he is now with us. He arrived here last evening, and, for the first time since his sickness, delivered a solemn, weighty, and powerful discourse to the people. It seemed to me, while he delivered his message to the people, that he had been nearer the grave, nearer heaven, and seen more of the glories of the upper world than ever before, and could praise God that he could still feel a measure of the same in his soul, at this happy meeting. The Lord is good, and we have reason to be thankful for the privilege of sitting together in heavenly places in Christ Jesus.

Yours,

ROBERT BARKER.

FOR THE INFORMER.

Extract of a letter to the editor from Eld. Josiah Graves dated at Middletown, Ct. June 5th, 1824.

BROTHER CHASE,

It is with an emotion of joy, that I communicate to you, a few particulars, relative to the state of the the Freewill-Baptists in this region. There has been a very heavy cannonading, and a constant fire from the small arms of the enemy from different denominations, for about two years and a half, or more; but, glory to God, that power that cut Rahab, and wounded the Draggon, is enabling the worm Jacob to begin to thresh *Mountains*. The enemy have mostly ceased firing, there is none too much to keep us wide awake. We consider it requires more of the power of God to bring one member into our little church here, than it would to bring three thousand perhaps in some places, where the free baptist's are numerous; such has been the prejudices of the people against the principle. But we have had eight added to our church within a few months past, which has made us glad, and greatly strengthened us.

I have baptized a number more, who, we expect, will soon join us.

The prospect is very pleasing in Columbia, and Salem, and the region round about, where I have been preaching about two years, this Month, and the congregation is often larger than the meeting house will contain, and the attention seems to increase. Numbers, it is said, who have neglected the public worship of God for years, now are eager to attend with both eyes and ears open. Old professors are trimming their lamps, and are about to immerge into gospel liberty and numbers are upon the eve of coming out to join us. They calculate to come to our next church meeting in New-Hartford, Conn.

We have a little branch of our church under the care of Br. Beroney Blakesly, a licenced preacher, who labors among the people there, and his labors appear to be blest for the conviction and conversion of sinners. He joined with us last fall, and his coming was like the coming of Titus to us. We propose to set him a part by ordination the fourth Lord's day in June. I have written to the Quarterly meeting, holden in Taunton, Mass. and received intelligence from them, that they have appointed Eld. Reuben Allen and Eld. Daniel Green to sit with us in council to ordain Br. Blakesly.

I have visited New-Hartford twice of late, and preached with them on the Lord's day and in the evening, and both times were to me sin killing, soul humbling, and God honoring. I went like Elijah many days in the strength. We attended to the communion and numbers of different denominations communed with us, and it seemed like a paradise below, or like the New-Jerusalem church state where indwelleth righteousness. My soul mounted as on eagles' wings, and there was the shout of victory in the name of the blessed Jesus. O ye soldiers of the cross, rally round the bloody standard of our adorable Redeemer.

JOSIAH GRAVES.

P. S. There was a Presbyterian church member where I was baptising, who lived at the distance of about 12 miles, and on her way home, when she was within about a mile of her house, she was so powerfully convinced of her duty, that she turned about, came back, and I baptised her.

A letter is received from Brother Charles Minor of Lempster N. H. which gives information of a remarkable revival in that town the past year.

It has been with much pleasure that I have published accounts of revivals, that have taken place in different sections of our country, and have often ardently desired the opportunity to state, that a reformation is enjoyed in Enfield; but have hitherto been deprived of the privilege. True, we have had some mercy drops, and I trust a few have been happily converted to God within two years past, but now I have the satisfaction to say, that the prospect appears more encouraging than it has done, since I lived in this town. The members of the church appear to be unusually engaged in prayer for a reformation, and we have had the happiness, within a few weeks past, to see four of the precious youth brought to rejoice in a Saviour's love, and many more we hope are seeking for pardon.

EDITOR,

We are quarterly meeting was holden in Windsor Vt. on the last Saturday and Sabbath in May, in which we enjoyed a comfortable season. At the Elders' conference, a committee of five were appointed, to meet with the church in Wilmot, N. H. and, if they should think proper, set apart Br. David Cross of said town to the work of the ministry by the laying on of hands.

Two of said committee were necessarily detained, and the other three, viz. Elder's Elijah Watson, William Dodge, and Ebenezer Chase, met the church at Wilmot on the 10th day of June last, and after organizing the meeting by choosing Eld. E. Watson, Moderator, and Eld. E. Chase, Clerk, we heard the request of the church which was unanimous in favor of having Brother Cross Ordained, and having attended to the necessary means to know the qualifications of said brother, and believing that God had called him to the work, we repaired to the Meeting-House and attended to the

ORDINATION.

ORDER OF THE PROCEEDINGS AT THE MEETING-HOUSE.—Introductory prayer by Elder Dodge, sermon by Elder Chase, from Rom. i. 16. "For I am not ashamed," &c. Ordaining

prayer by Elder Watson, Charge by Elder Dodge, Right hand of Fellowship, by Elder Chase, and Concluding prayer by Elder Watson.

THE RHODE-ISLAND Q^R. MEETING

Was holden in Taunton Mass. on the 8th and 9th of May last. It was in general a very good meeting. The churches generally sent messengers, and seven written epistles were communicated, and the information was generally good. The next quarterly meeting was appointed at Rehoboth in Mass. on the 2d Saturday and Sabbath in August next, and the Elders' conference the Friday preceding.

JOB ARMSTRONG, Clerk.

The following epistle from the R. I. Q. M. was sent to me, to be carried to the Yearly Meeting; but I, being absent from home when the letter arrived, did not receive it in season to forward to the Y. M. I now publish it that the brethren may know, that we were not forgotten by our R. I. Brethren; also, believing that the information it contains, will be interesting to all the lovers of Zion.

EDITOR,

The Rhode-Island Quarterly Meeting, holden in Taunton, Mass. on the 8th and 9th of May, 1824, To the Elders and brethren of the New-Hampshire Yearly Meeting, send christian salutation; wishing you grace, mercy, and peace, from God our Father, and the Lord Jesus Christ, to whom be glory and honour forever. Amen.

"As cold water to a thirsty soul, so is good news from a far country." God in mercy has raised up a goodly number in this region to own his blessed name before men, whom, we trust, he will own in the world to come.

Four years past, there was but one Church of this connexion in this region, the one gathered by Elder Colby in 1812. There are now seven churches, that compose this Q^r. Meeting, consisting of between 5 & 600 members. Our little brotherhood is in general union and harmony, and with heartfelt emotions of gratitude, we reflect on what God has done for us.

Although we have not so much of the spirit of revival with us at present, as we could wish, yet there is a gradual ingathering of souls in most of the churches; and we have reason to hope, dear brethren, that if we are found humble,

and "leaning upon our beloved," that we shall yet see much more of the powerful influence of the Holy Spirit among us, and that the time may not be far distant, when a Yearly Meeting shall be established in this region.

Brethren, we desire your prayers, that we may ever be found the *humble, faithful, prayerful* disciples of the blessed JESUS.

"Peace be to the brethren, and love and faith from God, our father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity."

In behalf of the R. I. Q. M.

JOB ARMSTRONG, *Clerk.*

FROM THE RHODE-ISLAND BAPTIST.

A RELIGIOUS CONVERSION.

[Believing as we do in that religion which is experimental, and of the Spirit of God, we give the following account of a religious conversion. We have no doubt that the truly pious will be gratified, if not benefited, in its perusal. Christian experience is substantially the same, although different in degree. This conversion was a searching one, and, rather unusual, in consequence of the severe depression on the one hand, and the great exaltation of soul, on the other. We believe it is an observation, the truth of which has been thoroughly tested, that those converts, who have been unusually depressed, have unusual degrees of joy. The subject of this experience is a christian friend of ours, for whom, we and others, have a high respect. It comes before the public, therefore, in an authentic shape. But let none measure their experience by this. "There are diversities of gifts, but the same spirit;" "and there are diversities of operations, but it is the same God which worketh all in all." If God be pleased to draw us to the Saviour with the bands of love, only—let us be thankful that he does not thunder us down, as he sometimes does the high handed transgressor.—*Ed. R. I. B.*]

"As early as the age of seven, I was seriously exercised. Even then, I did not hesitate to consider myself an accountable being; and I was so deeply exercised at that early period, that I imagined myself to have passed from death unto life. Hence I do not agree in opinion with those, who suppose children incapable of attending to the concerns of their souls, on account of their immature minds.

As I became older, I gradually lost my seriousness, drank into the spirit of the world, and walked after its course, though not without occasional and terrible lashings of conscience—so much as to find out by woful experience, that there is no peace to the wicked.

As I approached the age of manhood, my mind became poisoned with infidelity, through the arts and insinuation of an infidel relation of mine, aided by infidel writings. I took such strides on this ground, as even to be checked by my aforesaid relation; and this check, coming as it did from an infidel, shook my confidence in our system.

I lived in ——— at the time of the great religious revival in 1820. I attended the meetings as a *spectator*. Infected with deistical principles, and fortifying my feelings against tender impressions, I was determined to live precisely as if there were no particular excitement. I valued myself highly upon the strength of my mind, which, soaring above the vulgar, narrow, inconsistent Christian religion, and taking a comprehensive view of the universe, could admire the Great First Cause. Christ was a word not to be found in my infidel vocabulary, as well as many other strange terms used in the Bible, such as grace, humility, faith and sanctification, and others.

I was permitted to be a spectator through the revival, unmoved; when, at length, my turn came.

My attention was first arrested by the Bible. Taking it up one day, (a very rare thing with me at that time,) I was peculiarly struck with the fore-part of Ezekiel, where the prophet describes the miraculous operation of the Spirit of God upon him.

An acquaintance of mine sent me Young's Night Thoughts to read. I was enraptured with them; became convinced that man had a soul; and to so high a point of sublimity were my feelings elevated by the bold and lofty style, and the almost inspired ideas of Young, that I longed to be disembodied, and actually realize the sublime and mighty conceptions of this extraordinary man.

Soon after this, there was another book lent to me, entitled "View of the internal evidences of the Christian Religion, by Soame Jenyns, Esq." So convincing were his arguments, so singular and interesting his style and his manner of reasoning, and in so new and charming a light did he exhibit Christianity and its Author, that I was drawn deeply into the subject ere I was aware. As flits the spell-bound bird, approaching nearer and nearer at every flap to its fatal charmer, until it is seized beyond the power of escape; so I. My eye once caught by the wonderful little volume of Jenyns, it became fixed; and the further I approached, the more powerful was the charm. Raised to a high degree of wonder and admiration, I finished the book. I had entered so deeply into the feelings of the writer as well as into his mind, that I found my mind and feelings, upon concluding the book, in a new and very singular mood; and found likewise that I was unable to recover my former frame. My author had revived some of the ideas and feelings of my more tender years, and henceforward I began to feel rather uneasy. However, I attempted to get rid of my uneasiness by various means. I studied intensely; I talked, I laughed; but it was all in vain. Religious things had taken a firm hold upon my mind. But still I was as yet but partly convinced of the truth of Christianity. I could neither believe it, nor disbelieve it, which caused me to be most terribly agitated. At last, I relinquished my studies, and even found it necessary to forego the gratification of reading the papers, that I might turn my undivided attention to this momentous subject. I was at this time in the singular predicament of seeking to become a Christian, without being fully convinced whether Christianity were true or false. Dreadful, indeed was the agitation of my mind, and every successive day increased it.

It was spring. But the calmness and beauty and delights of the season, contrasted with the perturbation and gloom and horrors of my mind, served only to augment my woe. I read, and read, and read the Bible; I wanted to believe; I had become tired and sick of infidelity; it had

only given me trouble; I never found a resting place in it. O what an object of pity is an infidel!

But now, alas! I could neither believe nor disbelieve the Bible. I went to meeting almost every evening; returned as I went, or, perhaps more distressed. I had previously formed a resolution not to go to meeting at the time when I endeavored to drive off my perplexity of mind; but this resolution failed.

My trouble became so great, that I was finally obliged to give up business. One day one of my connexions prayed for me. I was too proud to kneel, although I wished him to pray for me. After prayer I told him I discovered I still had a proud heart. Sometime afterwards, I requested him to pray for me again. This time I knelt. The first time, I took one step by being prayed for, and now another by kneeling.

Not long after, not knowing what to do with myself, I went to the Minister's. He prayed for me. But my hour of deliverance had not yet come. The Minister was a miserable comforter, though, quite like-ly, as good as any other man would have been—and this, I am persuaded, was for my good. It taught me not to put my trust in man, nor to make flesh my arm.

On a certain day I went off a considerable distance into a lot, which I traversed backwards and forwards from end to end many times in unutterable agony of mind. I knelt, I prayed, I wept. I called upon the name of Jesus; but my prayers seemed to find no access to heaven. I still continued in my distressed state of mind. When in meeting, I could not sit still for my agitation. It seemed as if the wrath of God rested upon me, pressing literally upon me with painful weight. I could be easy in no place. I could hardly eat or sleep.

At a particular time, I thought there was a God, but that I neither loved nor revered him. It seemed as if I were the most ungodly wretch on the whole earth—unworthy to live—and it seemed strange that I was suffered to live.

I continued to search the scriptures with the greatest diligence.

I felt no inclination to go back. Differently from all my former exercises, I now found myself steadily and earnestly engaged in seeking the one thing needful.

I at length began to be exercised in duties. I was required, among other things, to relate the exercises of my mind to my connexions and others. The cross was a great one, but I was constrained to take it up. Thus I was obliged to tell part of an experience, before experiencing the rest. In doing this, I confessed my ingratitude to God; and a sense of this made me weep bitterly. If any in our *refined* age feel disposed to ridicule those tears, I would present, for their consideration, the case of sinful Mary, who washed the feet of Jesus with her tears, and wiped them with the hairs of her head.

(To be concluded in our next.)

ADVERTISEMENT.

AN INFALLIBLE MEDICINE FOR THE CURE OF A DANGEROUS DISORDER, TO BE HAD GRATIS.

Whereas a most violent and dangerous disorder has greatly prevailed in this neighborhood, as well as in many other places, much resembling the plague; a friend of mankind has thought it expedient to publish the following account of it, with its various symptoms and effects, and

to recommend a method of cure, which has never failed in a single instance.

The disease has long been known among the learned by a variety of names. The *Greek* physicians call it *Amartia*. It may be discovered by the following symptoms. The *head* is always afflicted, particularly the eyes, so that most objects are mistaken for each other. The *understanding* is clouded. The patient is sometimes *deaf*, especially to certain subjects of discourse. The *tongue* is so strangely disordered, that it speaks perverse and blasphemous words. The patient has occasional fits of *lameness*, especially when it is proposed to walk to a place of worship. But the *heart* is the principal seat of the disease, from the affections of which the senses and members are also disordered. This disease is, upon good grounds, supposed to be hereditary, and may be traced back to the common parent of mankind. It is, therefore, universal; so that there never was but one man in the world exempted from a taint of it.

The present effects of this disorder are very dreadful. It sometimes produces a raging *fever*, insatiable *thirst*, and extreme *restlessness*. The mind is at times alarmed, and filled with *anxiety*. The patient discovers *pride*, *envy*, *malice*, *covetousness*, *lust*, *deceit*. His family, friends, and neighbors are frequently sufferers, as many in this place can testify. Magistrates are sometimes forced to interfere; and, though they seldom attempt a cure, they often prevent his doing further mischief.

But the final consequences of this disease are formidable in the utmost degree. Unless timely assistance be afforded, which must generally be in the early stages of it, the patient inevitably perishes. Death, dreadful death, must ensue; and that, attended with such circumstances of misery, horror, and despair, that humanity is constrained to draw a veil over the terrible scene.

It is necessary to add, that by far the greater part of those on whom it preys, are utterly insensible of their condition, and unwilling to admit that they are ill. It is probable, some who read this advertisement may feel themselves angry with this representation of their case, and be ready to throw it aside with disdain. A certain indication this, that the patient is dangerously disordered. But this may, at the same time, account for the general and fatal neglect of applying in time to

THE PHYSICIAN.

This extraordinary man is not, indeed, a *seventh son*, but the *only son*, of a most high and distinguished Personage. He was intended for the profession from his birth, and is in all respects properly qualified for it. His skill, tenderness, and care, were never impeached by any one of the thousands of patients whom he has perfectly restored. His practice has been incomparably extensive; and millions can testify, that by him the blind have received their sight, the lame have leaped as an hart, lepers have been cleansed, the deaf have been made quick of hearing, and many dead persons have been raised to life. After a life of the most benevolent exertions, he was put to death by the malice of some ignorant practitioners, who envied his fame and success. However, the world still reaps the benefit of that *specific medicine* which he prepared. Certain persons appointed by him, committed his advice to writing, and recorded it in a most excellent family book, which has gone through a thousand editions, and is commonly called

THE BIBLE.

Here we learn that *sin* is the great disease of the human race; that

It has the most unhappy effects on the bodies and souls of men; that it has introduced all the miseries under which they groan. Herein we are also taught that no man can cure himself of this disease; and, though multitudes of quacks have recommended nostrums of their own, there is only one medicine in the world that can effect a cure. Reader! go learn what that meaneth. *The blood of Jesus Christ, his Son, cleanseth us from all sin.*—*Gospel Treasury.*

REVIVAL OF RELIGION AND PERSECUTION IN FRANCE.

Extract of a letter from the Canton de Vaud, published in the London Evangelical Magazine.

"In about ten days, nearly forty persons have been awakened, and appear to have been really converted. I have seen some of these individuals since; they appear to possess a simple faith in the Gospel, and their conduct as well as that of many others, is entirely changed. * * * I should not easily terminate my letter, were I to mention all the instances of the power of the Gospel that have occurred; but on the other hand we have great cause for anxiety and affliction. The government of the Canton has determined on open persecution, and has promulgated a decree which will affect us all; the magistrates are ordered to prosecute all who provoke, or hold, or permit any religious meetings; our persecutors and calumniators will be our judges,—and fine, imprisonment, and probably banishment will be inflicted. We expect to be called before the tribunals, to give a reason of the hope that is in us, and to bear in our bodies the brands of the Lord Jesus. The church will be purified as by fire."

"I had scarcely read this letter," says the translator at Paris, "when I received a large printed placard, containing the *Arrete* of the council of state of Lausanne, and its printed circular to the magistrates of the Canton De Vaud, documents worthy of the days of the Stuarts, or the authors of the revocation of the edict of Nantes. The principles and the very expressions of ancient persecutors are revived. The persons persecuted are designated by the term of reproach applied to them by the rabble; they are declared to be fanatics, to profess doctrines and to adopt practices subversive of sound morality and social order, to divide families, and to bring into contempt the religion of the state; they are therefore forbidden to hold any meetings or to associate in any manner whatever; the magistrates are ordered to dissolve by force, if necessary, any meetings that may be holden, and in all cases to prosecute instantly those who may perform any function, those who may lend their rooms or premises for the purpose of meeting, and every individual forming part of the assembly.—No worship is to be allowed, save that of the state, no education in fact permitted but that prescribed by the government; and those who may absent themselves from the churches where their persecutors preach, and withdraw their children from the schools, where the agents of these persecutors preside, are denounced as enemies and rebels."—*Reformer.*

ANECDOTE OF THE LATE MR. JOHN NEWTON.

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scrip-

ture for the day was read to him. It was taken out of Bogatsky's *Golden Treasury*: "By the grace of God, I am what I am." It was the pious man's custom on these occasions, to make a short familiar exposition, on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:—"I am not what I ought to be! Ah! how imperfect and deficient!—I am not what I wish to be! I abhor what is evil, and I would cleave to what is good. I am not what I hope to be! Soon, soon, I shall put off mortality; and with mortality all sin and imperfection! Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge: *By the grace of God, I am what I am!* Let us pray."

CONTRASTED JOYS...A REAL FACT.

Mr. James Harvey was once riding in a stage coach with a gay young lady, who expatiated, in a very lively manner, upon the pleasures of the theatre. Indeed, said she, I enjoy much happiness before I go, in anticipation; and when I am there my pleasure is indescribable; and the recollection of the scene affords me much happiness the following day.

Mr. H. replied, and is that all the happiness, madam, the theatre affords you? Is there not "one joy beside?" Have you forgotten the happiness it will afford you in the hour of death? The youth, struck with the scene of eternity which opened to her imagination, was brought under genuine conviction of sin, and the vanity of fugitive amusements, and to participate in the solid pleasures of religion.

The following hymn is predicated upon the above anecdote:

How great my pleasures at the play!
(A lady once was heard to say)
Amusement surely all divine!
Be such amusements always mine.
First. There's the joy I always know,
Before the hour arrives to go;
And when I'm there....but who can say,
What are my raptures at the play!
Besides, the recollected joy,
Next day, affords me sweet employ.
That may be true, (a friend reply'd)
But is there not one joy beside?
You have not mention'd....tell me why,
The joys of plays when call'd to die.
Perhaps a thunderbolt from heav'n
Might then have less confusion giv'n.
The gay young lady felt the smart,
Conviction seiz'd her wounded heart.
No more she boasts her former joys,
Religion now her thoughts employs;
False pleasures can no more amuse,
Superior bliss she now pursues.
O happy change! she says, and tells you why,
Religion's joys will last when call'd....to die.

Gospel Treasury

AN EXTRACT—the Scriptures:

"The Scriptures of truth have been producing their effect, in sanctifying the hearts and lives of men. And they will continue their influence, till one united song of praise shall ascend from the nations, which dwell on the face of the earth.

The truth of revelation is thus efficacious, because it is the word of the living God. It is that truth, which omniscience has chosen to communicate as the light of the world. He, who formed the spirit of man within him; knows perfectly the means, which are best adapted to control his affections, and carry conviction to his understanding. He can check the torrent of depravity, which all human efforts are insufficient to withstand. He has not only given us the truth—his own truth, with no mixture of error; but has secured its triumph by an inviolable promise, "for as the rain cometh down from Heaven, and returneth not thither, but watereth the earth; so shall my word be, saith the Lord, that goeth forth from out of my mouth: it shall not return to me void; but it shall accomplish that which I please."

And, sir, it is God's own truth, the truth of his word, and that alone, which he ordinarily blesses, as the means by which his holiness is attained. There are other truths, which are of high importance, in the business and intercourse of life. But they will not produce obedience to the Divine commands. Literature may exalt the understanding. It may spread before us the luxuries of fancy. It may cast a brightness over the face of society: But it will never rescue the heart from the dominion of sin.

Science may greatly advance the useful, and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds and systems of worlds with which the heavens are filled:

"But never yet, did philosophic tube,
That brings the planets home into the eye
Of observation and discovers, else
Not visible, his family of worlds,
Discover him that rules them."

BRINDABUND, AN AGED HINDOO.

This aged Christian was one of the native preachers employed by the Baptist Missionaries in India. He is supposed to have been upwards of eighty years old.

Brindabund first heard the gospel at a large fair, between Cutwa and Berhampore. He was observed to pay great attention the whole day; and was seen sometimes to laugh and other times to weep. At night he came to Mr. Chamberlain, and said in allusion to the custom among the natives of presenting flowers—

"I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have, for many years, travelled to find such a person; but in vain. I have been to Juggernaut; but there I saw only a piece of wood; that was not worthy of it; but to-day, I have found one that is, and he shall have it; Jesus Christ is worthy of my flower!"

Brindabund had been for many years a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes; but he now cut it off, and shaved his beard. He had indulged in smoking to

such an excess as nearly to deprive himself of sight; but soon recovered, and set himself to learn to read. In short, from being an idle devotee, he became an industrious old man; for he was advanced in life when he abandoned these vagrant habits.

Brindabund now became a preacher of the gospel to his idolatrous countrymen. The last five years of his life were spent in entire devotedness to the cause of God. When able to leave his house, which was at Monghyr, about 259 miles from Calcutta, he was engaged, from morning till night, in reading the scriptures and talking to the people. He loved the Saviour. His cause lay near his heart. Often, when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, "You had better stay at home to-day."—"Oh," he would say, "what do I live for?"

While he was able, he would take considerable journeys; not in the character of an idle vagrant, deceiving and being deceived; but to proclaim that salvation, "without money and without price," which he had found. He would walk, on those occasions, from twenty to thirty miles a day; and, after taking some refreshment, would converse with his companions, in a lively and edifying manner till midnight. A friend, who saw him at these times, says of him—

"I have seldom heard him utter a sentence, which had not reference to spiritual things; and, indeed, to improve every thing he saw and heard was habitual to him; if for instance, he saw a bullock go by, loaded with bags of sugar, he would draw a comparison between the bullock and those, who have the word of God and the means of grace at hand, but know nothing of their sweetness. His whole soul seemed to be full of Christ and his salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in the cold grave; but, in the great day, he will appear as an awful witness against thousands, who have heard the gospel at his mouth in vain."

During the last few weeks of his life he suffered much; but was always happy, longing to depart and be with Christ. When asked, the day before he died, if he would take any thing, he said, "No,"—and putting his hand on a part of the Scriptures, which lay near him on his bed, he said, "This is my meat, and drink, and medicine." The neighbors, as was their custom, came round him: he got up, and sat at his door, where he repeated from memory, for he was mighty in the scriptures, some portions of the word of God, and prayed, though he was then so weak as to be able to utter but a few words at a time. The next day, Sunday, September 2, 1821, he died in a good old age, and entered into the joy of his Lord.

"MEEKNESS AND PASSION."

This piece was copied from the Guardian, and when I commenced it in the Informer, I did not expect it to have been so lengthy. Many ideas contained in it are very good, but the story is so long, that it wears upon the patience of the readers. The last No. of the Guardian, that I have received, stated it was to be continued, and I have concluded not to publish any more of it, until I see the last in the Guardian, and then I shall probably make some extracts and conclude it in short.

We rejoice to have so much Religious Intelligence in this No. and hope our brethren will communicate more information of this kind, as it much refreshes the hearts of God's people.

The basis of pulpit eloquence, is *good sense and real feeling*; good sense instructed by the word of God, and real feeling excited by his spirit. Between the *eloquence of thought* and the *eloquence of words*, the difference is as great as between gold and dross. The eloquence of thought bears away the soul; the eloquence of words may please the ear, but it never reaches the heart. It is a pitiful device to gain popularity, unworthy of any man of sense, and in a preacher of the gospel, utterly contemptible. It is nothing better than a detestable species of clerical foppery. How infinitely different are such effeminate effusions, from the dignity and solemnity of Christ's sermon upon the mount! The disgust which has been often produced by this spurious eloquence, has excited prejudices, even in good men, against every attempt to improve the eloquence of the pulpit. But this is rushing to the other extreme. Was not Paul eloquent? Was not Aaron eloquent? Was not Apollos eloquent? Was not Jesus of Nazareth eloquent, who spoke as man never spake?

The masterly specimens of Paul's eloquence, before the court of Areopagus, on the stairs of the castle Antonia, and before Agrippa, leave no ground to wonder at his being ranked, even by a heathen writer, among the three most distinguished orators of antiquity. But the eloquence of Paul was the *eloquence of thought*. His preaching was not with the enticing words of man's wisdom; but in demonstration of the spirit and of power. He came not with the excellency of speech, not with the wisdom of words, lest the cross of Christ should be made of none effect. He did not indeed deem it improper to seek out, like the royal preacher, acceptable words; but the force of his eloquence lay in the greatness of his conceptions, poured from a heart warmed by the Holy Ghost.

Against such eloquence who will venture to object? And indeed on what principle can you exclude eloquence from the pulpit, while you admit it at the bar, and in deliberative assemblies? The preacher of everlasting truth has certainly the noblest subjects that ever elevated and enkindled the soul of man; not the intrigues of a Philip; not the plots of a Cataline—but the rebellion of angels, the creation of a world, the incarnation and death of the son of God, the resurrection of men, the dissolution of nature, the general judgment and the final confirmation of countless millions of men and angels in happiness or misery. No subjects are so sublime—none so interesting to the feelings of a reflecting audience: no orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men.—*Griffin*.

THE NEW-HAMPSHIRE YEARLY MEETING

Was holden at Weare, N. H. on the second Saturday and Sabbath in June last. I am informed by Elder Aaron Buzzell, that the season was very refreshing, and that the intelligence from different parts was uncommonly reviving. Reformations are gloriously spreading, and several churches have been added to the connexion since last year.

A particular account of their proceedings is expected from the Clerk of the meeting to be printed in the next.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 8. AUGUST, 1824. Whole No. 56.

FOR THE INFORMER.

Copy of a letter to the editor, from Eld. Thomas Park, dated at Prospect, Me. June 30th, 1824.

BROTHER CHASE,

Perhaps some things respecting the state of Zion in these eastern regions, would not be uninteresting. It is not because I am anxious to introduce myself to the public as a preacher, that I now write; neither would I be ashamed of that, which I think the Lord has done for, and in my soul. It is over ten years since I have entertained hope in the pardoning mercy of God. Shortly after I experienced religion, I think that the Lord, by his grace, led my mind to a discovery of the ruined state of my fellow creatures, that were bound to ruin. I then felt it to be my duty to take a public stand, and try to warn them to flee from the wrath to come; but I continued to neglect it for the greater part of the time, still I think that I felt the woe of God upon me. It is not two years since I ventured, but with trembling anxiety, to try more publicly to travel and blow the trumpet in Zion, although in a very feeble manner.

I received ordination on the 19th day of October last.

Since my last communication, there has four been baptized and added to this church. I have baptized five since the 25th of March, one of whom is the wife of my youth, the others live in a newly settled part of the town. A number more, I think, will go forward in the ordinance of baptism soon, and it is thought that a church will be gathered in that place. Reformations are abounding in these parts. Elder David Swett is laboring here, and the work of the Lord is prosperous under his improvement. Since the 15th

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of last March, he has baptized 106 in the towns of Dixmont and Newburg. The reformation is now spread into Frankfort. There has been an addition of thirty members to a church in Montville; and finally, when we look east, west, north or south, we see the rich displays of saving grace. O that the Lord would spread the work of converting souls, until the kingdom of this world shall become the kingdom of our God and of his Christ.

Montville Quarterly Meeting was holden in Lincolnville on the third Saturday and Sabbath in the present month. Elders' Conference, Saturday afternoon. The next Q. M. will be holden in Islesborough the third Saturday and Sabbath in Sept. The number of Churches belonging to this Q. M. is 24, the number of members about 1000.

The meeting was attended by a vast crowd of people, to whom Elder Lincoln Lewis preached Sabbath forenoon from 1st Timothy iv. 16. "Take heed unto thyself and to thy doctrine," &c. Elder George Lamb of Brunswick preached in the afternoon from John viii. 37. There were present 14 ordained and a number of unordained preachers, chiefly residing within the limits of the Quarterly Meeting. We hope to be able to furnish you with that information so often requested, after the Sept. Q. M.

Yours in the bonds of a pure gospel,

THOMAS PARK

FOR THE INFORMER.

Copy of a letter to the editor from Elder Samuel Wire dated at Barrington, N. Y. June 17th, 1824.

BELOVED BROTHER,

I have a few lines to write you, to inform you that my enlarged heart is still swelled with the name of Jesus, and am made to rejoice, while I hear sinners cry for salvation, and hear the converts' new song; while fathers and mothers are rejoicing to see their children bow to the mild sceptre of Christ.

The reformation in Middlesex is still going on. I baptized five there last Sabbath, and more appear to be on the way. The church that was organized there last September, with thirteen members, has now thirty-seven, and the prospect is very good in other places.

SAMUEL WIRE

FOR THE INFORMER.

Copy of a letter to the editor, from Elder Hermon Jenkins, dated at Bethany, N. Y. July 2d, 1824.

BROTHER CHASE,

I hereby give you a further account of the reformation in Middlebury, of which I wrote in January last. This work has been very powerful, solemn, and rapid, and the least contentions about doctrines and commandments of men is introduced, that I ever saw in any place.

The work of conviction and conversion has mostly subsided now, but the young converts and brethren appear to be strong in the faith.

I have baptized 29 there since January last, and a number more it is expected will be baptized soon. My own family has also shared in the blessing. I have baptized a son aged 13 years and 6 months, who remains well engaged. My soul is happy, and my joys unspeakable.

Farewell,

HERMON JENKINS.

FOR THE INFORMER.

Copy of a letter to the editor, from Elder Daniel Greene, dated at Pawtucket, R. I. July 8th, 1824.

RESPECTED BROTHER IN CHRIST,

The R. I. Qr. Meeting received a letter from Elder Josiah Graves of Middletown, Westfield parish, in behalf of his brethren, requesting two Elders to be sent on to meet with them, in council, on the fourth Saturday in June, for to examine and (if we thought proper) set apart to the work of the ministry Br. Benoni Blakesley. Agreeably to request, Elder Allen and myself were appointed. We arrived at Elder J. Graves' on the 23d of June where we were received with the greatest attention. Here we found Eld. Graves and a little Church contending for liberty; who appeared to be in the unity of the spirit and the bonds of peace. On Saturday met in council; chose Elder Allen Moderator, and Elder Greene Clerk. Brother Blakesley then proceeded to relate his experience and call to the ministry, which was satisfactory to the brethren, that he was called of God to preach the Gospel. On Sabbath afternoon, two were baptized, after which we proceeded to ordination as follows:

Ordination sermon by Eld. R. Allen, from Matt. xxiv. 14.

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Prayer by Elder Allen, Charge by Elder Graves, Right hand of Fellowship by Elder Greene, Concluding prayer by the candidate. The ordinance of the Lord's supper was then attended to, which was solemn and glorious. The Meeting-house was not large enough to contain the people. O may the Lord be pleased to bless this little vine, until it spreads all over the State.

Brother Blakesley lives at New-Hartford, Ct. where the Lord has been pleased to bless his labours, and although but a few months ago he was the only person of this sentiment in that place, there is now ten or twelve, who have united with him in the cause, and it is my prayer that some of my brethren in the ministry will feel duty to go and visit them. There is a great field for labour and people's ears are open to hear the word. May the great Head of the Church lead them into green pastures, and beside still waters, and their souls be refreshed from the streams of immortal glory. Amen. Your brother in Christ,

DANIEL GREENE

P. S. The Lord has been pleased to pour out his spirit at Valley Falls about one mile from this place; ten or twelve have been born into the kingdom. I baptized seven on the second Sabbath of June, and I am in hopes that many more will enlist into the kingdom of Christ. D. G.

FOR THE INFORMED.

Copy of a letter to the editor from Br. David Marks, dated at Weare, N. H. July 10th, 1824.

BROTHER CHASE,

I think it proper to write a few lines for your disposal. In the first of May last, I journeyed for Rhode-Island, passed through Massachusetts, in which I attended several meetings; that I trust were profitable.

The R. I. Q. M. was holden on the 8th and 9th of May. Being present it was a blessed season to me, and I think to many others. In Rhode-Island I preached 16 times, I fear with little success; yet some meetings were refreshing, and I think will not be forgotten. In North-Providence there was quite an attention, and several had found him, who is altogether lovely. The labors of Eld. Greene and Br.

Fairfield have been blessed in that place. In Douglas Ms. there were many converts among the Reformed Methodists.

I travelled 200 miles in Connecticut and had some blessed seasons in preaching a *free* salvation to lost sinners. In Middletown I saw Eld. Josiah Graves, who still prospers in preaching the free gospel. He is very anxious that our preachers should visit them.

June 1st, 1824. In Tolland, Conn. I saw a man executed for murdering his wife, which crime was done while destitute of reason by drunkenness. I placed myself near the gallows, where I beheld many thousands marching to the field of death. The unhappy convict was led from the place of his dreary confinement; and being surrounded by the officers and chosen company, advanced slowly to the place of execution. The criminal gave no evidence of a hope in Christ; but was hurried into eternity, seemingly, in a senseless situation. When he was executed, I had a sense of that day, when those, that have violated the law of God, must be brought to justice. Then many, who are guilty of transgression, (but have escaped the laws of man,) must receive their punishment. O! ye, that use too freely that deadly poison, spirituous liquor, take warning! do not ruin soul and body to gratify your taste.

Leaving Ct. I passed through Mass. to Weare N. H. attended the yearly meeting on the 12th and 13th of June. From this meeting, (being solicited by Eld. D. Pettingill,) I went to Sandwich. There was a considerable attention to religion when I arrived in the place; and three or four were hopefully converted. The labors of brother David Moody, a youth 19 years old, have been useful in Sandwich. Eld. D. Pettingill has also been profitable to the people. The day I entered the town, I began to speak to the people and found it easy preaching. I held nine meetings, during my stay, which was five days. At one of which, four found salvation. In Parsonsfield Me. I had pleasure in preaching Jesus. Here I saw Eld. John Buzzell, who is still engaged in preaching the gospel. In Porter we had some very solemn and interesting meetings. In Ossipee, N. H. the people have a good reformation. In Effingham, I left many weeping bitterly; which to me was an evidence that they were sick of sin. In the easterly part of N. H.

and in Maine, I passed through but few towns, where there was no revival or awakening. In many places reformation is general and glorious. Returning to Sandwich I preached to the people a few times more; and on the last of June, bid them farewell. When I left the place, nearly 20 had professed hope in Christ; and the faith of the friends of Zion was, that the work of grace then already begun, was only the beginning, and as it were a taste of that which was yet to come.

Adieu, DAVID MARKS, jr.

FOR THE INFORMER.

Copy of a letter to the editor, from Elder Ziba Woodworth, dated at Montpelier, Vt. July 20th, 1824.

DEAR BROTHER CHASE,

On the first Saturday and Sabbath in June, I attended a temporary Q. M. at Benson, Vt. at the request of Elder Carter, formerly a member of a Calvinist Baptist church in that place; and I think, a man of eminent piety, talents, and candor. His doctrine, exhortations, and private discourse, opened a wider or more extensive door for sinners to come and be saved, than his former brethren in the ministry could approbate; and they withdrew the hand of fellowship from him, and endeavored to stop him from preaching; but the Lord had commanded him, and he went on. His work was still blessed, souls were awakened, and converted; and I think about 16 months past, he heard of a church of Freewill Baptists, in Huntington, and of a young Elder, by the name of Sylvanus Robinson, to whom he addressed a letter, and requested him to visit him immediately. Elder R. accordingly went to see him, found his character to stand fair and good, acknowledged him a brother in our connexion, (when he found his sentiments to coincide exactly with ours,) together with about fifteen others of the church. He gave to Brother Carter and them, the right hand of fellowship, and advised them to travel as a church. Their number the fifth of June was 59, and still a good prospect of additions.

There was a large and attentive assembly attended the Q. M. on Saturday. Reports were generally good; some revivals in almost all the churches. Elders present, Bowles, Maynard, Carter, and Woodworth, and two licensed preach-

ers, Burr of Roxbury, and Thomas of Randolph. Preaching by Elder Maynard on Saturday, and on Sunday, by Elder Woodworth, Elder Bowles, and Brother Thomas. The congregation was large, solemn, and attentive, and we hope to see some fruit hereafter from the seed of the kingdom, which the servants of Christ then sowed in tears.

The spring past I banded a little number in Worcester, Vt. of 12 or 13, who seem to stand fast in the faith, and fellowship of Jesus.

My health of body is poor, but my soul is continually happy in God my Saviour. Adieu.

Your brother in gospel bonds,

ZIBA WOODWORTH.

FROM THE CHRISTIAN HERALD.

Extract of a letter from Elder George Pierce, to the Editor, dated at Fairhaven, June 12, 1824.

Believing that to hear of the prosperity of Zion will be very pleasing to all the lovers of truth, I therefore think it my duty to inform them of the glorious work of God, which I have seen. In the winter of 1822, I felt it my duty to forsake all for Christ's sake, and labor in the vineyard of the Lord. I felt it my duty to labor now, particularly in the town of Essex, formerly called Chebacco. After many trials I took up the cross and went.—Immediately after I commenced laboring there, the Lord poured out his spirit, and backsliders were reclaimed. Soon after sinners were seen on their knees, crying for the Lord to have mercy on their souls. The work increased greatly; the power of the Lord was manifest at a number of our meetings. In one meeting, in particular, after I had preached a short discourse, there was complete silence for about thirty minutes, after that, there was twelve or fifteen on their knees, begging for the Lord to have mercy on their souls.—There were six hopefully converted that night. During the winter and spring there was a powerful and glorious work. During this reformation, there were twenty-seven, hopefully converted. In this letter I shall merely give you a sketch of the work. In the last of May, I came to the parts where I now labor, namely, Middleborough, Fair Haven, Long Plain, Rochester, and Freetown. The first place that I commenced laboring in, was Middleborough. The broth-

ren in this place, at that time were very low in their minds. But in a few weeks there appeared to be a sound of an abundance of rain.—The brethren were revived, and felt a cry in their souls, that the Lord would pour out his spirit and have mercy on the people. It was not long, however, before the Lord heard their prayers, and poured out his spirit on the people, like rain upon the mown grass, and showers that water the earth. During the summer and fall, it was judged that 200 were converted to the Lord in the different societies in this town.—May God help them to shun every evil, and live to his honour and glory.

In the fall and winter of 1823, and in the spring of 1824, there was a most glorious reformation in these three last mentioned towns. It is thought that there has been upwards of 200 converted to the Lord. They are the most exemplary converts, I ever saw. My prayer to the great head of the church is, that he would carry on his work of reformation till the whole world shall be converted.

I will give you a more particular account at some future time.

To the Editor of the Christian Secretary.

DEAR SIR,—The revival of religion in the southern part of this state, has perhaps never been more interesting, than within a few months. In years past, more or less revivals have been experienced in our churches, but never with such special refreshing from the presence of the Lord, as of late. God is known by his works; they should be published in the earth, that his saints may rejoice in their God, and magnify his name together.

I now proceed to give you some of the particulars concerning the work of the Lord in Haddam. The fore part of last winter, nothing very special appeared among us; we continued our meetings weekly, and there seemed to be an increasing attention to the worship of God, and some of the christians were stirred up in their minds to more engagedness in prayer. On the 17th of February, 1824, a young man returning from meeting, felt the weight of his sins to such a degree, that his strength failed him; he returned, but not without help, which circumstance excited unusual attention; our meetings then became full, attentive, and solemn, the hearts of God's people seemed to be greatly drawn

out in prayer, and they seemed to be looking for the day of his power, and were listening to hear the rumbling of his chariot wheels, and were in some degree ready to say, the Lord had in truth come in great power.—The work became general, it seemed to be one universal shock. The work appeared to be in the two southernmost school districts in the town, but more especially in the neighborhood and vicinity of the baptist church, where I reside. With those, who were the professed followers of Christ, and with those, who had been scattered in a dark and cloudy day, were great searchings of hearts, and fervent prayers to Almighty God, and it appeared that God in reality was searching the place as he did Jerusalem of old, with candles. Meetings were held every evening, and more or less every day for a length of time; the preaching of the word was attended with unusual power; the secular concerns of life were for weeks almost laid aside; scarce a house but what felt the shock, and could say in truth, *salvation is come*. In the two districts referred to above, from seventy to eighty have been made the hopeful subjects of this work of God, and from fifteen to twenty-five in other parts of the town. *I have baptized thirty-five; thirty-seven have been added to the Baptist Church, two of which were baptized before.*

Your friend and brother in the best of bonds,

SIMON SHAILER.

Haddam, May 4.

WHEELOCK, Vt. Qr. MEETING

Was holden at Wheelock, on Saturday and Sabbath, June 5th and 6th 1824. Elders' Conference, day preceding.

Chose Elder Jonathan Woodman *Moderator*. The brethren then brought their reports from the different churches belonging to this Qr. Meeting; a number of which were refreshing, giving intelligence of the travel and perseverance of the church, and of the converts that have enlisted in the late reformation, although to our grief a number of the churches complain of being low and under sore trials. May the Lord of the harvest send forth laborers into that part of his harvest, where they are most needed.

In the afternoon had preaching by Elder Jordon.

Sabbath, June 6th. A large number of people assembled. Preaching by Elder Moses Norris, Elder Samuel Gilman, and Elder Jonathan Woodman. Our exercise was also intermingled with many able testimonies, from Elders and Brethren, and from young converts. God be praised, we had a heavenly refreshing time. The hearts of the saints were comforted.

JOSIAH LANE, Clerk.

A RELIGIOUS CONVERSION.

(Continued from page 106.)

Twice during this season of seeking, I came near taking up with a false hope; and once I was even encouraged by a theological student to consider myself a regenerated person! I was so terribly distressed and agitated at times that I actually sat down and began to write a farewell, expecting that I should soon be obliged to lay violent hands on myself, to rid myself of my insupportable trouble. But the Lord preserved me from the awful deed. In addition to this, I was tempted, on a certain time, to think that I was Christ; and had I not been an honest and earnest seeker, I might, perhaps, have been left to fall into the delusion, and so have been one of the false Christs foretold by Christ himself. Nor, after my own experience upon the subject, do I wonder that the devil is able to deceive some of our race, and make them fancy themselves Christ.

I was dealt with very closely. I found it necessary for me so to have my spiritual concerns, that they would bear the review of God in the dead of night, when all about was still, and the mind had nothing to flatter it, but was under the necessity of being honest and sincere. I had now become almost a stranger to sleep. Lying one night about midnight, thinking upon my case, my mind was turned upon the events of the past day and evening. Had I done my duty in all things? I thought I had not, inasmuch as I had not made known my exercises of mind and feelings to others as much as I should have done. Well, would I be faithful, and let them be known the next day? I fully resolved to do it. There was no reserve, no condition in the resolution. I heartily and unconditionally submitted to this last, and, at that time, only thing required of me; the tears of godly sorrow, grief and penitence for my ingratitude and sins, had already, I trust, several times washed the feet of Jesus. In short, I had sought, had been convinced, had repented, and been led along in the Lord's way and time to that spot whither all, before having a foretaste of heaven, must, in my opinion, come—"unconditional submission."

Words would fail me, did I attempt to describe the heavenly joy, which I then felt. My whole body, and soul, and spirit, were wrought upon in a manner beyond my comprehension. My love to God was exquisite, and capable only of being felt. It seemed strange to me why I should be thus favored and distinguished of God, seeing I was so underserving of it.

After remaining in this state a little while, I was left in my natural one. To work went my head to account for this wonderful event, upon philosophic principles. I knew not but my singular feelings might have been produced by my lying in the position in which I did; however, I concluded that if they were supernatural, God could make me experience them again, lie in what position I might: so I altered it. Directly upon this, I was asked in a still small voice thus: "Believest thou that I am able to do this again?" This seemed to be the voice of Christ—that very Christ in whom Jews and Deists disbelieve, and in whom I had disbelieved. I thought I did fully believe him able to do the like again. Suddenly, I was again visited as at the first. So ravishing, so exquisite, so overwhelming, so extreme was my joy, and of a nature so entirely unearthly, that it seemed to me the human body

could not long exist in such a state. It seemed as if mine was a joy like that of the saints in heaven, and I longed to be with them, and yet had a desire to honor God some upon the earth. O! that I may be enabled still to do it.

In a short time, I was again left in my usual state. I was left in a very exhausted frame of body.

For many nights previous to this, I had been unable to get any thing like usual, natural sleep. The hand of God was heavy and peculiar upon me. Did I get into a drowse, I would be instantly started from it, just upon the borders of death, struggling violently for breath! But after experiencing the visitation of the spirit as I have just been describing, I fell into a calm sleep, and slept quietly the remainder of the night!

The following morning, agreeably to my determination the preceding night, I related my exercises to my connexions and others.

The same day, if I rightly remember, while engaged in my usual employment, (for I was now able to resume it,) striving my utmost to do every thing right, to keep my mind in a proper frame, &c. my thoughts were led up to God. How easy did it seem to me to be for him to make the performance of my duty easy to me, by sending me aid from heaven. I had faith in this. Scarcely had this reflection passed my mind, when rapid as thought, an invisible emanation from the throne of God descended upon my head, and in a twinkling, penetrated to my heart. O Lord God, thanks unto thee for the out-pouring of thy spirit upon me! Thanks to God eternally! The spirit was poured out upon me in so great a degree at this time, that I found it necessary for me to retire, that I might not be exposed before those with whom I was; my body as well as my soul being greatly wrought upon. I could hardly stand under this mighty emanation from the place where the holy God alone was, upon its first descent upon me; and so great was its operation in me, that I could not go without staggering, nor stand without reeling! I have no doubt but my countenance beamed with holy joy. Give me "the flames of love." Give me the power of godliness as well as a form. Give me devotion that feels, love that burns. Let me be overwhelmed.

But to return. After retiring, I received fresh supplies of the spirit. My joy was almost too great for me to contain. My cup ran over. O what a good God have I, and what a good one may every other one have that will seek him. I returned again to my business. The influence of the spirit did not leave me, though its overwhelming force abated. It began to rise upwards, and spread itself from my heart; and I was gradually filled—filled with the Holy Ghost. A heavenly calm diffused itself throughout my frame. I was completely immersed. I was baptized with the Holy Ghost! My very voice was supernaturally mild and pleasant. Nothing ruffled me; and I was enabled to pursue my business with the greatest ease, and continue in that devotional frame, which I had so much desired, besides. The complete performance of duty was now perfectly easy to me.

Near this time, I was impressed to arise in meeting, and "tell what the Lord had done for my soul." O, which way should I get along now? What could I do? The impression increased. I foresaw that I must get up, yet it seemed about impossible. I was pressed mightily to arise; still I continued on my seat, though very uneasily. At length that mo-

five was brought in to command my obedience, which has never yet failed with me; God grant it never may. "Dost thou want to be left by this spirit," was the final step taken with me. Agitated, I arose and spake.

In the afternoon of the following Sabbath, while sitting in meeting, I experienced something different from any of my former exercises. It was "the peace of God, which passeth all understanding." It was not properly joy, nor was it a natural calm and quietude; but it was a heavenly, unspeakable peace. Those, who never experienced it, have not the most remote idea of it, and those who have, do not fully understand it, notwithstanding. "It passeth all understanding."

As I returned from meeting, I seemed scarcely to bear my weight upon the ground, so lightsome and easy, and so filled with this incomprehensible, indescribable peace was I. My whole frame was pervaded by this wonderful tranquillity.

On reaching home, I took a hymn book and began to sing. I was all in tune. I seemed to myself like a musical instrument with ten thousand strings. My mouth only seemed a vent for the strains of devotion which flowed copiously and fervently from my heart. My voice had in it a divine sound, altogether different from my natural voice; and my nerves, muscles, chords, yea the very hairs of my head seemed to join me in the hymn. My singing seemed to rise to heaven, and mingle with the harmony of the blessed.

During the course of my religious exercises, I have seen that I deserved to be eternally miserable; so that I cannot agree with those, who think the sinner does not deserve the second death.

From the Hudson Balance.

DESPERATE ASSASSINS.

A couple of desperadoes are traversing our country, and making dreadful havoc of property and lives of old and young. They have already slain more of the inhabitants than were slain in battles, and perished in prison ships, during the American war; and, at the same time, they have wasted more substance than would pay the national debt. Their strength is invincible. The method of attack is to strike people on the head, then instantly they trip up their heels, pick their pockets, and continue their blows on the head until they have quite beat out their brains.—Though they infest public houses chiefly, they are also at private closets of private houses, in workshops of mechanics, and in the fields of farmers. In some instances whole families have fallen victims to these murderers; nay, whole towns have been ravaged and ruined by them. One poor man *hereabouts*, that had formerly been an industrious, thriving mechanic, has very lately been murdered by them in a manner too shocking to relate; and there are several others in the vicinity who have been daily attacked by them, robbed of their money, smitten on the brain pan, knocked down, and in all respects so violently handled that an alarming stupor had succeeded, and they are already brought to death's door. In a word, the country is in imminent danger from a couple of outlandish miscreants, who mock at reason, trample upon the precious rights of man, and equally bid defiance to the law and gospel. The names of these two ruffians are RUM and BRANDY.

From the Gospel Treasury.

SIGNS OF A LIVING OR GROWING CHRISTIAN.

The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon.—Psalm xcii. 12.

SIGN 1. When your chief delight is with the saints, especially them that excel in virtue. Psalm xvi. 3.

2. When the smittings of the righteous are not a burden to you, and you can hear of your faults with affectionate attention. Psalm cxli. 5.

3. When Jesus Christ, in the midst of temptation, is more to you than all the world. Phil. iii. 8.

4. When reproach for Christ makes you not ashamed of Christ. Mark viii. 38. Heb. xi. 26.

5. When wandering thoughts, in time of duty, find less entertainment than formerly. Psalm cxxxix. 23. 1 Cor. xiii. 11.

6. When length of standing in the profession of Christianity works increase of hatred to all sin. Psalm cxix. 104—113.

7. When you carry about with you a constant jealousy over your own heart, that it turn not aside from God and goodness. Prov. xxviii. 14.

8. When every known new mercy begets new thankfulness, and that with delight. Psalm cxlv. 2.

9. When known calamity in God's house begets deep sorrow in your heart. Neh. i. 4.

10. When God's afflicting you for your sins makes you love God the better. Psalm cxix. 75.

11. When the same care and travail you at first laboured in to get Christ, is as much, if not more, laboured in to keep Christ. Heb. vi. 11, 12.

12. When a feeling sense of the peace and edification of the church of God lies so near your heart, that you can prefer it above your chief concerns. Psalm cxxxvii. 6. Rom. xiv. 19. 2 Cor. xi. 9.

13. When, under deep distress or languishing, the word of God is precious to you. Psalm cxix. 92.

14. When any condition, though in itself mean, as it comes from God, is most welcome. Job i. 21. Hab. iii. 17, 18.

15. When the peace of Christ's house begets chief Joy in your heart. Psalm cxxii. 7, 8, 9.

16. When chief care to avoid all sin is as truly occasioned through fear of dishonouring God, and in incurring his present displeasure, as *wrath to come*. Neh. v. 15. Gen. xxxix. 9.

17. When the least apprehension of God's withdrawing makes you seek him more earnestly, in such ways wherein he will be found. Ps. lxxiii. 1.

18. When every company is burthensome to you, that is not designing your Father's glory, but derogating therefrom. Psalm cxx. 5. 2 Pet. ii. 7, 8.

19. When the sins of others come so near your heart, that you walk sadly to see such persons transgress God's commandments. Ps. cxix. 136.

20. When the light of your understanding grows more strong to your making judgment of spiritual things, according to God's word. Eph. i. 18.

21. When bitter things become sweet to you, as they are squared by, and founded on, the will of God. Matt. xxvi. 38, 39. Acts xxi. 14.

22. When the path of the humble is so delightful, that you had rather

or be with them, than in the tents of the ungodly. Acts xx. 19. Psalm lxxxiv. 10.

23. When your pity is such to perishing people, that you cannot but weep at the thoughts of their ruin. Luke xix. 41. Jer. ix. 1. Phil. iii. 18, 19.

24. When the yoke of self denial, as imposed by Christ Jesus, is not grievous, but pleasant to you. Matt. xi. 29, 30. Mark x. 28.

25. When the force of the resurrection and judgment to come, lies so close at your heart, that it makes you answer every call of Christ to do or suffer cheerfully. 2 Cor. v. 9, 10. Acts xxiv. 16.

26. When increase of time in Christ's acquaintance, works increase of delight in communion with Christ. Psalm xcii. 12, 13, 14.

27. When in the walk of faith you are more frequent, and less depend upon walking by sense. 2 Cor. v. 7. Gal. ii. 20.

28. When the majesty of the great God, considering how visible you are in his sight, hath an awful prevalence upon your heart. Job xxxi. 4.

29. When you are at open war and constant hostility with *bosom sin*, as displeasing to God, and forbidden by his law. Psalm xviii. 23.

30. When you have a thirsting care to get the power of godliness in your heart, rather than the form of godliness in the head, or outward profession. 2 Cor. i. 12.

31. When the worship of God, agreeable to his word, is highly prized, and faithfully practised, in the worst of times. Mal. iii. 14, 15, 16.

32. When the soul is more hungry for the word of God, than the body is for temporal food. Job xxiii. 12. Psalm cxix. 72, 162.

[Signs of a dying, or decaying christian will appear in our next.]

APOSTLES AND EVANGELISTS.

HAD historians who lived in the time of our Saviour, recorded circumstantially the lives and labours of the Apostles and Evangelists, it would have afforded not only examples of christian piety and benevolence, no where else to be found among men; but have furnished materials for the biographer, which would have edified and strengthened the disciples of our Lord to the latest posterity. Whilst the historian's page has been filled with the exploits of heroes, and the intrigues of statesmen; those men who were the divine instruments of evangelizing souls, with the exception of the New Testament history are for the most part unknown. Milner in his Church History, has given us some account of their lives and death. But this is far less explicit than would have been desirable. Of their death he gives the following account. James the son of Zebedee was the first who left the church militant, to join the church triumphant in the Heavens. He fell a victim to the persecuting spirit of Herod Agrippa. The following remarkable circumstance, clearly showing the power with which the spirit in those days operated in changing the hearts of sinners, is recorded to have taken place at the time James suffered martyrdom. The man, who had drawn him before the tribunal, seeing the readiness with which he submitted to martyrdom, was struck with remorse and by a remarkable outpouring of the spirit, was himself turned from Satan to God. He immediately confessed Christ, and was led with the Apostle to execution.

The other James persevered in Judea much longer. His martyrdom took place about the year 62. He resided at Jerusalem, and having

been preserved through several persecutions, he seems in some degree to have overcome enmity itself, and abated prejudice. By his innocence and integrity he acquired the name of *Just*. Though many of the Jews were constrained to respect the man and admire the fruits of the gospel in him; yet the root and principle was their abhorrence; and having been disappointed in their malice at this time by Paul's appealing to Caesar, they were determined to wreak their vengeance on James, who was only a Jew, and could plead no Roman exemptions. Ananias, being high priest, and on account of an interim which existed, possessed the chief power. A council being called, James and others were brought before it, and accused of breaking the law of Moses. Finding it difficult to procure the condemnation of a man of such exemplary conduct as James, the chief men being vexed at the increase of the christian converts, endeavored to entangle him, by persuading him to mount a pinnacle of the temple, and to speak against Christianity. James, being placed aloft, delivered a frank confession of Jesus. This so enraged Ananias and the rulers that their next attempt was to deprive him of life; an attempt of much easier execution. Crying out that Jesus himself was seduced, they threw him down and stoned him. The Apostle fell on his knees and prayed saying, "I beseech thee Lord God and Father; for they know not what they do."—A person with a fuller's club beat out his brains, and completed his martyrdom.

The Apostle Paul seems to have labored with unwearied activity from the year 36 to the year 63. When brought before Nero he testified for Christ with the same frankness, fortitude and eloquence, which he had done before Felix, Festus, and Agrippa. He suffered martyrdom at Rome in the year 64 or 65. He was slain with a sword at the command of Nero.

The last view we have of St. Peter, from scripture, presents him to us at Antioch, which was probably about the year 50. He returned to Rome about the year 63. He suffered Martyrdom with Paul by crucifixion, with his head downwards, a kind of death, which he himself desired, most probably, from an unfeigned humility, that he might not die in the same manner as his Lord had done.

Of the labors of the eight of the Apostles, little comparatively is recorded: Andrew, Philip, Bartholomew, Thomas, Matthew, Jude, Simon, and Matthias.

Of John, the Apostle, a few fragments may be collected.—He was present at the council at Jerusalem in the year 50. It is not probable, says the historian, that he left Judea till that time. Asia Minor was the great theatre of his labors, especially Ephesus. He lived to the advanced age of one hundred years, for the benefit of the church of Christ, a pattern of charity and goodness.

We have been induced to make these extracts, believing they may be interesting to many of our readers, who may not be in possession of Milner's or any similar history. We have purposely omitted many interesting facts, not immediately connected with their deaths.

Christian Mirror.

NOTICE.

A lengthy communication has been received from Elder Aaron Hatch, dated at Rutland, Ohio, in which he informs me that some mistake has been made in regard to Huron, q. m. as sent by Br. Solab Bay

rett, &c. If an individual brother communicates any thing for publication, I do not think it consistent to publish a contradiction, when sent by another individual, but wishing that nothing may appear in the Informer, but what is correct, I hereby request that the Elders and brethren of Huron, q. m. would diligently examine the letters of Br. Barrett and others, as published in the Informer on that subject, and if any thing is incorrect, that they would confer on the same at their next Elders' conference, and send me an account of the errors, with a statement of facts, signed in behalf of the conference by the Moderator and Clerk of said conference, and I will publish it. EDITOR.

The following tune and verses are said to have been composed by an Indian, and since translated into English.



Wa how a ta we to, Ne you ra not te co, Ra ha roong ya
This day the Saviour's birth, Heav'nly mirth shouts to earth,
Love on angels'



kee; Tu - ne ta koo te - re wa, Quaw! Hawty!
wings; The shepherds to advise; Flies from the skies!



yaw! Ye - sus! Ye - sus! O sus - que ara
Je - sus! Je - sus! O may thy bleeding veins



ched, Lute raw nee, Na ooka roong ya, ke we noon qua.
Can - cel our sins, And grace conduct us, where thy love reigns.

Indian.

Ro te tu quako nee,
O o ro notte co;
Ka ha roong ya kee,
Tu ne to koo te wa,
Quaw!
Hawty! yaw!
Yesus! Yesus!
O susque ara ched
Lute raw nee,
Na ooka roong ya
Re we noon qua.

Translation.

Then shall this 'lumin'd choir,
Gone before, praise thee more;
Meet us with their joys,
The news in anthems fly,
High!
Through the sky!
Jesus! Jesus!
O may thy bleeding veins
Cancel our sins,
And grace conduct us
Where thy love reigns.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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New subscribers must pay 50 cents in advance, or their names will not be inserted on the list. Money ensured by the publisher, if enclosed in the presence of the Post Master where said letter is mailed.

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 9. SEPTEMBER, 1824. Whole No. 57.

FOR THE INFORMER.

Copy of a letter to the editor from Elder Arthur Caverno, dated at Epsom, N. H. Aug. 2d, 1824.

DEAR BROTHER,

It is with the most pleasing satisfaction that I embrace an opportunity for the purpose of communicating some religious intelligence, which, I prayerfully hope, may prove, through the medium of the Informer, refreshing and encouraging to all the sons and daughters of Zion.

For more than six months past, I have made this town my principal place of residence, and should it be the mind and will of God, I expect to continue my abode here, so long as I may think the people are profited thereby.

At present the work of the Lord is glorious in this town, which excites the prayers and praises of God's free people; also the attention of the candid, and sets many careless minds on serious inquiry.

This work commenced on the 4th of July last, which will be a memorial day as long as time endures, and in eternity; not only as a day of National Independence of the United States of America, but as a day of the visitation of God's awakening power among the people of this town. For a long time previous to the commencement of this revival, religion wore the appearance of a gloomy aspect; some had fallen into a spiritual decay, some had fallen asleep, while a few remained to fight through opposition from the world, flesh and the Devil. On this day we met for the worship of God, and attended to the ordinance of baptism. Three

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that had professed religion for some time before, came forward, related their experience, and were baptized according to the orders of their Master in the New-Testament. In the afternoon met again and while preaching a discourse from these words, "So run that ye may obtain," the Holy Ghost came down like a mighty rushing wind and filled not only the place where we were with the glory of God, but our hearts also. Some praised God, some wept for joy and some for sorrow; some sang praises, some prayed, some exhorted, and some cried for mercy.

This, my brother, you may well conclude, was a day of glad tidings to the saints here, and to be sure they did well, by not holding their peace. On the Thursday following, five of these convicted souls found the Saviour to be precious to their believing hearts, and rejoiced in his blessed name. The reformation has continued progressing, and almost every meeting has been crowned with praises of some new-born souls.

Before I conclude my letter, I would inform you and the patrons of the Informer, that a church has been lately organized in this town, and calculates to make a request to the next Quarterly Meeting to be holden in Northfield on the 18th and 19th of the present month, to become a church belonging to the New-Durham Quarterly Meeting of the Freewill Baptists.

May God still continue his work here, begin it where it is not already begun, spread it through vast creation, and may the time soon come when the morning stars again shall sing together, and all the sons of God shall shout for joy.

Yours respectfully, ARTHUR CAVERNO.

FOR THE INFORMER.

Copy of a letter to the editor from Newburgh, Maine.

It seemeth good to me through the medium of the Informer, to name something of the late reformation in this quarter. Elder David Swett, came to us last Feb. to spend one Sabbath, but finding that sinners wept and backsliders began to confess, he tarried certain days. In about two weeks over 20 were hopefully converted. The work progressed rapidly and yet with sweet harmony and order until over 150 have professed favour with God, through Jesus. One hundred and twenty one have been baptized, who joined the

Free Baptist connection; others united with the Methodist and Calvinist Baptists.

The church in Dixmont and Newburgh has 127 members; a new church, recently organized by Elder Emery in the north of Frankfort, contains 24 members. A large number stand ready for baptism.

Never has this part of our state experienced such a glorious work as this; no disorder or indecency has at any time occurred. The selectmen, with most of the heads of families in Newburgh, have been baptized.

Time fails me to descend to particulars, but must close by observing that my poor soul, with many others, has, for the first time, been enabled to sing, "The winter is past," &c.

I cannot close without remarking the wife of Br. Swett has been blessed in comforting the lambs of the flock, and awakening poor sinners. Our attachment to her can scarce be described. We think her a mother in Israel; to her companion a real help-meat, a succor to those, who are tried and tempted—truly an example to all about her.

A FRIEND.

FROM THE BOSTON TELEGRAPH.

REVIVAL AT SEA.

Letter to Mr. Sylvester Holmes, dated at New Bedford, Mass. May 15th, 1824.

SIR,—At your request, I will attempt to give you an account of the recent revival of religion in the ship Commodore Decatur, during a whaling voyage to the Pacific Ocean.

We sailed from New Bedford, with a crew of twenty-one men, including officers, amongst whom was not one serious person. But the Lord, by a surprising effort of his power, has reclaimed, we trust, some of us. Nothing worthy of note occurred during our voyage round Cape Horn, until one of our number fell from the main top-mast overboard, and we saw him no more. He left a wife and family.

This circumstance created some seriousness, but in two or three days it was almost forgotten. We put into the Sandwich Islands to repair the ship. On examination we found that the bottom of the vessel was worn through, and but one quarter of an inch of pine board separated us from

everity. At these Islands a scene of wickedness commenced, which my mind shudders to remember; but I soon found it was a prevailing custom for the Europeans and Americans to have such familiar intercourse with the natives. We sailed from here on a short cruise, and returned, and sailed again in company with the ship John Adams, belonging to Nantucket.—A number of books were borrowed and lent from one vessel to the other. It was at this time I perceived the workings of the Lord upon the mind of Mr. C——. We were still, with this exception, insensible to the calls of God, and seemed to glory in wickedness. Our Sabbath was a day of rest, but not of prayer and thanksgiving. We returned again to the Sandwich Islands. After leaving the Islands, on our returning home, Mr. F—— had a great deal of conversation with Mr. C——. Thus the attention to religion among us was gradual but increasing. Mr. C. J——, of Dartmouth, steward of the ship, had been for some time anxious for the salvation of his soul. He descended into the cabin, but was so much agitated that he returned; again he entered, and again returned; when he entered a third time, the captain mentioned, that if he had any thing to say, he might speak. The young man dropped down on his knees, and poured out his soul in prayer before God and man. About this time we began to have prayer meetings, first in the fore-castle, then in the cabin, and in fair weather, on the quarter deck.—These exercises generally consisted in reading a chapter from the Bible, a short prayer, one of Dr. Burder's Village Sermons, singing to the praise of God one or two of Dr. Watt's Psalms or Hymns, in which our captain would lead us, and a short prayer.

Thus God can be worshipped on sea as well as on shore; and His goodness is not confined to any particular place, but sinners of every nation, may, if they will, drink the waters of eternal life freely.

There are six of our number, who hope that their hearts have been changed, and that they are created anew in Christ Jesus.—There are two remarks which I wish to make, viz: the effect, which our meetings had in suppressing profaneness, which had been carried to a great degree on board of the ship, and the peace and quietness with which every thing was performed on board.

Orders were given and executed without any improper language; and in fact old things seem to have passed away, and all things to have become new.

Your real friend,

JOHN W. MANLEY.

FROM ZION'S HERALD.

Extract from the memoir of Miss Joanna Bearse, giving an account of her happy death.

* * * * * On Monday she was observed by the nurse and by her intended companion, who were sitting by, to change her countenance; upon which they asked each other whether she were not dying! On hearing this, she observed, "If this is dying, it is happy dying; I never was on such a bed before," and exclaimed, "Glory! Glory!" It seems that the change of her countenance was from a vision of the heavenly world.

The neighbors were called in to see her, to whom she repeated her views of her blissful state. Her prayer was wholly turned to praise; and it was so with all that had been waiting in prayer for the consolation of her soul; the room was filled with the overpowering presence of God, and gale after gale descended from the holy hill of Zion. She continued in this way as she stepped down into the dark valley of the shadow of death, although she did not pass the gate until the next Tuesday. No doubt passed over her mind whether she were fit or not for that holy abode where no unclean thing can enter. She knew that her sins were all removed, and that she was made pure in the blood of the Lamb, and she evidently held a kind of communion with the world of spirits. In her the doctrine of Paul to the Hebrews seems evidently to have been fulfilled.—Heb. 12. 18, &c. "For ye are not come unto the mount that might be touched, and that burned with fire," &c—"but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

When she had become quite exhausted, she was heard to say, with great composure and with all the strength she

had. "O if I had strength, how I would shout. Oh! I see angels! I do see angels! O! my dear brother,* I shall soon be with you." The next morning she was heard repeating, "Glory to God, I see the angels, I do see angels, they are coming, they are near." The nurse asked her if she did indeed see angels? She answered, "I do; I know I do," and then observed, "Have me buried by my dear brother, for I shall soon be with him in heaven." She was then asked if she *knew* her brother was in heaven? She answered, "O yes, for I have seen him, and I have seen a number more." On being asked if she saw any others whom she knew, she replied, "O yes." And when asked to name them, she replied, "Elisha Higgins and Ambrose Dyre." [Two youths, who had died some time before in hopes of a better life.]

One asked her how the angels appeared? She answered, "they appear glorious, they are waiting to convey me away. Oh! I see the shining ones." On the day of departure, her father asked her if she felt any pain? She replied, "No, no. O that I were in the grave! I long to be in the grave!" And when her speech entirely failed, she was seen five or six times distinctly to smile in view of the blest abode to which she was going; and then calmly resigned her soul into the hands of her Lord and husband.

FOR THE INFORMER.

RHODE-ISLAND QUARTERLY MEETING

Was holden at Rehoboth, Mass. on the 7th and 8th of August last. The epistles from the churches were generally favorable to the cause of Zion. The Congregation was large, solemn, and attentive, and from the impressive manner in which the word of life was dispensed, it may reasonably be hoped that many heard as for eternity.

Elder Williams stated that a happy work of grace commenced in the town of Foster, and the very recent establishment of a church in this town, and that the work of reformation was steadily progressing.

The next Q. M. will be holden in Burrillville, on the 4th Saturday and Sabbath in October. The usual times of holding this Q. M. are on the 2d Sabbaths in the months of October, January, May, and August, and the Saturdays

Her brother died remarkably happy in the Lord, about 18 months before, aged 21.

preceding each of said Sabbaths. At this Q. M. the next was appointed at the usual time, but particular circumstances rendered it expedient, with the advice of the church in Burrillville, to alter it. The Elders' Conference will be the Friday preceeding the Q. M.

JOB ARMSTRONG, *Clerk.*

THE RESURRECTION.

Twice had the sun gone down upon the earth, and all was yet as quiet as the sepulchre: Death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their post; the rays of the midnight moon gleamed on their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and in sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the east, assured the approach of light. The third day began to dawn upon the world, when, on a sudden, the earth trembled from its centre, and the powers of heaven were shaken. An angel of God descended; the guard shrunk from his presence, and fell prostrate on the ground; his countenance was like lightning and his raiment as white as snow; he rolled the stone from the sepulchre, and sat upon it. But who is it that cometh from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength? It is thy Prince, O Zion; Christian it is thy Lord; He hath trodden the wine press alone; He hath stained his raiment with blood; but now as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; He returns with blessings from the world of spirits; He brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe. The morning stars sang together and all the sons of God shouted for joy. The Father of mercies looked down from his throne in the heavens; with complacency he beheld his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of nations.

Roses in September.—In September I saw a tree bearing roses, while others of the same sort near it had none. I inquired the cause, and was told that this tree was clipped close in May and hindered from blossoming at that time, and now flowered in Autumn. Lord, if I were curbed and clipped in my younger years and kept from those sins and follies to which youth is subject; leave me not, forsake me not, still keep me by thy grace, lest when I am more advanced in life, the corrupt nature which is in me should cause me to break forth into those evils from which I have been hitherto mercifully restrained.—Fuller.

NEW REGISTER FOR 1825.

The subscriber hereby gives notice to his brethren, and the public in general, that he (having been frequently and pressingly invited, by a

number of his brethren in the ministry) has undertaken to publish a Register for the *Freewill Baptist Connexion*. In this *Manual* is a catalogue of the names and places of residence of preachers of the gospel belonging to the connexion, arranged by states, and the respective Yearly and Quarterly Meetings, in such a manner, that the whole may be seen by one general view. The times when the said meetings are holden are also noticed in their appropriate places. It is likewise furnished with a variety of other matter,—*Historical, Doctrinal, and Miscellaneous*. The following is an extract from the preface.

"A common Almanac is considered by almost every family as indispensably necessary. The Register is calculated to answer every purpose of an Almanac; hence it will be useful, especially to the christian. The matter, with which it is furnished in addition to the "*Astronomical Ephemeris*," is intended to inform, encourage, and strengthen the child of God.

The Register may also serve as a *Directory* to the travelling preacher. It will guide him to the the habitations of his brethren in the bonds of the gospel. It will likewise answer for a handy *Pocket Companion*, or *Memorandum Book*. Those preachers, who are in the habit of appointing a number of meetings several months before hand, can with a pen enter the name of the place in the calendar opposite the day on which their meeting will happen; and thereby, with ease and safety, keep a regular record of their appointments.

Although the Register is intended for a faithful and unwavering servant to the connexion for which it is prepared, yet it is not calculated to intrude upon the rights and privileges of others.

Should it be judged expedient to continue the publication of the Register yearly; and should it be extensively circulated and patronized, there may probably arise some profit from the sale, which, should the present Editor be permitted to manage the publication, and unless the wants of his family should become more pressing than they are at present, will be appropriated to charitable purposes, for the use and benefit of the connexion."

The work is in such forwardness, that, if no failure on the part of the Printer should happen, the Register will be ready for distribution as early as the first of October next. They may probably be had at most of the Yearly and Quarterly Meetings this fall. The Editor will endeavor to convey several hundreds by the messenger from the Parsonsfield Qr. Meeting, to the Vermont Yearly Meeting in October. It is hoped that the brethren and others will calculate to receive each a Register. Those, who may not attend the Yearly Meeting, can send by their preacher or neighbor, and procure one in this way. Preachers and others, who may take the Register by the dozen or hundred, to distribute again, shall receive a satisfactory reward by Registers, gratis.

The Register is to be cut and handsomely folded in a small size, and stitched in colored paper covers. It is presumed the Astronomical Calculations are as correct as any in use, and will answer a good purpose for any part of New-England, and without essential variation for New-York, and other contiguous states. It is presumed that but few will grudge the eighth part of one dollar (the expenses of publication are not yet ascertained, but it is expected that they will be no higher than a common Almanac in double form) to be in possession of such a "*handy little thing*" as it is hoped the Register will be.

Newfield, Me. Aug. 7th, 1824.

SAMUEL BURBANK.

EDITORIAL.

I have not seen the copy of the proposed Register, and am not fully able to judge of the merits of the work; but from the acquaintance I have with the Editor, I presume the work will be worthy of patronage, and hope our friends, especially those of our connexion, will encourage it, by procuring and circulating it as much as possible.

E. CHASE.

FROM THE DELEWARE GAZETTE.

AN AWFUL VISITATION.

We have noticed accounts of numerous instances of death by lightning, in different parts of the country, during the present summer; and it has now become our most painful duty to add to the number by recording one, which has occurred in our borough.

On Friday afternoon last, between three and four o'clock, we were visited with a shower of rain, accompanied with thunder and lightning, which struck the house of Mrs. Smith, the widow of the late Mr. Ebenezer Smith, who was a brother of the late President Smith of Princeton College, and the father of Lieut. Samuel Smith, one of the present teachers of the military Academy at West Point, who had the pleasure and the pain of being at the house of his mother, at the time the melancholy event took place, to witness the appalling scene to which it gave rise.

The column of electric fluid appears to have first struck the top of the chimney, whence it passed in different directions, through the back part of the house, shivering to pieces the window and door frames, and separating the plastering from the ceiling and the walls in its course.—Miss Eliza Smith the second daughter, an amiable and much esteemed young lady, who was sitting near a window in the third story; was struck, and instantly killed; the column having first entered her breast, and passed down the abdomen and leg, until it came in contact with a stool upon which her foot rested, which was shivered to atoms. In the room immediately below, where Mrs. Smith was, a table was overturned, the drawers all started from a bureau, and herself prostrated on the floor by the shock, but having succeeded in getting near to a window, which was hoisted, she soon recovered. Maria, the eldest daughter, who was in the kitchen, was, also considerably injured, suffering, for a time, excruciating pain, but was restored by the use of an anodyne. The column appears to have passed down the chimney near which she and another person was standing, the sound of which they state to have resembled steam issuing from a spout.

We have not been to examine the house, but we understand that it is excessively shattered.

In view of this incident, we are led to exclaim, who can stand before the terrors of the Almighty? When he decks himself with clouds, resides on the wings of the wind, and seizes his flaming thunderbolts, who will not tremble? Eliza Smith was in the enjoyment of as much health, and sitting, apparently as secure as the rest of us, but in a moment—in the twinkling of an eye, the arms of death embraced her, without her being sensible from whence proceeded the cause of the change! And is it a chance, which happened unto us? or is there a Power above, which points the arrows of death, and raises and subdues the storm? If any doubts, let him look and be astonished at his incredulity.

SIGNS OF A DYING, OR DECAYING CHRISTIAN.

1. When you are so indifferent to assemble, or frequent the church of God, that you can come, or you cannot come, at your own pleasure.
2. When, in your most solemn worship, you are quickly weary, without warrantable cause.
3. When few sermons will please you; either you like not the *matter*, or *manner*, or *man*, or *place*.
4. When you think you know enough.
5. When a small occasion will keep you from Christ's table, or communion with the church of God.
6. When you have usually no great mind to prayer.
7. When reading the holy scriptures is more burthensome than delightful.
8. When you are mighty inquisitive after novelties or new things, rather than wholesome doctrine.
9. When you are so little prepared for the solemn assemblies, that they come before you think of them, or long for them.
10. When you come to the assembly more for fear of the brethren's eye, than Christ's omniscient and all piercing eye.
11. When you will rather betray the name of Christ Jesus, and the credit of his gospel, by your silence; than appear for it to your own suffering and disparagement.
12. When, at a small offence, you are usually so impatient, that you commit great sin.
13. When you are more careful to get the words of Christ's people, than the spirit of Christ's people; the *form* than the *power*.
14. When you are not much troubled at your own miscarriages, while they are kept from *public view*.
15. When you love *least* those Christians that deal most faithfully with you, in the opening you sores, and tendering you remedies.
16. When you pray more for afflictions being removed than sanctified.
17. When under God's calamity, you can neither find necessity, nor excellency, to humble yourselves by fasting and prayer.
18. When the thought of your bosom lust, or any other sin, is more prevalent with you, than pleasing God.
19. When you are mighty curious about the lesser matters of God's law, and mighty careless about the weightier.
20. When the Holy Spirit's help to the great work of mortification, seems not of absolute necessity to you.
21. When you are so ignorant of your spiritual standing, that you know not whether you grow or decay.
22. When increase of time in Christ's acquaintance, worketh decrease of affection to Christ's company.
23. When great sins seem smaller, and small sins seem none at all.
24. When your tongue is frequent in complaining of lesser miseries, and silent in praising for greater mercies.
25. When your sense of the great worth of time is so small, that you are turned prodigal.
26. When a watchful care of a godly life, and Christian conversation, is more accidental than habitual.
27. When care for your body is usually most pleasant, and care for your soul usually most irksome.

28. When you are much a stranger to the practical part of meditation on the word and works of God.

29. When the thoughts of a dying Jesus, for your sins, little dissuade you from an unchristian conversation.

30. When you can remember past sins committed, rather with liking than loathing.

31. When you can see spectacles of mortality carried to their long home, and be as practically unconcerned, as though yourselves were exempted from the like state of mortality.

32. When you find greater satisfaction in the company of the world, than with the people of God.

WEARE QUARTERLY MEETING

Was holden at Wilnot, N. H. on the 28th and 29th of August. A comfortable season was enjoyed, and an unusually large assembly convened on the occasion.

At this meeting Elders, T. Morse, E. Chase, D. Smith and D. Harriman, were appointed messengers to attend the Vermont Yearly meeting, in October.

Our next quarterly meeting is to be holden at Sutton, N. H. the last Saturday and Sabbath in October next. On Saturday at the north meeting-house, and Sabbath at the South. Elders' Conference will convene on Friday before at the dwelling house of Elder E. Watson near the north meeting-house, at 1 o'clock, P. M.

NOTICE.

It is earnestly requested that the q. m. clerks will be particular to communicate the necessary information for December Informer in season to be published. The names of the q. m's. the number of churches belonging to each q. m. and number of members in each church. Also, the names and residence of all ordained and unordained preachers in the connexion.

Should any church neglect to send a return to the q. m. they are requested to send the account to the Editor of the Informer, so that if it be possible, a correct account of the churches &c. may be given this year. EDITOR.

FOR THE INFORMER.

MR. EDITOR,—Although "every creature of God is good, and ought to be received with thanksgiving;" yet, it must be confessed, that the using of any thing to excess is sin; and as the evil practice of using tobacco, especially by the youth, is introduced to an alarming degree, I here send you an extract from a lecture, delivered by DR. WATERHOUSE, M. D. showing the evil tendency of tobacco; which, if you think proper, please give a place in the Informer.

***** "When Tobacco is for the first time taken into the mouth, it creates nausea and

extreme disgust. If swallowed it excites violent convulsions of the stomach and of the bowels, to eject the poison either upward or downward. If it be not very speedily and entirely ejected, it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in many instances death has followed. The oil of this plant is one of the strongest of vegetable poisons, insomuch that we know of no animal, that can resist its mortal effects. These are, without exaggeration, some of the *hurl* qualities of our beloved tobacco. Let us now see, if it can be agreeable to the laws of the animal econ-

omy, or consonant to common sense, that a plant, with such qualities, can act otherwise than detrimental to the tender constitutions of young persons. * * * *

* * * * "The organs of the senses are so many guards or sentinels placed at those avenues, where death is most likely to enter. For illustration, let us suppose a man cast ashore on some uninhabited island, and roaming among unknown fruits and herbs, with a desire to satisfy his hunger; he knows not whether what he finds be wholesome, or poisonous. What naturally follows? The first examination, which the vegetable undergoes, is that of the eye; if it incur its displeasure, by looking disagreeable and forbidding, even this may induce him to throw it away; but if it be agreeable to the sense of seeing, it is next submitted to the examination of the smell, which, not unfrequently, discovers latent mischief, concealed from the sight; if not displeasing to the sight, nor disagreeable to the smell, he readily submits it to the scrutiny of the next guard, the tongue; and if the taste too approve the choice, he no longer hesitates, but eating it conveys it into his stomach and intestines; both of which like faithful bodyguards, are endowed with a nice preception, and prompt action, by which, if what was eaten as wholesome food should notwithstanding all the former examinations, still possess a latent quality, injurious to life, the stomach is stimulated to reject it upward, or the intestines to expel it downwards. These internal preceptions, and consequent exertions, are the first and most simple acts of nature, being purely instinctive, constituting what physicians call the "*Vis medicatrix naturæ*," or re-action of the system.*

*Mr. Mudge's Essay on the *Vis Vita*

"Let us suppose, that our hungry adventurer had fallen on the tobacco plant; he would find nothing forbidding in its appearance; to his smell it would be rather ungrateful; to his taste, so nauseating that it is surprising, how the same man ever ventured to taste green tobacco twice; but, if taken into his stomach, convulsions, fainting, and a temporary loss of his senses follow; accompanied with violent and nasty operations. If that which is wholesome, affect the senses of animals with pleasure, and invite them to convert it into their own juices; and, if that which is unwholesome excite disgust in smell, taste, and appetite, then would our adventurer rank this herb among poisons, and note it as one of those, which nature forbade him to use. Yet man, by perverting his nature, has learnt to love it! and when perverted nature excites a desire, that appetite or desire is inordinate or ungovernable; for the re-action or physical resistance to evil will, like that of the moral, lessen in proportion to the repetition of the attacks; and then those guards of health, already mentioned, desert nature, and go over to the side of her enemy; and thus we see how intemperate drinking and immoderate smoking began their destructive career.

"The first effect of tobacco on those, who have surmounted the natural abhorrence of it; and who have not only learnt to endure it, but even to love it; and who have already commenced the nasty custom of chewing or smoking, is either a waste or vitiation of the saliva.

"The saliva, or spittle, is secreted by a complex glandular apparatus, from the most refined arterial blood, and constantly distils into the mouth, in health; and from the mouth into the stomach, at the rate of 12 ounces a day.* It very

*Boerhave's Academ. Lectures

much resembles the gastric juice in the stomach; and its importance in digestion may be imagined, after listening to the works of Boerhave. "Whenever the saliva is lavishly spit away, we remove one of the strongest causes of hunger and digestion. The chyle, prepared without this fluid, is depraved, and the blood is vitiated for want of it. I once tried," says this great philosopher, and consummate physician, "an experiment on myself, by spitting out all my saliva; the consequence was that I lost my appetite.† Hence we see the pernicious effects of using tobacco. I am of opinion that, smoking tobacco is very pernicious to lean and hypochondriacal persons, by destroying their appetite, and weakening digestion. When this celebrated plant was first brought into use in Europe, it was cried up for a certain antidote to hunger; but it was soon observed, that the number of hypochondriacal and CONSUMPTIVE PEOPLE were greatly increased by its use.‡ The celebrated Cullen says, a constant chewing of tobacco destroys the appetite, by depriving the constitution of too much saliva.||

"One of the kings of Spain, was afflicted with a very offensive breath; to remedy which, the physicians advised his majesty to chew a composition of gum mastic, ambergrease, and other perfumes; the use of which occasioned a great expenditure of saliva. The courtiers, either out of compliment to their sovereign, or, what is more probable, from the vanity of imitating their superiors, went very generally into the same custom. The consequence was, that they who followed the fashion

† "Females who spin flat, and the manufacturers of straw bonnets, suffer from the same cause.

‡ Boerhave's Academ. Lectures.

|| Cullen's Materia Medica.

with the most ardour, lost their appetites, and became emaciated, and consumptions increased so fast among them, that the practice was forbidden by royal edict.

"Some do not eject the saliva; but prefer swallowing the nasty mixture; which seldom fails to induce faintness, palpitations of the heart, trembling of the limbs, and, sooner or later, some serious chronical inconvenience.

"After what has been said, who can doubt of the bad effects of constant application of powdered tobacco to the delicate membrane of the nose; especially if they know, what a thin partition divides the olfactory cavity from the brain.*

"I have been a Professor in this University twenty-three years, and can say, as a physician, that I never observed so many pallid faces, and so many marks of declining health; nor ever knew so many hectic habits, and consumptive affections, as of late years; and I trace this alarming inroad on your young constitutions, principally to the pernicious custom of smoking Cigars.

"It is allowed by all, that since the foundation of this college, the custom of smoking never was so general; it is conceded by all, that individuals never pushed the fashion to such excess; and it is confessed by all, that the inhabitants of this place never appeared so pallid, languid, and unhealthy. I will not say, with some, that symptoms of languor have been discernable in your public performances; nor am I disposed to attribute it wholly to the causes mentioned in

* "Too constant use of strong snuff, brought on a disorder of the head, which was thought to have shortened the life of a celebrated divine, and accomplished gentleman: CUGUS ET IAMA LINGUA MELES DUCIT FLUEBAT ORATIO"

this lecture. I believe, some of you study more than is consistent with health; and exercise less than is necessary for persons of your age. I feel a particular solicitude for such worthy characters as become sickly by indiscreet diligence; and I entreat them to consider, that the habit of smoking increases muscular indolence. Nor is this all. Smoking creates an unnatural thirst, and leads to the use of spirituous liquors. I will not vouch for the truth of the common observation, that great smokers are generally tipplers. They appear to be, however, different strands of the same rope.

"Do you not, Gentleman, see clearly that this nasty, idle custom includes the insidious effects of indolence; the dilitious effects of a powerful narcotic fumigation; and the pernicious effects, consequent to the use of ardent and vinous spirits; destructive agents to men, but which act with redoubled force on the more susceptible frames of youth? I appeal to experience. I ask whether he who indulges himself in this way, does not awake in the morning hot, restless, and dissatisfied with himself? The sound of the bell grates his nerves. Even the

"*Prime cheerer, light,
Of all material beings first and best,*"

is an unwelcome intruder. He dresses with languor and fretfulness; his mouth is clammy and bitter; his head aches, and his stomach is uneasy, till composed by a little warm tea or coffee. After stretching and yawning, he tries to numb his irksome feelings by a cigar and a glass of wine, or a little diluted brandy. These disagreeable sensations will, however, come and go through the course of the day, in spite of all his soporifics. By evening, a handful of

cigars, a few glasses of wine, &c. remove, by their stronger stimulus, these troublesome sensations; when he tumbles into bed, and rises next morning with similar feelings, and pursues the same course to get rid of them. Does this look like a faithful extract from the diary of "*a Blood?*"

"I am entirely convinced, that smoking and chewing injures, ultimately, the hearing, smell, taste, and teeth. "*Good teeth,*" says Hippocrates, "*conduce to long life;*" because he who does not masticate his food properly, and mix it thoroughly with a due portion of saliva, will find his digestion fail; and this failure will gradually open the avenues to death.

"The practice of smoking is productive of indolence, and tends to confirm the lazy in their laziness. Instead of exercising in the open air, as formerly, you sit down before large fires, and smoke tobacco. This hot fumigation opens the pores of the head, throat, neck, and chest; and you pass out in a reeking sweat, into a damp cold atmosphere; the patulent pores are suddenly closed; hence arise disorders of the head, throat, and lungs. These causes, co-operating with those already mentioned, produce those hectic symptoms, and consumptive complaints, that have been multiplying among you, to an alarming degree; for this nasty custom includes the destructive effects of indolence, and the pernicious effects of the too frequent use of vinous and ardent spirits; agents destructive to full grown men; but which act with redoubled force on the more susceptible frames of young Gentlemen, in the spring of life.

"Some have said, and the observation carries with it a handsome compliment, "that smoking cannot be an evil custom, seeing most of the clergy follow it." I am not

willed that such authority can be adduced to oppose our advice. I will, nevertheless, venture to warn you, who expect to be clothed with the sacred function, against this inconvenient practice, until you are at least fifty years of age. As a sedentary man advances in life, he perspires less, while his lungs labor more. There is an accumulation of viscid phlegm among the inert and almost insensible solids of the lungs, in elderly people, which, in our cold months, especially in February and March, produces a kind of chronic catarrh, or humoral asthma; for which smoking is beneficial. Here tobacco is a safe and efficacious pectoral. There is, however, a doleful difference between the case of a man of sixty-five taking three or four pipes of tobacco in twenty-four hours, and a boy of seventeen, who uses ten or a dozen cigars in that time. In one, the cold and inert fibre is warmed and animated to throw off an offensive load; in the other, it is adding fuel to fire; and irritating glands already sufficiently stimulated by his youthful nature.

"The gentlemen of the clergy drink sparingly even of wine, but many, who indulge in smoking, drink enormous quantities of hot tea, which Boerhave observes to be one of the pernicious consequences of smoking tobacco; as it assists to bring on hypochondriac, and other dismal disorders. By forbearing to do what may innocently be done, we may add hourly new vigour to resolution. I can hardly believe there ever was a rigidly virtuous man, who became a slave to tobacco. To set the mind above the appetite, says the British moralist, is the end of abstinence; and abstinence is the groundwork of virtue. For want of denying early and inflexibly, we may be enticed into the recesses

of indulgence, and sloth and despondency may close the passage to our return. * * * *

* * * * "Of the *seemliness* or *decency* of the practice of smoking and chewing tobacco, more may be said than you will have patience to hear. Boerhave observes, that "it is allowed, by the universal consent of the more civilized nations, that spitting in company is both unmannerly and nasty; inso-much, that among the inhabitants of the East, it was held in the highest detestation and abhorrence!" A physician should never use tobacco, in any form, as some weak patients will faint at the smell.

"The fashion of smoking tobacco was introduced into England by Sir Walter Raleigh, in the reign of James I. The custom was followed by almost all the nobility and high officers of the realm, to the great dissatisfaction of the fastidious monarch. So universally prevalent was this fashion, that his majesty could not readily find any one to write or preach against it. He therefore wrote a tract himself, which he entitled, "*A Counter-blast to Tobacco,*" a copy of which may be seen in the library of this University. After exposing, in strong language, the unhealthiness and offensiveness of this practice, he closes with this royal COUNTER-BLAST: "*It is a custom, loathsome to the EYE, hateful to the NOSE, harmful to the BRAIN, dangerous to the LUNGS; and in the black, stinking fume thereof, nearest resembling the horrible stygian smoke of the pit, that is bottomless!*"

DEATHS.

In this town, Widow Hannah Story, aged 84.

At Hanover, the 23d inst. after a long and distressing sickness, borne with much christian patience Miss Betsey Kimball, aged 49.

From the Baltimore Patriot.

The following lines were occasioned by seeing a beautiful young lady as she passed an aged blind man, who was sitting on a door sill asking alms in Market street, dexterously slip a dollar into his hand, while she told him, as I suppose, where she lived for she spoke in so low a voice, and with such an evident design of concealing her benevolence from human view, that I only heard her say, "take this and call on me to-morrow." We publish them as a tribute to her, and that others may know how beautiful beauty is, when accompanied with a feeling heart.

The rose on beauty's cheek is fair,
And sweet those lips of coral seemeth;
And yet, unless there's pity there,
In vain the eye of beauty beameth;
A tear for others' woe by far,
Is fairer than those beauties are.

But when down beauty's cheek we see
A tear for sorrow gently stealing;
And when a sigh for misery
Proclaims a heart of tender feeling,
We point to heaven and declare,
Those beauties were imprinted there.

I saw an aged son of woe,
Whose journey here was nearly ended;
I saw his tears of sorrow flow,
While he his trembling hand extended—
Feeble and old, and lame, and blind,
And shivering in the chilly wind.

I saw a beauteous form pass by,
And cast on him a look of sorrow;
I heard her say with tearful eye,
"Take this, and call on me to-morrow."
I knew her not, nor could I even
Learn whence she came; she's known in HEAVEN.

A WORD OF ADVICE.

A celebrated preacher among the English Dissenters, now deceased, Mr. R——n, in a Charge which he delivered to a young minister at his ordination, thus addressed him; "Let me remind you, Sir, that when you come into this place, and address this people, you are not to bring your *little self* with you. I repeat this again, Sir, that it may more deeply impress your memory, I say, that you are never to bring your *little self* with you.—No, Sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

Vermont Yearly Meeting will be holden at Strafford, Vt. on the 1st Saturday and Sabbath in October next.

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 10. OCTOBER, 1824. Whole No. 58.

FOR THE INFORMER.

Copy of a letter to the editor from Elder Timothy Morse, dated at Fishersfield, N. H. Aug. 26, 1824.

MUCH RESPECTED BROTHER CHASE,

If there be a little spare room in the Informer, please to give place to the following.

After my return last May, from a visit of six months to the south, I attended Quarterly Meeting at Windsor, Vt. and had good satisfaction, then returned and attended the Yearly Meeting at Weare, N. H. On the 26th of June I set out to visit my brethren at the north. When I came to the town of Randolph, I was received with great kindness by the brethren, yet I found the church in general in a very low state. A number of young people had been converted a few years past, but had fallen back. Soon after we began to have meetings, the slain children began to revive, and it afforded me much joy to see the dry bones beginning to stir. A general attention was given to the sound of salvation. I baptized four and added them, with two more, to the church, and a number more appear to be coming home to God.

I have just returned home to attend our Quarterly Meeting, and expect to return to Randolph next week or the week following. I expect yet to have the pleasure of seeing a number in that place, follow Jesus Christ in his sweet commands.

What has most affected my heart since I came into this north country, is the glorious opening of the gospel to my

soul. I would by no means find fault with my brethren in the ministry, because they do not all go away from their families, and leave them for months together, because the circumstances of some of them forbid it; but I want to enforce this truth on every mind, that our strength and usefulness in preaching is measured by the degree of pure love to God, we have within. If this rises above the world, we feed souls in preaching, if not, we disappoint them more than we feed them. The gospel of God is life, and he that reapeth rejoiceth, bringing his sheaves with him. Words are but an Index. If we talk like angels, and are destitute of pure love to God, we may as well strike upon a tinkling cymbal and think to save men by it. No deception is owned by God. Truth is God's diamond. Truth has built her throne and all her combined rivals attack her in vain; therefore, let us, who say we are God's mouth to dying men, take care that we speak truth and the whole truth, for we are under oath by the authority of heaven. Let us remember, also, that truth is a very extensive word. It is not confined wholly to words, it goes to practice; therefore, let us, who consider ourselves under the weighty and solemn dispensation of the gospel of Jesus Christ, take good care how we keep up the partition wall between the inner and outer court. Let Jesus, our great High Priest, alone occupy the inner court, then whatsoever duty calls us to, may lawfully occupy the outward court. But, O my brethren in the ministry, what unspeakable joy opens to the soul of the ambassador for Christ, when the *seven sealed book* is opened to the ravishing of his soul, and he loosed from every earthly bond. Salvation will flow like a living stream from the throne of God, and furnish him with all that is necessary to the discharge of his high function. Who, in his right mind, can give his consent to accept of so high a calling and responsibility as this and yet tamely consent to open the door of his heart, and let in the glory of this world. O Heavens, blush at this, and let not earth be still, but hear the word of the Lord.

Being myself within a few months of three score years of age, and of course almost done, and having a weight on my mind for some days, I had a desire to scatter some of my feelings among that numerous company of preachers

east and west, that I love in my heart, but never expect to see.

This from your unworthy brother in Christian Bonds,
TIMOTHY MORSE.

P. S. For the sake of some of my dear brethren, who take the Informer, I hereby give notice, that I expect to go to Attleborough, Ms. the first of November, if it be God's will.
T. M.

Enfield, N. H. Sept. 11, 1824.

TO THE SAINTS SCATTERED ABROAD.

It has been with much pleasure, that I have received and published accounts of reformatations in different places, and have often desired to have opportunity to publish good tidings of the work of the Lord in this town. I now have the pleasure to state, that we enjoy good seasons here. The revival commenced in May last, and has been progressing slow and solemn ever since. About fifteen have professed to find the pearl of great price, six of whom have attended the solemn ordinance of baptism, and more are expected to go forward soon. On the 13th of July, when two of the converts were baptized, 340 persons walked in procession to the water, where good order was observed, and many appeared solemnly impressed with the importance of being prepared to arise from the dead, and meet Christ in glory. Last Sabbath four were baptized, and the season was truly solemn and interesting. We hope to be able shortly to publish more good news from this place.
E. CHASE.

FOR THE INFORMER.

Extract of a letter to the editor from Br. J. S. Gardner, dated at Verona, N. Y. July 28, 1824.

BROTHER CHASE,

I am happy to inform you of the work of God in this and the adjoining towns. The attention to meeting is great. From ten to sixteen hundred people frequently attend, several have been baptized, and more expect soon to attend to the ordinance.

In Brothertown and Clinton, between 50 and 60 have been hopefully converted, and others are seeking a pardon.
Yours in Christian bonds,

J. S. GARDNER.

REVIVALS.

A letter has been received from Brothers Risinger and Newbold, informing us that a reformation has recently been enjoyed in Fayette and Washington Counties, Pa. in which more than two hundred have been hopefully converted, and that Elder Samuel Williams is laboring with them as their preacher.

Brother John Smith writes that a good work of the Lord is going on in Bath, N. Y. in which a number have been hopefully converted, among whom are three daughters of Br. Isaac Bean, formerly from Gilmanton, N. H. and that a large number are under serious impressions.

By a letter recently received from Elder Charles Bowles, it appears that a good work of reformation is going on in the north part of Vermont and Lower Canada, where he has been laboring.

The Quarterly Meeting holden at Benson, Vt. was attended with a blessing.

The reports from the churches to the Qr. Meeting at Duxbury, Vt. the 12th of June last, were good. At this meeting many appeared to be pricked in the heart and cried for mercy.

FOR THE INFORMER.

ELD. E. CHASE.—After making such corrections in the following as you think proper please to give it a place in the Informer, and you will oblige

A SUBSCRIBER.

Ecclesiastes, 12th Chapter 7 first verses.

A view of the different materials, of which man is composed, may teach us to form a proper estimate of him. He stands between the two worlds, the natural and spiritual, and partakes of both. His body is material; but its inhabitant descends from another system. His soul, like the world from which it comes, is immortal. His body, like the world to

which it belongs, is frail and perishable, from its birth it contains in it the seeds and principles of dissolution, towards which it tends every day and hour by the very means which nourish and maintain it, and which no art can protract beyond a certain term. In spite of precaution and medicine, the evil days will come, the years draw nigh when he shall say I have no pleasure in them. Pains and sorrows will succeed each other as clouds return after the rain, blackening in the face of heaven, and the sources of light and joy. The hands, those

active and vigorous keepers of the house grown paralytic, shall tremble, and the strong men, those firm and able columns that supported it, shall bow themselves and sink under the weight. The external grinders of the food, (the teeth,) shall cease, because they are few, and the work of mastication be imperfectly performed. Dim suffusions shall veil the organs of sight—those that look out of the windows shall be darkened. The doors or valves shall be shut in the streets or alleys of the body when the digestive powers are weakened, and the sound of the internal grindery is low. Sleep, if it light upon the eyelids of age, will quickly remove again and he will rise up at the time when the first voice of the bird proclaims the approach of the morning. All the daughters of music shall be brought low, he shall hear no more the voices of singing men or singing women. Timidity and distrust will predominate and he will be alarmed at every thing—he shall be afraid of that which is high, and fears shall be in the way. As the early almond tree when it flourishes in full blossom, his hoary head shall be conspicuous in the congregation; the sure prognostic,

not of spring, alas! but of winter. He, who like the Grass-hopper, in the season of youth was so sprightly in his motions, now scarcely able to crawl upon the earth, shall be a burden to himself, and the organs of sense being vitiated and impaired, desire and appetite shall fail. The spinal marrow, that silver cord, with infinite ramifications of the nerves thence derived, shall be relaxed and lose its tone, and the golden bowl, the receptacle of the brain, from which it proceeds, shall be broken. The vessels, by which as a pitcher the blood is carried back to the heart for fresh supplies, shall be broken at the fountain, and the wheel or instrument of circulation, which throws it forth again to the extremities of the body shall be broken at the cistern. When this highly finished piece of mechanism shall thus be discharged and dissolved, then shall the dust of which it is formed, return unto the earth as it was, and the spirit shall return unto God who gave it. Learn we from hence to bestow on each part of our composition that portion of time and attention, which, upon a due consideration of its nature and importance, it appears to claim at our hands. AMEN.

CHRISTIAN RESOLUTIONS.

The Editor perceiving with grief, that too many professors of Christianity, in this day, are losing time by contending about technical terms, modes of worship, and mens' characters, would recommend to them the perusal and observance of the following RESOLUTIONS. Extracted from the resolutions of BISHOP BEVERAGE, D. D.

Resolution 1. I am resolved by the grace of God, to walk by Rule, and think it necessary to resolve upon the Rules to walk by.

2. I am resolved by the grace of God, to make the Divine Word the Rule of all the Rules, I propose to myself.

3. I am resolved, that as I am not able to think or do any thing that is good, without the influence of Divine Grace; so I will not pretend to merit any favor from God, upon account of any thing I do for his glory and service.

Concerning my conversation in general.—1. I am resolved by the grace of God, to make Christ the pattern of my life here, that so Christ may be the portion of my soul hereafter.

2. I am resolved by the grace of God, to walk by faith, and not by sight, on earth, that so I may live by sight, and not by faith in Heaven.

3. I am resolved by the grace of God, always to be looking upon God, as always looking on me.

Concerning my thoughts.—1. I am resolved by the grace of God, to watch as much over the inward motions of my heart; as the outward actions of life.

2. I am resolved by the grace of God, to stop every thought at its first entering into my heart, and to examine it, whence it comes, and whither it tends.

3. I am resolved by the grace of God, to be as fearful to let in vain, as careful to keep out sinful thoughts.

4. I am resolved by the grace of God, to be always exercising my thoughts upon good objects, that the devil may not exercise them upon bad.

5. I am resolved by the grace of God, so to marshal my thoughts, that they may not jostle out one another, nor any of them prejudice the business I am about.

Concerning my affections.—1. I am resolved by the grace of God, always to make my affections subservient to the dictates of my understanding, that my reason may not follow, but guide my affections.

2. I am resolved by the grace of God, to love God as the best of good, and to hate sin as the worst of evils.

3. I am resolved by the assistance of Divine Grace, to make God the principal object of my joy, and sin the principal object of my grief and sorrow; so as to grieve for sin more than suffering, and for suffering only for sin's sake.

4. I am resolved, by the grace of God, to desire spiritual mercies more than temporal, and temporal mercies only in reference to spiritual.

5. I am resolved, by the grace of God, to hope for nothing so much as the promises, and to fear nothing so much as the threatenings of God.

6. I am resolved, by the grace of God, to arm myself with that spiritual courage and magnanimity, as to press through all duties and difficulties whatsoever, for the advancement of God's glory, and my own happiness.

7. I am resolved, by the grace of God, so to be angry, as not to sin; and therefore, to be angry at nothing but sin.

Concerning my words.—1. I am resolved, by the grace of God, never to speak much, lest I often speak too much, and not to speak at all, rather than to no purpose.

2. I am resolved, by the grace of God, not only to avoid the wickedness of swearing falsely, but likewise the very appearance of swearing at all.

3. I am resolved, by the grace of God, always to make my tongue and heart go together, so as never to speak with the one, what I do not think in the other.

4. I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs.

5. I am resolved, by the grace of God, always to speak reverently to my superiors, humble to my inferiors, and civilly to all.

Concerning my actions.—1. I am resolved, by the grace of God, to do every thing in obedience to the will of God.

2. I am resolved, by the grace of God, to do every thing with prudence and discretion, as well as with zeal and affection.

3. I am resolved, by the grace of God, never to set my hand, my head, or my heart, about any thing but what I verily believe is good in itself, and will be esteemed so by God.

4. I am resolved, by the grace of God, to do all things for the glory of God.

5. I am resolved, by the grace of God, to mingle such recreations with my business, as to further my business by my recreations.

Concerning my relations.—1. I am resolved, by the grace of God, to honor and obey those higher powers, God is pleased to set over me, as well as to expect that they should protect me, whom God is pleased to set under them.

2. I am resolved, by the same Divine Grace, to be as constant in loving my wife, as cautious in chusing her.

3. I am resolved, by the grace of God, to do my endeavor to give to God, whatsoever children he shall be pleased to give me; that as they are mine by nature, they may be his by grace.

4. I am resolved, by the grace of God, to do my duty to my servants, as well as expect they should do theirs to me.

5. I am resolved, by the grace of God, to feed the flock that God shall set me over, with wholesome food, neither starving them by idleness, poisoning them by error, nor puffing them up with impertinence.

6. I am resolved, by the grace of God, to be as faithful and constant to my friend, as I would have my friend to be faithful and constant to me.

Concerning my talents.—1. I am resolved, if possible, to redeem my time past, by using a double diligence for the future, to employ and improve all gifts and endowments, both of body and mind, to the glory and service of my great Creator.

2. I am resolved, by the Divine Grace, to employ my riches, the outward blessings of Providence, to the same end, and to observe such a due medium in the dispensing of them, as to avoid prodigality on the one hand, and covetousness on the other.

3. I am resolved, by the grace of God, to improve the authority God gives me over others, to the suppression of vice, and the encourage-

ment of virtue; and so for the exaltation of God's name on earth, and their souls in Heaven.

4. I am resolved, by the grace of God, to improve the affection God stirs up in others towards me, to the stirring up of their affections towards God.

5. I am resolved by the grace of God, to improve every good thought to the producing of good affections in myself, and as good actions with respect to God.

6. I am resolved, by the grace of God, to improve every affliction God lays upon me, as an earnest or token of his affection towards me.

ATHEISM REFUTED.

The scriptures inform us, that "the fool hath said in his heart, there is no God." The following thoughts on the divine existence are pertinent and unanswerable, and well prove the sentiment of the sacred text.

"The wonder then turns on the great process, by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so, may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another deity by being one himself, he cannot know that the being whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous."

FOSTER.

From the Family Visitor.

THE HAPPY HUSBAND.

I lived at the distance of nearly one hundred miles from the College where I was educated. Having neither patrimony nor friends, who were able to afford me pecuniary assistance, I was under the necessity of defraying my own expenses, or of relinquishing the object of my heart's desire. The President, whose uniform kindness to me, I shall never forget, gave me liberty of absence, occasionally, for teaching school, on condition that I should pursue my studies, and sustain an examination with my class on my return. One cold morning, just before Christmas, having obtained leave of three months absence for this pur-

pose, I commenced, at dawn of day, a journey of eighty miles on foot, intending, as I had scarcely purse or scrip, to sleep the first night at the distance of forty miles, and the next at the place of my destination. My sedentary habits, however, contrary to my expectation, unfitted me for such vigorous exertion; the ground was rough and frozen, the road mountainous and dreary, my feet became sore, and my strength almost suffered under the effort. Under these circumstances, I fell into a melancholy train of thought. I had struggled through two years of unparalleled difficulties, and had now just entered on the third. This was the year too, into which most of the abstruse studies in the College course were crowded; and consequently the year, which was expected to test the genius, and establish the scholarship of every member of the class. The most of them, being liberally furnished with the means of support, were at liberty to direct their undivided attention and bend their whole powers to the studies of the class, under the instruction of a most able and accomplished Professor, and with the advantages of experimental illustration; whilst I must pursue my weary way to a land of strangers, endure all the fatigue and all the perplexities of a school of sixty scholars, be the subject of illiberal remarks and unjust censures, trim the midnight lamp without aid, and with a delicate constitution, and finally return to College under the most unfavourable circumstances for sustaining an honorable examination with my class. I thought the ways of Providence unequal, if not unjust, in this variety of our circumstances, and was ready to repine at the severity of his dispensations towards me.

While indulging in these criminal reflections, I emerged from a forest at the base of a mountain, and discovered a house just before me.—The sun was near the western horizon, ten miles of my days journey were unperformed, my strength exhausted, and spirits depressed. The house and every thing around it, indicated neatness, industry and plenty. I envied the man, who was near the door preparing fuel for the night. As I approached him, to make inquiries concerning the road, and ask him for a cup of water, he presented a mild and cheerful countenance, a plain indication of the serenity, peace and contentment, that reigned within. After answering my inquiries with politeness and intelligence, he invited me into the house to take a draught of cider. His honest hospitality was not to be declined under such circumstances, and I entered the door with the expectation of finding it the abode of happiness. A strange voice from one corner of the room arrested my attention, and my eye fell on an object that filled me with horror. A female, emaciated and deformed, with wild and glaring eyes and distorted features, raved and tottered about in the pen to which she was confined. It was but too evident that the immortal and no blest part was deranged beyond the hope, I had almost said the possibility of recovery, until it should lay aside the elements of mortality. As soon as I had recovered the power of utterance, I tenderly inquired the cause of this mental ruin. "It was," said the man already mentioned, who had just directed one of his beautiful and obedient children to give her mother a cup of cider, for which she was eloquently pleading by a variety of sounds and motions—"it was a nervous fever, which brought her to the brink of the grave about nine years ago; heaven spared her life, but the excruciating pain she endured, bereft her of reason, and left her in the condition you now behold her." The direction given to his daughter,

had relieved me from the painful desire of inquiring what relation she sustained to the family; and his own frankness encouraged me to converse with him freely on the subject of his afflictions. I understood you to say she has been in this situation nine years; what has supported you so long, and rendered you cheerful and happy under the most severe of all trials? "The grace of God, which I have found sufficient for me. Before I was afflicted, I went astray; I loved the creature more than the Creator; but now my only trust is in God. At first I was indeed overwhelmed with grief; the powers of hell gat hold on me; but the Judge of all the earth has done right. It will be found, I trust, when we appear in judgment, that this affliction was ordered in abundant mercy—that it has brought me to God, and that it will thus work out for her a far more exceeding and eternal weight of glory.—She early devoted herself to the Lord, and was an eminent saint. Oh, how earnestly she prayed that I also might be made a partaker of the same heavenly calling! The Lord has answered her prayer in his own way; and although she is not now sensible of it, we, who, but for this event, were in danger of being separated forever, shall with one heart sing his praises with the redeemed above to all eternity. She whom I love as ardently as ever, will then rejoice in this dispensation, with joy unspeakable and full of glory. This is my support—and I am happy."

Being unable to speak, I bowed adieu, and pursued my journey, with a heart full of emotions, and eyes overflowing with tears. After this burst of feeling, my cheerfulness returned, my difficulties vanished, and I now rejoice that "the Lord God omnipotent reigneth." The scene is still fresh in my recollection, and serves to guard my heart against discontent and repining under the mighty hand of God.

A JEWISH CONVERT.

"The Western Luminary," a religious paper, published at Lexington, Ky. 21st July, contains a communication from a Jew, of the name of Wolf, giving an account of his conversion to the Christian faith. The following is an abstract:

He was born in the city of London in 1797; received a Hebrew education and learnt a trade; came to New-York in 1819; was soon after led by divine providence into the African Methodist Episcopal Church, where he heard a sermon from a colored man by the name of Paul, from Matth. xxiii. 37—"O Jerusalem," &c. the prayer which preceded had made him angry, the naming of the text yet more exasperated him—but he could not with decency retire, and in the course of the sermon he became quite melted down, and solicitous about his spiritual welfare; he strove to conquer the convictions excited within him, and succeeded to a considerable extent, but remained very unhappy for the space of three years, when he went to Philadelphia; there the wretched state of his mind forbid him to tarry long, and he departed for Pittsburg and New-Orleans; he slept, however, at Steubenville, where were no Jews, and where he frequently attended meeting. His convictions that he must be born again or perish, continued, though he steadily resisted them; at length he was brought to the resolution to search the Old and New Testaments diligently, and to lay prejudice aside. The result was a firm persuasion of the Messiahship of Jesus, and a joyful acceptance of him as the only Saviour. He was baptized Nov. 22, 1823, and united with the Methodist Episcopal Church in Washington, Ky. The narra-

tive is given in a style of much simplicity, and indicates not only a solid understanding, but an ardent desire for the conversion of his kinsmen according to the flesh. The editors of the Luminary remark on the narrative as follows:

"One remarkable fact connected with this conversion to the Christian faith, is, the exceedingly deliberate process by which the evidence was weighed, and the truth at last embraced.—From the first entrance of convictions into his mind, under the appeal of an African Paul, to his final and full reception of Jesus Christ, four years elapsed—marked by all those scattered convictions and vows—by those alternations of doubt and trust, of despair and hope, of interest and of a sense of duty, which might have been expected in the case of a stricken yet hesitating Jew. So far from being even most distantly chargeable with interested motives in this great change, it is obvious that he resisted, so long as he could or as he dare, the call of the Spirit to repentance and Christianity."

From the American Tract Magazine.

CHRIST OUR REFUGE.

"We must all appear before the judgment seat of Christ!" Awful and important declaration! We must all appear. Each individual must appear and give an account of the things done in the body. All, when tried by the holy and just law of God, must and will stand condemned. "There is not a just man on earth that doeth good and sinneth not." (Ecc. vii. 20.) Where then will be our Refuge? Who will be, who can be saved? They and they alone, who fly for refuge to lay hold on the hope set before them in Jesus Christ. This is the language of the Apostle, (Heb. vi. 18.) "That we might have a strong consolation, who have fled for refuge." Remember, that those who are saved have fled, have escaped. This implies, that they have been alarmed by their danger, have been convinced of it, and have left the state in which they stood. In Autumn, we see the summer birds gathering together, to fly for refuge from the wintry storms. The Lord has taught the swallow to observe her times, (Jer. viii. 7.) So his people are taught to know his judgments, and to fly while it is yet time. Have we fled for refuge? Let us weigh this important matter: it is indispensable that each of us consider this matter for himself. Who can presume to say, I have loved the Lord my God with all my heart, with all my soul, and with all my mind, and my neighbor as myself? (Matt. xxii. 37, 39.) God has never said, he will reduce the requisitions of this law; on the contrary, when the punishment of sin was laid on the Saviour, there was no mitigation, although he begged for it, if it were possible, when in the garden of Gethsemane. (See Matt. xxvi. 39.) Nor shall any one of us escape except Christ is our refuge, unless his blood be applied as the atonement for us, his righteousness cover us, and he himself intercede for us. But if we see our guilt and danger, let us not despair. He is a Saviour to the uttermost, and has declared, that he will in no wise cast out those who come to Him. He invites all to come to Him, who feel their need, and to come without money and without price. (Is. lv. 1.) In him and by him, there is pardon and forgiveness for the greatest of sinners.

But do we hope in Christ for salvation? Let us consider; are we become new creatures, truly repenting of our sins? Does his grace

govern and direct our hearts and lives? Happy are they who are made partakers of that grace, and in whom the influence of the Holy Spirit shines forth. While we are in this world, we must experience troubles and afflictions, but the storms and struggles of this mortal life will soon be past, the hour of glory is at hand; then shall we see Him as He is, and enjoy a state of happiness, which the tongue cannot now express, neither can it enter into the heart of man to conceive. S. P.

CIRCULAR.

To the Editor of the Religious Informer, and the Brethren throughout the United States, wherever they are scattered abroad.

It was thought expedient last spring, that there should be an effort made for the constitution of a Yearly Meeting. A time was accordingly appointed, and the Elders and Brethren convened from different parts of the state, August 28, 1824, at Elder Dudley's at the head waters of Sandusky and Coto, in Marion Co. and town of Centre, State of Ohio.

Elder Dudley was chosen Moderator, and Obadiah Jenney Clerk.

John West was chosen to expound the leading doctrine of the faith and practice of the church of God, known by the name of Freewill Baptists.

He began first to describe the situation of man before and after the fall of Adam.

Secondly, The atonement made by Jesus Christ.

Thirdly, Whether the atonement is sufficient for all, and whether the light that hath come into the world, is sufficient to enlighten every man, to the end, that he may be saved, if not resisted by him.

Fourthly, The practice of the gospel ordinances, and

Fifthly, Whether the holy scriptures are sufficiently explicit, full, clear, and comprehensive, without the assistance of any other articles of faith.

In these leading points of doctrine, there was a perfect agreement; consequently fellowship was manifested throughout the assembly.

Ques. Now is it expedient to establish a Yearly Meeting. The vote was called and there was not one dissenting voice. After some other matters were discussed, we adjourned until the next day.

Met agreeably to adjournment, and heard four sermons.

delivered, some of which were weighty and powerful. The Elders who preached were N. Brown, Russel Gillmore, Allen Mead, and David Dudley.

The next Y. M. is to be holden in the same place, commencing the second Saturday in Oct. 1825, and the Elders' Conference the day before.

Signed in behalf of the Yearly Meeting,

OBADIAH JENNEY, Clerk.

Br. Jenney will please inform us by what name this Yr. Meeting is called, and of how many Quarterly Meetings it is composed. EDITOR.

ON PATIENCE.

PATIENCE is to be displayed in bearing PROVOCATION.—“It must needs be that offences will come.” Our opinions, reputations, connections, offices, business, render us widely vulnerable. The characters of men are various; their pursuits and their interests perpetually clash. Some try us by their ignorance, some by their folly, some by their perverseness, some by their malice. There are to be found persons made up of every thing disagreeable and mischievous; born only to vex, a burden to themselves, and a torment to all around them. Here is an opportunity for the triumph of patience, here is a theatre on which a man may exhibit his character, and appear a fretful, waspish reptile, or a placid, pardoning being. We are very susceptible of irritation; anger is eloquent; revenge is sweet. But to stand calm and collected; to suspend the blow, which passion was urgent to strike; to drive the reasons of clemency as far as they will go; to bring forward fairly in view the circumstances of mitigation; to distinguish between surprise and deliberation, infirmity and crime; or if an infliction be deemed necessary, to leave God to be both the judge and the executioner—This a christian should labor after.

His peace requires it. People love to sting the passionate. They who are easily provoked, commit their repose to the keeping of their enemies; they lie down at their feet and invite them to strike. The man of temper places himself beyond vexations, interruption and insult. “He that hath no rule over his own spirit, is like a city that is broken down and without walls,” into which enter over the ruins, toads, serpents, vagrants, thieves, enemies; while the man, who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose.

His wisdom requires it. “He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.” Anger resteth in the bosom of fools.” Wisdom gives us large, various, comprehensive, sailing-round views of things; the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to soften severity. Such is the meekness of wisdom. Thus candour is the offspring of knowledge.

His dignity requires it. "It is the glory of a man "to pass by a transgression." "Be not overcome of evil, but overcome evil with good." The man, provoked to revenge, is conquered, and loses the glory of the struggle; while he, who forbears, comes off a victor, crowned with no common laurels; for, "he that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." A flood assails a rock and rolls off, unable to make an impression; while straws and boughs are borne off in triumph, carried down the stream, "driven with the wind, and tossed." It is also required by examples the most worthy of our imitation. What provocations had Joseph received from his brethren! but he scarcely mentions the crime, so eager is he to announce the pardon; "and he said, I am Joseph your brother, whom ye sold into Egypt; now therefore be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life."—Hear David; they rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into my bosom. I behaved myself as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother! View Stephen, dying under a shower of stones; he more than pardons; he prays; he is more concerned for his enemies, than for himself; in praying for himself, he stood; in praying for his enemies, he kneeled; he kneeled and said, "Lord, lay not this sin to their charge." A greater than Joseph, a greater than David, a greater than Stephen is here. He endured every kind of insult; but "when he was reviled, he reviled not again, when he suffered, he threatened not; but committed himself to Him that judgeth righteously."

Go to the foot of the cross, and behold him suffering for us, leaving us an example "that we should follow his steps."—Every thing conspired to render the provocation heinous; the nature of the offence, the meanness and obligations of the offenders, the righteousness of his cause, the grandeur of his person; all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword. The sun resolved to shine on such criminals no longer. The rocks asked leave to crush them. The earth trembles under the sinful load. The very dead cannot remain in their graves. He suffers them all to testify their sympathy, but forbids their revenge; and lest the Judge of all should pour forth his fury, he instantly cries, "Father, forgive them, for they know not what they do."

FROM THE PANOPLIST.
ON DRINKING HEALTHS.

MR. EDITOR,

Not long since, I happened to be present at dinner with a number of very respectable clergymen, at one of their stated associational meetings. When we had dined, and before thanks were returned, a decanter of wine was brought on, and we were informed by the hospitable minister, at whose house the meeting was held, that the wine had been furnished for the occasion by one of his parishioners. The glasses being filled, it was proposed by some one that we should drink the health of the generous donor, which most who were present accordingly did.

This led my mind into a train of queries and reflections, which I beg leave to propose through the Panoplist, to the serious consideration of your readers and correspondents.

"Is this," said I to myself, "a justifiable practice? At any rate, is it expedient for Christians and Christian ministers too, to sanction it by their example? What do people mean by drinking each other's health? Is drinking in general, more likely to restore or preserve health, than eating? If not, why should we not eat healths, as well as drink them? Is "I wish your health, sir," over the social glass, a prayer? or is it a compliment which has no meaning?

If it be a prayer, then what an awful profanation is it for the thoughtless and intemperate circles in taverns and dram shops, to use it as they do! And do the best of men feel, or express that solemnity and awe of the Divine Presence, in drinking healths, which every body perceives, in their other addresses to God? I think not. Now if something different from a prayer be meant, what is that something? Is it a mere expression of friendship or good will? What kind of friendship or good will does it indicate in those, who daily drink one another drunk, till body and soul are destroyed? And may I be permitted to ask whether ministers and other pious people, might not express their good will in more unexceptionable language?

If nothing is meant by saying, "I wish your health, sir," &c. and "will you permit me to drink your health, Madam;" then it is a kind of polite trifling, which it seems to me but ill accords with the simplicity and godly sincerity which the Scriptures inculcate. I hope you, Mr. Editor, or some of your correspondents, will give your thoughts to the public on these points; for in so doing you will at least oblige

A QUERIST.

Remark.—In all ages, men coming out of great trials have been the most instrumental to the good of others; for God doth not greatly exercise any of his, but with some special view to his own glory.

THE GOSPEL SHIP.



The gospel ship is sailing by, The ark of safety now is nigh, O



sinner unto Jesus fly, Improve your day of grace.



O there'll be glory, Glory hallelujah, O there'll be



glory When we the Lord our race

2 Come, fathers, will you go with me;

Come, mothers, will you go with me;

Eternity you soon must see—

O haste prepare to die.

CHORUS.—O there'll be glory, &c.
When saints shall reign on high.

3 Come, brothers, will you go with me;

Come, sisters, will you go with me;

Come, neighbors, will you go with me,

And flee from wrath to come.

CHORUS.—O there'll be glory, &c.
When all the saints get home.

4 The judgment day is rolling on,
The glass of life will soon be run,

Creation with her fiery doom,
The Lord will soon appear.

CHORUS.—O there'll be glory, &c.
When saints shall view him near.

5 Now hark, the trumpet rends the skies,

See slumb'ring millions wake and rise;

What joy, what terror and surprise!

The last great day is come!

CHORUS.—O there'll be glory, &c.
When Christ, the Lord shall come.

6 Jehovah now the book unseals,
The clearest light each heart reveals.

The pointed truth each conscience feels,

Th' amazing throng divide.

CHORUS.—O there'll be mourning!
Mourning! mourning! mourning!
O there'll be mourning!
When Justice shall decide.

7 See, husbands and their wives must part,

See parents and their children part,

See brothers and their sisters part,

To meet again no more.

CHORUS.—O there'll be mourning, &c.
The day of mercy's o'er.

8 Now all th' ungodly must retire,
They're doom'd to dwell in dreadful fire,
The gnawing worm will ne'er expire,

Their anguish ne'er will cease.

CHORUS.—O there'll be mourning, &c.
The forfeiture of grace.

9 See heav'n display her pearly gates,

The kingdom for the righteous waits,

Come, blessed children, take your seats,

Of old prepar'd for you.

CHORUS.—O there'll be glory, &c.
When we Mount Zion view.

10 See Jesus and his saints unite,
And move to realms of endless light,

With him his bride shall walk in white,

In innocence and love.

CHORUS.—O there'll be glory, &c.
And sweetest songs above.

NOTICE.

It is earnestly requested that the q. m. clerks will be particular to communicate the necessary information for December Informer in season to be published. The names of the q. m.'s, the number of churches belonging to each q. m. and number of members in each church. Also, the names and residence of all ordained and unordained preachers in the connexion.

Should any church neglect to send a return to the q. m. they are requested to send the account to the Editor of the Informer, so that if it be possible a correct account of the churches &c. may be given this year. EDITOR

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 11. NOVEMBER, 1824. Whole No. 59.

FOR THE INFORMER.

Copy of a letter to the editor, from Br. N. M. Clark, dated Gibson, Pa. Sept. 6th, 1824.

DEAR BROTHER CHASE,

Having been favoured with the interesting news, which has often graced the pages of your Informer, we feel desirous to be favoured with a continuance of the same, and should be glad, if we were able, to furnish you with something interesting from these quarters; but ours is a cup of mixture. We have seen Zion's cause flourish in these parts, and even now the Lord is visiting some branches of this connection in great mercy. Saints are rejoicing, sinners weeping, and backsliders are returning, and Satan's kingdom suffering loss. Yet he, who goes about as a roaring lion, seeking whom he may devour, often roars against the lambs of the Redeemer; but the good shepherd has yet (in a good degree) kept them in his arms.

Our yearly meeting was holden in this town on the 4th and 5th of Sept. Elders' conference the 3d. The manner of our proceedings was as follows:

Friday Sept. 3d. The members of Elders' conference belonging to this yearly meeting, together with visiting brethren from other places, met in Gibson for Elders' conference, and after opening by prayer and praise,

1st. Chose Elder Edward E. Dodge, Moderator.

2nd. Chose Br. Nathan Maxson, Clerk.

3d. Attended to requests of the churches, and by their request renewed the license of Br. Elnathan Baker.

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4th. Renewed the license of Br. William E. Robinson. After attending to a few other questions, adjourned the Conference till the Friday preceeding the first Sunday in Sept. 1825, to meet in Windsor, N. Y.

Saturday and Sunday we attended to meeting for worship. Besides the evening meetings, we had four discourses delivered from the stand, by visiting brethren from Owego Q. M. two by Elder E. E. Dodge, one by Elder Asa Dodge, and one by Eld. Amos Daniels. The discourses were solemn, the audience attentive; the exhortations weighty and melting; and indeed it was a time of refreshing from the presence of the Lord. NATHAN MAXSON, *Clerk.*

N. B. This yearly meeting consists of one Elder by the name of Daniel Chase, living in Windsor, N. Y. two licensed Preachers as before noticed. E. Baker resides in Gibson, Penn. Wm. E. Robinson in Greenfield, Penn. Six churches, and about one hundred and forty members.

N. MAXSON, *Clerk.*

FOR THE INFORMER.

Copy of a letter to the editor from Elder Josiah Farwell, dated at Durham Me. Sept. 6th, 1824.

To the Brethren scattered abroad, GREETING.

BELOVED BRETHREN,

I think I can say that the love of holy religion and precious souls still stimulates me to run in the way of God's commands. Pure religion looks very inviting to my soul, and the further I trace the divine stream toward the fountain, the sweeter the water. My soul has of late taken fresh encouragement to follow the Lord, to die to the flatteries and frowns of the world, to love God, brethren, friends, and enemies, to be little in our own esteem, and to eye the glory of God in all we do, is the way to be useful.

This proves a year of release to many souls in the interior of Maine. The work of which I gave you some account in Vassalborough, proved refreshing, and the fruit is still comforting. In the lower part of the town, the Congregational brethren have enjoyed an old fashioned reformation. They went from house to house to pray, and upwards of 100 have hopefully shared in the work.

In Dixmont and towns contiguous, more than 100 have been added to the Free brethren.

In Lisbon, not far from 60 have been added to the Calvinists, Methodists, and Free brethren. In Brunswick, Harpswell, and this town we enjoy reformation. The prospect here is encouraging. May the Lord spread the good work, till millions shall rejoice in its blessedness.

JOSIAH FARWELL.

FOR THE INFORMER.

Extract of a letter to the Editor, from Eld. John Sleeper, dated Athens, O. Sept. 29th, 1824.

DEAR BROTHER CHASE,

I have one opportunity more to write to you of our situation in this vicinity. It is with a cup of mixture of grief and joy, that I take my pen to inform you of the goodness of God, through all the windings of satan.

Our Quarterly Conference commenced on the 24th inst. and after a long and painful struggle, the Good Shepherd made his appearance in the midst. At the close of the Conference, a shock of the Holy Ghost was felt, and the union strengthened, in token that the victory was won, through faith in the Redeemer.

In our Quarterly Meeting there was a glorious time of the out-pouring of God's spirit, although the reports from the churches were not so pleasing as hath been before.

The Lord made his appearance for the deliverance of one poor sinner and several backsliders; so that our meeting was crowned with the presence of the Lord. Our number in the three churches, exclusive of Scioto, is 61. Six have been rejected, two withdrew, one died, and several removed and were dismissed, but, glory to God, a few added. I have not been able to attend but a very few meetings since last January, on the account of my health. I have had a long and tedious attack of the fever. Brother Brown has had but little time to preach for doctrine, as it has been very sickly. He has ridden day and night to visit the sick, and our enemies have taken that advantage to overthrow our society; but, glory to God forever, there is no weapon formed against Zion shall prosper. So we feel well able to overcome through the blood of the Lamb and the word of our testimony, and to go up and possess the promised land.

JOHN SLEEPER.

ATHENS Q. R. MEETING.

Minutes of the Freewill Baptist Quarterly Meeting, held at Alexander, Athens Co. State of Ohio, Sept. 25, 1824.

Churches.	Messengers.	No. of Mem.	When constituted.
Alexander,	John M. Chase,	32	June 1822.
Morgantown,	Elias Jones,	16	Dec. 1823.
Columbia,	Daniel Romine, Jere. Carpenter,	13	Dec. 1823.

The following are the Elders: J. E. Brown, Rutland, Meigs Co. J. Sleeper, Alexander, Athens Co. J. Carpenter, Licensed Preacher, Columbia, Meigs Co. and Daniel Romine, Licensed Preacher, Morgantown, Gallia Co. Ohio.

Met in Quarterly Meeting, Sept. 25, 1824, at the dwelling house of John M. Chase, in Alexander. After opening the meeting by prayer, chose Brother Daniel Romine, Moderator, then called for the messengers from each church. Alexander Church states that since last Q. R. Meeting, they have had good seasons and feels encouraged to press on. Morgantown by letter, states, that it has been a low time, but that they have taken encouragement for the kingdom, and requested help as laborers in the vineyard. Columbia church, messengers state that the Lord is carrying on his work with them.

Proceeded and chose a committee of five members, viz. Amos Carpenter, Elias Jones, Parker Sleeper, George Romine, and Aaron W. Cumber, to correspond with the conference, to examine the papers, and answer the request of the editor of the Informer, respecting the communication from Elder Aaron Hatch.

Our next q. m. is to be holden at Columbia, on the first Saturday in January next.

Sunday, meeting opened by prayer, and after several weighty exhortations, Eld. J. E. Brown delivered a weighty sermon from Rev. xii. 1, 2, followed by Elder J. Sleeper from Rev. xvi. 13, and was very weighty, as much so as we ever heard in this place. One sinner was converted, and a number of backsliders returned home to their father's house.

We feel to request the preachers to come and visit us from the east, for our necessity is very great. Our enemies are very thick, and we want help, if possible, for our hearts are enlarged for the prosperity of Zion.

DANIEL ROMINE, Moderator.

TIMOTHY SMITH, Clerk.

NOTICE.

It will probably be remembered, that a notice was published in the August Informer, [page 127,] that Elder Aaron Hatch had written a lengthy letter, stating that certain communications from Br. Selah Barrett were incorrect, &c.

I would hereby inform the public, that a copy of Elder Hatch's letter to me, was obtained and examined by the Elders' Conference, holden at Alexander, Ohio, Sept. 24th, 1824, and also that the communications from Br. S. Barrett were examined, and it was agreed, that Br. Barrett's communications were correct; and that it was feared, that Elder Hatch wrote through prejudice, and is not friendly to the Free Baptist connection, but their enemy.

The communication here referred to, was signed in behalf of the Elders' conference, by JOHN M. CHASE, Moderator, and JEREMIAH CARPENTER, Clerk.

EDITOR.

P. S. By the communications, it appears very desirable that some preachers should visit those parts. Should any feel their duty to go, they can enquire for Elder J. E. Brown, Rutland, Meigs Co. O. Eld. J. Sleeper, Alexander, Athens Co. or Br. J. Carpenter, Columbia, Meigs Co. either of whom will introduce them to the brethren.

MINUTES

Of the Vermont Yearly Meeting, holden at Strafford, in the year of our Lord one thousand eight hundred and twenty-four.

After addressing the throne of grace by prayer we proceeded to organize the meeting by appointing Elder Nathaniel King, Moderator, and Elder Ebenezer Chase, Clerk.

Eld. Ebenezer Scales of the state of Maine reported that the Edgecomb Y. M. was holden in the town of Wilton, Me. the 1st Saturday and Sabbath in Sept. last, in which they enjoyed a good season. The reports from the Quarterly Meetings were that general union abounded, and revivals in some places.

Elder Chase reported that a new Y. M. had been formed in the state of Ohio, as published in the Informer page 156.

The reports of the q. m's, belonging to this Y. M. are as follows:

Strafford q. m. held its last meeting in the town of Northfield, Vt. on Saturday and Sabbath following the third Wednesday in August last, in which they enjoyed a good season. The reports from the churches were in general rather low, but some revivals in some places. Twenty-eight had been added to q. m. during the last three months.

Wheelock q. m. reported by Eld. Jonathan Woodman that they enjoy good seasons generally. The work of the Lord has been glorious in that q. m. the year past. About 400 have been hopefully converted during the past year. Two churches have been added to the q. m. making the number of churches 17. A particular request from this q. m. is that laborers should come among them.

Huntington q. m. reported by Elder Samuel Webster, that they have been in a low state generally; but of late there appears to be a rising. A reformation has broke out in the towns of Enosburg and Bakersfield.

At their last Qr. Meeting, they enjoyed an unusually good season. At the close of the meeting four persons came into the broad aisle, and kneeling down, requested to be prayed for, and glory to God, three of these were hopefully converted. They attended to the communion of the Lord's supper, and enjoyed a good season.

One church has been added, making their present number of churches 12. During the past year, God has raised up three young men, and committed to them the treasures of the gospel, who labor faithfully in his vineyard.

Elder Ziba Woodworth rose and bore witness to the above with some additions, which were truly refreshing.

Farmington, Me. q. m. sent a short epistle to the Y. M. with Eld. Scales as their messenger, who brought good tidings, informing us that general union is enjoyed in the churches. This q. m. has set off a new q. m. in January last, consisting of 7 churches. This Qr. Meeting consists of 23 churches.

The report from Parsonsfield q. m. by Eld. Samuel Burbank is, that the q. m. is in a very prosperous situation. The number of churches belonging to this meeting is 16. Joseph Davis of Effingham has been ordained to the work of the ministry the past year, and is useful.

Gorham and Montville Quarterly Meetings are also in a prosperous state, well united, and happily engaged in the

cause of God, as repeated by Eld. Burbank. Other q. m's. in Me. no reports.

NEW-HAMPSHIRE.

New-Durham no report. Sandwich, generally united but no general revivals.

Weare, q. m. reported by Eld. T. Morse that they are in good fellowship with one another, and no division exists among the churches. Some revivals in some places. Eld. Chase gave some account of the revival in Enfield, N. H. The number of churches 12. The messengers from the q. m. were Elders T. Morse, D. Harriman, D. Smith, and E. Chase.

Eld. Morse was appointed by the Y. M. to visit and labor in the Wheelock q. m. and that he receive the approbation of this Y. M. accordingly.

Eld. T. Morse was chosen messenger to the Y. M. to be holden at Parsonsfield, Me. on the 1st Saturday and Sabbath in November next.

Voted to hold the next Vt. Y. M. at Tunbridge, Vt. on the 1st Saturday and Sabbath in Oct. 1825. Elders Conference the Friday preceding at 1 o'clock, P. M.

Voted to close the meeting of business.

Sabbath morning met at 9 o'clock, A. M. Opened by prayer and singing after which Ebenezer Scales, from the State of Maine, read for a text the 133 Psalm. "*Behold how good and how pleasant, &c.*" This discourse was very instructing and interesting.

In the afternoon, Elder Jonathan Woodman preached a very solemn, instructing, and profitable discourse, much to the satisfaction of the people present.

Thus the yearly meeting ended leaving an impression that the seed sown at that meeting will spring up into everlasting life.

EBENEZER CHASE, Clerk. A

REVIVALS.

In the Columbian Star of the 14th Aug. there are several interesting extracts from letters, giving some particulars of several interesting revivals of religion in Virginia and North-Carolina. One of these states, that more than two hundred had been added to the Baptist churches in, and near Stevensville, King and Queen Co. (Virginia,) and that the writer was at a late baptizing on the Rappahannock

river, at which ninety-one were buried in Baptism as Jesus was in Jordan. Another states that upwards of four hundred had been added to the Baptist Churches, in Bertie County, (N. Carolina.) In both these places, the good work of grace, seems to be still going on. In the last it is said, that there are seven ministers engaged in this work, and have as much employment in preaching a precious Saviour to perishing sinners, as they can do both night and day. We give the following extract nearly entire, it is dated Goochland (Virginia) July 28. "The revival taken notice of some time ago in the Star, still goes on in Lickinghole church, and it may not be uninteresting to some of the readers of that paper, to be informed of the manner in which we spend our Sabbaths. At 9. A. M. we meet at the water side where in the presence of hundreds, the ordinance of baptism is administered. At 11, worship commences at the meeting house, which is crowded with attentive hearers. After sermon, the young converts are seated by themselves, when they are exhorted to continue in the grace of God, and the nature of church fellowship being enforced, we sing these words,

"Come in thou blessed of the Lord,
Enter in Jesus' precious name,
We welcome thee with one accord,
And trust the Saviour does the same,"

During which every member gives them the right hand of fellowship. It is truly affecting to see the aged people, who have long prayed for the conversion of their children, welcoming them in the church of the living God, to be as they have been, "living stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

During the intermission, we have a conference meeting, where all inquiring the way to Zion, have an opportunity of receiving instruction, and those who have been converted relate their experience. I preach again in the evening at the meeting house, which is nearly thronged, and dismiss about the going down of the sun. Sometimes, however, from the number of distressed souls coming forward, soliciting an interest in the prayers of the Lord's people, it is dark before we break up. Who will not say that one of these days is worth ten thousand spent in a vain and empty sin!

We have besides four or five week meetings, which are well attended. The number baptized in all is about sixty. Many are still however under deep concern. All this we consider as the fruit of fervent prayer for twelve months back by this church. How much are those enemies to themselves who live in supineness and forgetfulness of God? Who goeth a warfare in his service at their own charges? "They shall prosper that love Zion, says God, who cannot lie."

R. I. Baptist.

DEATH.

Ninety years hence not a single man or woman that is now twenty years of age shall be found! what a melancholly truth! But truth it is—a stubborn fact. And what is still more melancholly, many, very many of the lively actors on the stage of life, at the present day, shall make their exit long ere ninety years 'have rolled away.'—Ninety years! could we be sure of ninety years, what are they? "A tale that is told"—a dream, an empty sound that passeth on the wings of the wind away, and is forgotten. Years shorten as man advanceth in age; like the degrees in longitude, man's life declineth as he travels toward the frozen pole, until he dwindles to a point, vanishes forever. Is it possible that life is of so short duration! While ninety years destroy all the golden names over the doors, in the cities and towns of this flourishing country, and place new ones in their stead? Will all the blooming beauties, who now appear more than mortal, fade and disappear in ninety years to be powdered in dust and ashes? Alas, it can, and most assuredly will be so. "Ninety years," says death, grinning a ghastly smile "do you think I am going to starve ninety years? Not I! This very day, before the sun reaches 'the margin of the west,' thousands of belles and beaux, besides numerous old men and babes, shall be sacrificed to feed, not to fill my ever empty maw."

Could any one who has died within a few months past, rise and come into our cities fifty years hence, what an alteration would he find! Should he inquire for the men and women of note at the present day, a single word might answer a thousand of his questions: Where are Mr.****, Mrs.****, &c. &c. DEAD! and scarcely can it be remembered that they ever lived.—Among the tombs where I frequently wander to find wisdom, I find but few who have survived sixty years; where I have found one who has weathered three score, I have mourned over ten who never saw twenty summer suns. Melancholly consideration! Human life what a bubble! at most a fleeting shade! Even while I write, the clock tells me I am one hour nearer the grave; that while I am poring over the epitaphs of the silent dead, I am hastening to join them in the dark sleep of oblivion!

POPISH DEVILS DETECTED.

Extract of a letter from Barcelona, Spain, dated June 19, 1824.

A singular occurrence has taken place here, in a village called Aras, near Hostairich, about twelve leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the curate

and requested him to come and administer the sacraments. The curate refused, saying—"your brother is a constitutionalist, that is to say, a villain and impious wretch; and an enemy to God and man—he is damned without mercy, and it is therefore, useless for me to confess him!" "But who told you that my brother was damned?" "Who told me?" replied the curate, "why God himself!" "What," cried the astonished Spaniard, "has God spoken to you?" "Yes," answered the curate with assurance; "God spoke to me during the sacrifice of the mass, and told me that your brother was damned to all the devils." It was in vain that the brother had reiterated his intreaties, the curate was inexorable. A few days after, the constitutionalist died, and the brother returned to the curate to beg of him to perform the funeral ceremony on the body. The curate refused, saying, "the soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days you yourself will meet with the same fate." The Spaniard not giving implicit credit to this diabolical visit, watched during the night by the body of his brother, with his pistols loaded. Between twelve and one o'clock a knock was heard at the door, and a voice exclaimed—"I command you to open, in the name of the living God;—open, if not, your instant ruin is at hand." The Spaniard refused to open, and shortly after, he saw enter by a window, three able bodied devils, covered with skins of wild beasts, having the usual quantity of horns, claws, and spiked tails, who set about carrying the coffin containing the body. Upon this the Spaniard fired, and shot one devil dead. The others took to flight—he fired after them, and wounded both, one of whom died in a few minutes and the other escaped.—In the morning, when the people went to church, there was no curate to officiate, and it was shortly after discovered, on examining the two defunct devils, that one was the curate and the other the vicar—the wounded devil was the sacristan, who confessed the whole diabolical proceeding. This singular case is now before the criminal tribunal of Barcelona.

[Philadelphia Freeman's Journal.]

A RECEIPT IN FULL.

It is a general practice, among people in trade, to examine their books and settle their accounts from time to time, that they may see whether they are going forward or backward.—This is very right.

There is however a certain Creditor, who has a world of Debtors, and an immense demand on each of them. You, my dear reader, are one of them. Some of these debts have been standing more than three score years and ten. Yet, strange to say, the debtor might have had a receipt in full, but they would not!

Sins, in Scripture, are called *debts*; and it may be said to you as to one of old, "How much owest thou unto my Lord?" (Luke xvi. 4.) For sins committed—duties neglected—sabbaths profaned—ordinances undervalued—mercies abused—providences unimproved—warnings slighted—time squandered—goods wasted—talents turned against their rightful owner—and the Scriptures, the soul, and the Saviour neglected.—My dear reader, this is *your* awful case, if you are not born again, if you are not a *real* Christian. You are overwhelmed with a debt to God, which you can never pay. You are every moment liable to be

arrested by death, and cast into that prison from whence you can never be released, till you have paid the uttermost farthing. (Matt. v. 26.)

Now there is a way, and only *one* way, in which you can be set free from this enormous debt.—"God who is rich in mercy," (Eph. ii. 4.) O let all in heaven praise him, and every debtor on earth adore him, "God, who is rich in mercy," has provided that way for us, and taking upon him our nature has presented himself as a *Surety*, for all that will apply to him.—For he appeared once in the end of the world to put away sin, by the *sacrifice of himself*. Heb. ix. 26.—To him be glory forever and ever.

Now, if you are really awakened to a deep sense of your *dreadful debt*, you will really and sincerely wait upon him, and tell him you have "*nothing to pay*," and implore him to set you free; and "if the Son shall make you free you shall be free indeed." (John viii. 36.) He will sooner or later let you know, that he himself has paid your debt, concealed the bond and "blotted out the hand writing that stood against you;" and in his faithful word, left you as a legacy, a receipt in full of all demands.—"I am He that blot out all thy transgressions for my *own sake*, and will not remember thy sins." (Isa. xlii. 25.)

My dear reader, if after hearing these things you do not implore him to discharge *your* debt, it will remain on your own head, and sink you down into the lowest hell.—Which, may God of his infinite mercy prevent, for our dear Redeemer's sake.—Amen, and Amen. W. R.

ASKING FOR BREAD.

A father may deny his child bread to play with and throw under his feet, but will not refuse his starving child, that cries for bread to preserve his life. God can, and will, deny him that asks for the Holy Spirit to pride himself with the gifts; but he will not, and cannot, refuse the hungry soul that, pinched with his want of grace, humbly yet vehemently cries, "Lord, give me thy Spirit, or else I starve, I die." Christ himself tells us, "If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13. Nay, these strong cries and earnest prayers for the Spirit, may be a sweet evidence that thou hast him already with thee. GURNAL.

A WORD TO PARENTS.

Who has not heard the story of Eli and his sons? It is worthy to be remembered for ever. He had wicked children; they feared not God, but broke his commandments and wronged the people. Their father heard of their doings, but did not restrain them, so that God was displeased thereat, and called to Samuel and said, "Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." And it came to pass shortly after, that the two sons of Eli were slain; and Eli also, when he heard thereof,

and that the ark was taken, he fell from his seat, and his neck was broken—such shame and confusion came upon him.

This was the hand and judgment of God. In neglecting his children he cast away his children and himself altogether. But *Job* dealt far otherwise with his children; his eye was upon them and he took care lest they should offend God. He sanctified them, and offered burnt-offerings for them daily; for *Job* thought, "It may be that my sons have sinned, and cursed God in their hearts." Therefore he prayed for them after this manner: "My sons (said he) are young and tender, the ways wherein they walk are slippery, they may soon be deceived and run into danger: O Lord, be thou their guide, be thou unto them a tower of defence; let thy Holy Spirit go before them to direct them in all their ways." So mindful was he of his children.

Infancy is the first part of our life, and, as it were, the foundation thereof. When a virtuous and a godly childhood goeth before, then a godly and virtuous age (commonly) followeth after. But when the fathers are not careful to teach their children to know God, and to know themselves, when they do not bring them up in virtue and in the fear of the Lord, nor reprove them when they do amiss, they must expect they will become corrupt in their understandings and abominable in their doings;—void of all knowledge and grace.

BR. JEWEL.

PREJUDICE.

The following forcible and beautiful delineation of prejudice, is ascribed by Hugh Worthington, a late English divine, to the celebrated Dr. Price.

"Prejudice may be compared to a misty morning in October; a man goes forth to an eminence, and he sees, at the summit of a neighboring hill, a figure apparently of gigantick stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; his size lessens as they approach; they draw still nearer—and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet—and, perhaps, the person he had taken for a monster, proves to be his own brother."

PRAYER.

Too many deceive themselves by thinking that when they have pronounced their prayers, the duty is accomplished with the task; the occult medicine being taken, the other is to work of itself; they consider that it is quite distinct and unconnected with any other duty. They forget that it is to produce in them a principle, which is to mix with all the occurrences of the day. Prayer though not intended as a talisman is yet proposed as a remedy; the effect of its operation is to be seen in assisting to govern the temper, in bridling the tongue, in checking not only calumny but levity, not only impure but vain conversation. But we have a wonderful talent at deceiving ourselves. We have not a fault for which we do not find an apology. Our ingenuity on this head is inexhaustible. In matters of religion men complain they are weak; a complaint they are not forward to urge in worldly matters. They lament that their reluctance to pray arises from being unable to do what God in his word expects or requires them to do. But is not this virtual rebellion only with a smooth face and a soft name? God is

too wise not to know exactly what we can do; and too just to expect from us what we cannot do. But to return. Though we must not in accommodation to the prevailing prejudices and unnecessary zeal against abstinence and devotion, neglect the imperative duties of retirement, prayer and sanctification; yet perhaps prayer makes so indispensable an article in the Christian life, some retired, contemplative persons may apprehend that it makes the whole. Whereas, prayer is only the operation which sets the machine going. It is the sharpest spirit of excitement, but not the act itself—the only infallible incentive to a useful life, but not a substitute for usefulness. Religion keeps its children in full employment. It finds work for every day in the week as well as Sunday.

SCRAPS FROM NATURE.

"Thus sitting, and surveying thus at ease,
The globe and its concerns, I seem advanced
To some secure and more than mortal height,
That lib'rates and exempts me from them all."

Pursuing a winding path, which led up the side of the mountain, I at length reached the summit, much fatigued with the labor and exertion it required to rise the steep acclivity. Here I seated myself on a rock, which rose above the surrounding bushes, to enjoy the refreshing breeze which moved gently over the hills, disdaining the humility of the vale below. It was at the close of a fine summer day, which had been unusually clear and warm. No cloud had spread his cooling shade around, to alleviate the oppression of the sun's rays. Scarce a breeze had moved along the valley to fan the fainting animals. But now the eastern shadows were creeping along the ground. The sun had far passed its meridian, and was hastening down the western sky to bathe itself in the broad blue ocean. The laborer, having completed his task, with merry rustic song, was hastening to the bosom of his family, to forget his toil and fatigue in the pleasures and sympathies of the domestic circle. The weary traveller was inquiring for "the stranger's home," and the husbandman was returning from his fields, with loads of the rich and joyful harvest. A solemn silence reigned, and every thing conspired to excite the most pleasing reflections. The prospect, which this commanding elevation afforded, was truly grand and beautiful. Here I could drink the beauties of the landscape. Cultivated fields, with here and there the curling smoke rising from the scattered hamlets along the vale: sloping hills, covered with the green forest trees, or speckled with the feeding flocks; smooth fragrant meadows, adorning the banks of a little blue stream, which pursues its winding course till lost behind a distant hill, and a beautiful little shining lake of circular form, fringed on its border with the dark shade of an overhanging wood, all lay in full view before me, and excited emotions, which few scenes have the power to create. Indeed, nature seemed to spread out its charms with such inviting loveliness, as to subdue every passion but delight in its beauties, and admiration of its great Author. Who, said I, can view such a scene as this, without having his mind led "through nature up to nature's God?" Who can contemplate such grand and magnificent works of creation, and not recognize the hand which formed them, or without being led to adore that Being, who gave to nature all her beauties.

ty and loveliness, who reared the mountain to its eminence, covered the hills with their foliage, and spread over the fields that beautiful carpet, which mocks all the efforts of genius and art to imitate? What but infinite power, united with infinite benevolence, could have furnished man with so much to promote his happiness and improvement. But too often it is true that

"The landscape has its praise, but not its Author."

A small grove on my right waved lightly before the evening breeze, which now came over the land with its refreshing influence. At the foot of the mountain lay the green meadows, which stretched themselves far to the north, bounded by hills rising with a gentle slope from the opposite side. Beyond, the innumerable little eminences and higher hills presented a most beautiful undulatory appearance. In the distant prospect, which extended as far as the eye could reach, and comprehended nearly a semicircle of the horizon, a dark forest rose in awful grandeur, covering with its gloomy shade the rising hills, which reared their heads one above another, till the blue summit of the mountain seemed to blend and mingle with the sky. The sun had almost reached its gloomy retreat. It seemed to linger for a moment on the top of the mountain to take its last look and bid the world farewell, and then sunk out of view. Its reflected rays, however, were still visible, and for some time delighted the spectator with a beautiful red sky. A little blue cloud, which rose just above the horizon, was elegantly fringed with gold. But at length the brightness faded; the yellow tints grew paler; and grey evening spread out her mantle and wrapped the world in a dark-shaded twilight. I still lingered about the enchanting spot, till the falling dews and approaching darkness compelled me to seek a shelter for the night. After a few miles travel, I reached the hospitable house of a friend, where I seized the first opportunity for retirement, and gave way to reflection upon the scene, which had made so deep an impression upon my mind.

Such, said I, is the closing of a good man's life. His bright example of virtue, his cheering and instructive conversation, his deeds of kindness and benevolence, and his sincere and useful friendship, are never justly appreciated, till we see them sinking with him beneath the horizon of life. But as he is about to forsake us forever, we begin to see his real worth. Our love increases, and our admiration heightens, as such a bright luminary withdraws and leaves the world to mourn. We are now ready to admire the bright beams, which emanated from a strong mind, an improved understanding, a heart of benevolence and philanthropy, and a soul devoted to his Maker. But do we leave him in the darkness of the grave? Do we confide his large and exalted spirit to dreary oblivion? The thought is impious and unjust. No: as the sun, which sinks from our view at evening, will rise and again illumine the earth to-morrow, so will his spirit rise and shine in everlasting day.

THE PILGRIM.

From the Rhode Island Baptist.

EXTRACT FROM A DIARY.

With regard to local, contracted, sectarian, partial religious views and feelings, I am just here; I feel that there is one God, who is equally the Creator and Preserver of all, and, in this sense, the Father of

all—and, consequently, that men are, in this respect, brethren, and therefore on a level. When I witness the out-breaking wickedness of men, I feel to tremble for them, pity them, and ardently desire their reformation. I should consider myself in a dreadful condition, were I in their place; and as they are my kindred beings, bearing the same creative, preservative, and accountable relation to the Creator with myself, I feel it to be of just the same consequence that they should refrain from transgression against God, be pious, and have God for them, as that I should be in this condition. I feel that it would be so terrible for them to have no hope in death, to go into the presence of the great and holy God in a sinful state, to stand before him guilty and condemned, to have his disapprobation and awful frown, and to go away into everlasting punishment, as for me to be in this condition. And O, for what would I be in this condition? For no consideration whatever. Let the same apply to my brother man. I am of no more importance than he. If it seems all important for me that I should be saved, consider, O my soul! that it is of just as much consequence that every other one should be. Let, then, my exertions for the salvation of my fellow men be great, nor let them be local. Let the petty distinctions among men be lost to thy vision, and thy anxiety for the salvation of a heathen, a Mahometan, a Jew, or one in a Christian land, be the same. Think none of the human species strangers, or that they have diverse spiritual interests. All have a common interest, a common God.

Could men take this view of things, they would find their distinctions imaginary. They would find themselves on a level, and partial, local feelings would be no more. Towards every human form, a feeling of relationship would be excited, and we should no longer see man look down upon his fellow with scorn, or pass by without heeding him.

These are my feelings with regard to the Christian world. I know no sect. I have no party to support. My name is Christian; my Bible is my creed; and I love that Christian best, who appears to be the most pious. I wish to serve Christ, in order to which, I think it necessary to have an eye to his whole kingdom, and not to a mere sect. I should feel no more desirous that Protestants should be free from error than that Catholics should be; for it is of no more consequence that one should be than the other. It should be enough for me to know that error abounds in one part of the kingdom of my master, to excite from me the most heart-felt grief, without first inquiring the name of the people among whom it abounds. I feel myself bound to watch over and reprove one Christian as much as another, when every opportunity may present, in any part of Christendom, regardless of his sectarian name. And it would rejoice my heart to have every one feel the same with regard to me. In short, I would feel and act, with regard to the Christian world, as if there were no sectarianism, no distinct, no separate parties; but all united in one Church, one body.

For sale at this office by the dozen or single,—The Freewill Baptist Register and Saint's Annual Visitor for 1825.

ERRATA.—In this No. page 161, ten lines from the top, for *September* read *November*. Also, twelve lines from the top, for *N. M. Clark* read *Nathan Marston*. Also, for pages 148, 149, 152, 153, 156, 157, and 167 read 123, 129, 172, 173, and 176.

POETRY.

A tribute of respect to the memory of Sarah Huntton, late of Hanover, who died July 30th, 1824, aged 20, by a young lady of that town.

- 1 And art thou gone, and is thy spirit fled,
And art thou numbered with the silent dead?
Ah, yes, grim death, assum'd superiour sway
And snatch'd our friend our dearest friend away!
- 2 Alas! how alter'd now where lately smil'd
Our lovely friend, who every care beguil'd,
Whose eye bespoke sincerity and truth,
And blushing cheek disclos'd the charms of youth!
- 3 A pallid corse is all that now remains,
For death has clasp'd her in his icy chains,
Has marr'd the beauty of her comely form,
And laid it low to glut the noisome worm!
- 4 Relentless death, why didst thou call so soon,
And cause her morning sun to set at noon?
Why thus in haste to pierce her tender heart,
With thy resistless and unerring dart?
- 5 Ah, didst thou grudge she should prolong her span
Through the short space which is allow'd to man!
But peace, be still, nor murmur at the rod;
Know 'twas the will, the sovereign will of God.
- 6 When he doth call we all must yield our breath,
And pass the dark and gloomy vale of death;
At his command all nature shall decay,
Worlds dash on worlds and swiftly pass away!
- 7 We cannot cease to mourn; 'tis right we should,
In humble grief lament the just and good,
Their num'rous virtues treasure in our mind,
And seek the road which leads to bliss refin'd.
- 8 But O consoling thought, our friend was kind;
She too possess'd a bright and virtuous mind;
Her youthful heart with soft compassion glow'd,
And in accordance all her actions flow'd.
- 9 We trust her soul has gain'd that peaceful shore
Where sorrows, tears and troubles come no more:
Where wicked ones shall never more molest,
And where the weary shall forever rest.

Hanover, August 10th, 1824.

E. O.

RELIGIOUS INFORMER.

ENFIELD N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2 50 cents. For sixteen, \$7.20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars.

New subscribers must pay 50 cents in advance, or their names will not be inserted on the list. Money ensured by the publisher, if enclosed in the presence of the Post Master where said letter is mailed.

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 12. DECEMBER, 1824. Whole No. 60.

STATE OF THE FREEWILL BAPTIST CONNEXION,

December, 1824.

There are seven Yearly Meetings in the United States, viz. Two in the State of Maine, one in New-Hampshire, one in Vermont, one in New-York, one in Ohio, and one partly in Pennsylvania and partly in New-York.

There are nineteen Quarterly Meetings, two hundred and twenty-two churches, and one hundred and eighty-seven ordained Elders, of which we have received accounts, and doubtless there are several churches and preachers that have not been returned.

Each Yearly Meeting is composed of Quarterly Meetings, Churches, and Preachers, which are as follows:

MAINE.

In the State of Maine there are two Yearly Meetings. The first, or Western, comprising Parsonsfield and Gorham Quarterly Meetings; the second, or Eastern, comprising Edgecomb, Farmington, Montville, and Atkinson or Exeter Quarterly Meetings.

The first, or Western Yearly Meeting.

This meeting is holden annually, on the first Saturday and Sabbath in November, alternately at Parsonsfield, and Gorham or Buxton.

Parsonsfield Quarterly Meeting.

This meeting is holden four times in a year, on the third Wednesdays and Thursdays in January, May, August and October.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>
John Buzzell,	Parsonsfield,
Christopher Bullock,	do.
Samuel Burbank,	Newfield,
Jeremiah Bullock,	Limington,
Jonathan Woodman,	Effingham,*
Henry Hobbs,	Waterborough,
Richard Emery,	Lyman,
Joseph Goodwin,	Wells,

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Humphrey Goodwin,
Mayhew Clark,
James Sawyer,
Elias Libby,
James Fly,
James Emery,
Joseph Davis,

Hollis,
Ossipee,*
Porter,
Limerick,
Hiram,
Limington,
Effingham.*

There are several *unordained* preachers that belong to this Quarterly Meeting, who bid fair to be useful in the cause of Christ.
Number of Churches—*Sixteen*.

The Parsonsfield Quarterly Meeting has a permanent, or standing Clerk, but it is presumed that some of the Quarterly Meetings only appoint their clerks from meeting to meeting.

Elder Henry Hobbs is clerk of this Quarterly Meeting.

Gorham Quarterly Meeting.

This meeting is holden on the fourth Wednesdays and Thursdays in January, May, August and October.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>
Zachariah Leach,	Raymond,
Zachariah Jordan,†	do.
Clement Phinney,†	Harrison,
Jonathan Clay, Jr.	Buxton,
George Parcher,	Saco,
William Woodsom,	Sumner,
William Cobb,	Otisfield,
Nathaniel Sturges,	Danville,
James Colley, Jr.	Gray.

There are several *unordained* preachers in good standing.
Number of Churches—*Thirteen*.

The second, or Eastern Yearly Meeting.

This meeting is holden annually on the first Saturday and Sabbath in September, alternately at Woolwich or its vicinity, and Mount-Vernon, or some other town within the bounds of the Farmington Quarterly Meeting.

Edgecomb Quarterly Meeting.

This meeting is holden on the third Saturday and Sabbath in January, March, and October, and the first in July.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>
George Lamb,	Brunswick,
Stephen Bickford,	Boothbay,
William Emmerson,	do.
Jonathan Brown,	Bowdoinham,
Joseph Robinson,	do.
Humphrey Purrington,	Bowdoin,
Nathaniel Purrington,	do.
Christopher Tracy,	Durham,
Timothy Cunningham,	Edgecomb,

*New-Hampshire, bordering on Maine.

†Travel extensively.

John Linnon,
Henry Meader,
Josiah Farwell,
Benjamin Thorn,
Samuel Hinkley,
David Webber,
Barnabas Hedge,
Jesse Briggs,
John M. Bailey,
Benaiah Pratt,

Georgetown,
Gardiner,
Not stationary,
Lewistown,
Georgetown,
Squam Island,
Wiscasset,
Topsham,
Woolwich,
Not stationary.

James McCordy of Hallowell is an unordained preacher; also, John Hinkley of Georgetown, who received the approbation of the Quarterly Meeting, March 16, 1822.

CHURCHES.

The number of churches in December, 1822, was *sixteen*.

Farmington Quarterly Meeting.

It is not known when this meeting is holden.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>
Ebenezer Scales,	Wilton,
Ebenezer Brown,	do.
John Foster,	Jay,
Ward Lock,	Chesterville,
Timothy Johnson,	Farmington,
Samuel Hutchings,	New-Portland,
William Paine,	Anson,
Edward Savage,	do.
John Trefethern,	Cornville,
Daniel Young,	Starks,
Henry Leach,	Unknown,
Thomas Dudley,	Mount Vernon,
Isaac Porter,	do.
Benjamin Tufts,	Philips.

CHURCHES.

At the time when the Atkinson or Exeter Qr. Meeting was organized, which is not long since, there were *thirty-four* churches, which belonged to this meeting. Several of those churches, east of the Kennebec, now belong to the new Q. M. The number of churches in Farmington Q. M. is, at present, indeterminate.

Montville Quarterly Meeting.

It is not yet ascertained on what day this meeting is holden.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>
Samuel Whitney,	Brooks,
Moses M'Farland,	Montville,
John True,	do.
Samuel F. Whitten,	do.
Joseph Gowin,	do.
John Lamb,	Lincolnville,
Thomas M'Kenney,	do.
Abiezer Bridges,	Hope,

Simon Emery,
Lincoln Lewis,
Thomas Park,
Allen Files,
Ephraim Johnson,
Joab Brown,
Joseph Higgins,
Charles Warren,
Ebenezer Tasker,
Samuel Robbins,

Monroe,
Not stationary,
Prospect,
Not stationary,
Windsor,
Montville plantation,
Thorndike,
do.
Dixmont or Newburg,
Camden.

There are also several unordained preachers, who belong to this Meeting.

The number of churches is unknown.

Atkinson or Exeter Quarterly Meeting.

Information has not yet been received of the times when this meeting is holden.

ORDAINED PREACHERS.

Names.	Residence.
Nathaniel Harvey,	Atkinson,
Asa Burnham,	Sebec,
Jesse Burnham,	Boarded,
Joseph Osgood,	Exeter,
Josiah Bartlet,	Garland,
Hubbard Chandler,	Northhill,
— Anthony,	Unknown,
Winthrop Frost,	Swanville,
John Page,	Unknown,
Thomas Lewis,	do.
William Knowles,	Harmony,
Samuel Wormwood,	Northhill.

Nothing can be correctly said with respect to the Churches. It is understood that the wilderness in this country blossoms like the rose.

NEW-HAMPSHIRE YEARLY MEETING.

This meeting is holden annually on the second Saturday and Sabbath in June, at such places, in the state of New-Hampshire, as is thought most proper to appoint from meeting to meeting. To this meeting belong three Qr. Meetings, viz. New-Durham, Sandwich, and Weare.

New-Durham Quarterly Meeting.

This meeting is holden on the same days, throughout the year, that Parsonsfield Quarterly Meeting is holden.

ORDAINED PREACHERS.

Names.	Residence.	Names.	Residence.
Moses Bean,	Candia,	Samuel B. Dyer,	Loudon,
Winthrop Young,	Carterbury,	Ebenezer Knowlton,	Pittsfield,
Peter Philbrick,	Deerfield,	William Saunders,	Stratford,
Abel Glidden,	Gilmanton,	Nathaniel Berry,	Farmington,
David Blaisdell,	Lebanon, Me.	Enoch Place,	Stratford,
Roger Copp,	do.	Nathaniel Wilson,	Barnstead,
William Buzzell,	Middleton,	John Knowles,	Gilmanton,
Jonathan Kenney,	New Durham,	Arthur Caverue,	Epsom,
Thomas Bell,	Newcastle,		

Number of Churches, 22. Many of the churches in this Q. Meeting are very large.

Sandwich Quarterly Meeting.

This meeting is holden on the Saturdays and Sabbaths following the third Wednesdays in January, May, August and October.

ORDAINED PREACHERS.

Names.	Residence.	Names.	Residence.
Daniel Elkins,	Adams,	— Fisk,	Newhampton,
William Cass,	Alexandria,	Joseph Quimby,	Sandwich,
Samuel Hazeltine,	Bartlett,	Dudley Pettingale,	do.
Joshua Quimby,	Lisbon,	Israel Blake,	Thornton,
Josiah Magoon,	Newhampton,	David Bean,	Tamworth,
Simeon Dana,	do.	Isaac Townsend,	Wolfborough,
Thomas Perkins,	do.		Number of Churches, 15.

Weare Quarterly Meeting.

Is holden on the last Saturday and Sabbath in May, August, and October; three times in a year.

ORDAINED PREACHERS.

Names.	Residence.	Names.	Residence.
Benjamin Tollman,	Ashby, Mass.	William Dodge,	Sutton,
Jonathan Rowe,	Bradford,	Elijah Watson,	do.
Ebenezer Chase,	Enfield,	Hezekiah D. Buzzell,	Weare,
Timothy Morse,	Fishersfield,	Dexter Smith,	Weathersfield, Vt.
David Harriman,	Hopkinton,	David Cross,	Wilmot.
Solomon How,	Newport,		

Unordained Preachers—Joseph Watson, Warner, and Jesse Whitcher, Weare.

CHURCHES AND MEMBERS.

Ashby and Fitchburg, Ms.	26	Sutton, 2d.	49
Bradford,	35	Weare,	143
Enfield,	87	Weathersfield and West Wind-	
Fishersfield, Sutton, & Goshen,	79	sor, Vt.	68
Newport,	81	Wilmot,	31
Springfield,	24	Dec. 1823, No. 546.	1824, 612

Vermont Yearly Meeting.

This meeting is holden annually on the first Saturday and Sabbath in October. It has, belonging to it, three Quarterly Meetings, viz. Stratford, Huntington, and Wheelock.

Stratford Quarterly Meeting.

ORDAINED PREACHERS.

Names.	Residence.	Names.	Residence.
Daniel Batchelder,	Coventry,	Ziba Pope,	Randolph,
Nathaniel Bowles,	Corinth,	Aaron Buzzell,	Stratford,
Sep. Lathrop,	Groton,	Nathaniel King,	Tunbridge,
James Morgan,	Northfield,	George Hackett,	do.
Sylvanus Robinson,	do.	Thomas Muxley,	do.
			Number of Churches, 14.

Huntington Quarterly Meeting.
ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Names.</i>	<i>Residence.</i>
Samuel Webster,	Bolton,	B. Maynard,	Starksboro,
Calvin Huntley,	Duxbury,	Samuel Lord,	Waterbury,
Charles Bowles,	Huntington,	Pearly Hale,	Enosburgh,
Ziba Woodworth,	Montpelier,	John S. Carter,	Benson,
J. Wetherbee,	Stow,	Number of Churches, 11.	

Wheelock Quarterly Meeting.
ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Names.</i>	<i>Residence.</i>
Daniel Quimby,	Lyndon,	Paul Holbrook,	Montpelier,
Jonathan Nelson,	Wheelock,	— Bugbee,	Burke,
Moses Norris,	Sutton,	Number of Churches, 14.	

NEW-YORK.

There is one Yearly Meeting in this state, called the

Holland Purchase Yearly Meeting,

Which is holden on the last Saturday and Sabbath in August, annually. This meeting consists of four Quarterly Meetings, viz. Bethany, Benton, Erie, and Owego.

Bethany Quarterly Meeting.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Names.</i>	<i>Residence.</i>
Nathaniel Brown,	Bethany,	Israel Crow,	Camillus,
Herman Jenkins,	do.	Jonathan N. Hinkley,	Parma,
Jonas Parmenter,	Attica,	Elisha Collins,	Covington,
John Norton, Jr.	Richmond,	Francis Turner,	Gaines.

Unordained Preachers—Jacob Crassey, Aldridge, Sidney Riley, Isaac Andrews, Attica, Smith Rogers, Barrington, Daniel Lyon, Ichabod Sheldon, Ontario, Ivory Holland, Pittsford, Eli Hannibal, —.

CHURCHES AND MEMBERS.

Attica,	100	Ontario, 1st,	38
Alexander,	10	do. 2d,	16
Batavia and Elba,	7	Parma,	21
Bethany,	100	Pembroke,	13
Byron,	56	Sheldon,	16
Canada,	21	Waldo,	11
Clarkson,	63		
Gaines,	15		
TOTAL,			487

Benton Quarterly Meeting

Is holden on Saturday and Sabbath, beginning the Saturday before the 2d Sabbath in January, May, August, and October. Elders' Conference, Friday preceding.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Names.</i>	<i>Residence.</i>
Zebulon Dean,	Benton,	Samuel Bradford,*	Phelps,
Samuel Wire,	Barrington,	John Norton,	Richmond,
Solomon P. Colver,	Junius,	Menoah Delling,	Sodus.

*Ordained May 9th, 1824.

Unordained Preachers—John Pratt, Barrington, David Marks, jr. Junius, Perry Johnstead, Middlesex.

CHURCHES AND MEMBERS.

Benton,	29	Middlesex,	43
Barrington,	22	Phelps,	30
Bristol,	23	Richmond,	15
Brutus,	10	Sodus,	26
Cattin,	22	Scriba,	9
Charleston, Penn.	11	Stonyfork, Penn.	17
Galen,	9	Lyons,	8
Junius,	13	TOTAL,	287

Erie Quarterly Meeting.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Churches.</i>	<i>No. of mem.</i>
Richard M'Cary,	Boston,	Boston,	48
Abraham Folsom,	Holland,	China,	31
Nathaniel Ketchum,	Pike.	Concord,	23
		Eden,	10
		Ellicottsville,	27
		Freedom,	22

UNORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Churches.</i>	<i>No. of mem.</i>
Judah Babcock,	Centreville,	Holland,	unknown
Obed Vane,	Freedom,	Pike,	16
Seth Macomb,	Ishua.	Sardainia,	10
TOTAL,			187

Owego Quarterly Meeting

Is holden on the fourth Saturday and Sabbath in February, May, August, and October.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Churches.</i>	<i>No. of mem.</i>
Amos Daniels,	Dryden,	Berkshire,	19
Edward E. Dodge,		Candor and Owego,	27
Asa Dodge, jr.	Travelling,	Candor,	35
Peter Saunders,	Owego,	Dryden and Virgil,	28
		Dryden and Caroline,	30
		Owego,	53
		Troy, Penn.	27
Hiram Jones,	Candor,		
Pezegzine P. Foster,	Troy, Pa.	TOTAL,	269

Rhode-Island Quarterly Meeting

Is holden on the second Saturday and Sabbath in January, May, August, and October.

ORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Churches.</i>	<i>No. of mem.</i>
Joseph White,	Gloucester,	Burrilville,	161
D. Williams,	do.	Foster,	45
Josiah Graves,	Middletown, Ct.	Gloucester,	45
Reuben Allen,	Pawtucket,	Mendon,	61
Daniel Greene,	do.	Middletown, Ct.	30
J. W. Darling,	Traveling.	Pawtucket,	69
		Rehoboth, Mass.	81
		Smithfield,	118
W. N. Loring,	Raynham,	Taunton, Mass.	62
Ahab Read,	Smithfield,		
S. Fairfield,	Traveling,		
A. Thorpion,	do.	TOTAL,	672

Sister Susan Humes has the approbation of this Elders' Conference for the public improvement of her gift.

The R. I. Quarterly Meeting has not united itself to any Yearly Meeting, as there is none with which it could be accommodated, the distance is so great; but, from the present prospect, we may predict, that the time is not far distant, when a Quarterly Meeting will be formed in Connecticut, and another in Massachusetts, and of these, will be formed a Yearly Meeting in that region.

OHIO YEARLY MEETING.

This Yearly Meeting was organized in August last, and agreed to be holden annually on the second Saturday and Sabbath in October.

It is not ascertained, what number of Quarterly Meetings belong to this Yearly Meeting; but it is presumed that the one bearing the name of Athens, belongs to it; also the Miami.

Athens Quarterly Meeting.

It is not known the times this Quarterly Meeting is holden.

ORDAINED PREACHERS,		Churches,	No. of mem.
Names.	Residence.		
John Sleeper,	Alexander,	Alexander,	32
J. E. Brown,	Rutland,	Columbia,	13
		Morgantown,	16
Unordained Preachers—J. Carpenter, Columbia, and Daniel Romine, Morgantown, all in Ohio.			

Miami Quarterly Meeting.

This meeting is situated partly in Indiana, and partly in Ohio, adjoining. Ordained Preachers—Marcus Kilborn, Rising Sun, county of Switzerland. Benjamin Leavitt, county of Jefferson; Alexander Sebastian. These three Elders live in the state of Indiana. Moses Dudley and Benjamin Tufts are Elders belonging to this Quarterly Meeting, but live in the state of Ohio. They were formerly from Maine.

Pennsylvania and New-York Yearly Meeting

Is holden the first Saturday and Sabbath of September, annually. Of this meeting our knowledge is very imperfect; but understand it is small.

FOR THE INFORMER.

Copy of a letter to the editor, from Br. Job Armstrong, Esq., dated at Gloucester, Nov. 16, 1824.

DEAR BROTHER,

I herewith send you the annual return of the R. I. Qr. Meeting. It will be seen that this q. m. is still apparently prospering in the enlargement of its borders and increase of its members. Two churches were added to it at the last q. m. The church in Foster has been raised up within a few months past under the instrumentality of Elder Daniel Williams, whose labors have been and still are much blessed by the Divine Master. Five have been added to that church by baptism since their return to the q. m. Present

number 50—and the prospect still remains good that many more will repair to the Ark of safety.

Elder Josiah Graves, Pastor of the church in Middletown, Conn. attended the last q. m. in behalf of said church, which then became connected with this q. m. and Elder Graves received the right hand of fellowship as a minister of the Gospel; and we may reasonably expect an enlargement of the Redeemer's kingdom in that region, where a free gospel is now freely dispensed; and probably the day is near at hand, when a Quarterly Meeting, with its several churches, shall be established in that region also.

But, Dear Brother, though increase in number be a just subject of rejoicing to the christian, may we be careful to rejoice only as christians ought to rejoice, and let the carnal mind have no part nor lot in the matter.

The next q. m. is appointed at Smithfield, on the 2d Sabbath in January next and Saturday preceding. The Elders' conference the Friday before at Br. William Swan's in Smithfield.

Your brother in Christ,

JOB ARMSTRONG.

FOR THE INFORMER.

Extract of a letter from Elder Oliver True, dated at South Williamson, N. Y. Nov. 17, 1824.

DEAR BROTHER,

I take my pen to inform you, that through the tender mercies of the Lord, I am yet alive; but have been in a low state since last March, and often in despair of ever recovering my health again. I have however, so far recovered, that I have just returned from a tour of two months to the west, in which I visited the towns of Bloomfield, Rochester, and Batavia, in all of which, there is a great attention to hear the word, and in Bloomfield, a glorious work of God is going on. In Palmyra, Lyons, and Ontario, also, the work of the Lord is progressing as in many other places in this western clime, to the joy of thousands. I think the prospect increases in favor of Zion.

My good brother David Marks passed here in my absence, and I saw him at Bloomfield in good health.

Although I am able to preach but little, my mind is fixed with an unshaken confidence in God, and that gospel I have

ever published to the world, which I have never seen cause to alter. Truth, like a pearl, shines brighter by being dis-vested, but never changes:

"The worth of which no tongue can tell;
"I will do to buy but not to sell."

May the Great Head of the Church make us *holy and happy*, and assist us to follow the stream, till we arrive at the fountain head and land our little barks in the haven of eternal repose,
Yours, &c.

OLIVER TRUE.

FOR THE INFORMER.

REVIVALS.

A letter is received from Br. Kilburn Hill of Shelburn, Vt. in which he writes, that the work of the Lord is progressing in that vicinity, and that the labors of Br. Ewers are blessed to the conversion of souls.

He mentions an interesting circumstance of a sister, who was baptized on Sunday, the 15th of November, and her husband, who was not a professor of religion, on seeing his wife go down into the water, it had such an effect on him, that he immediately devoted his time to prayer, and before the next day, his soul was set at liberty, and on Tuesday following, was baptized by Elder Webster, and went on his way rejoicing.

We have information that Elder Elisha Collins has been sick during some months past, but is now able again to sound free salvation. He says a great door is open in the county of Allegany, N. Y. and laborers are wanted there.

Brother James Peters of Wayne, Ohio, has written a very pressing request, for some preacher or preachers to come to the state of Ohio to labor. He is now preaching in four towns on the Sabbath, and has many calls in other towns, some of which he is able to attend on week days. He says the prospect is very encouraging, numbers have of late been converted, and mourners come forward in almost every meeting to be prayed for.

Brother John Reed of Phelps, N. Y. writes that a glorious work of reformation has commenced in the north part of Phelps, under the improvement of Eld. B. Farley. Eight have been baptized, and there is a prospect that a church will be gathered there soon.

The Benton Quarterly Meeting was holden in Sodus, the 9th and 10th of October last. The writer says, "We had a good meeting, the Great Head of the Church took the government of the meeting, while the melting love of Jesus seemed to fill every heart."

Benton Q. Meeting will be holden next at Vienna Village, Phelps, N. Y. on Saturday before the second Sabbath in January, at 10 o'clock A. M. Elders' Conference, Friday before, at the dwelling house of Br. John Chapman, at two o'clock P. M.

In a communication made by Elder Asa Dodge of Troy, Pa. he closes as follows:

"I will just observe that our Quarterly Meetings [Owego] have been refreshing during the year past, and souls are daily flocking to the bloodstained banner of King Jesus in these regions. I hope soon to have the pleasure of writing to you more fully of the work of God in these parts."

Account of a remarkable sermon, preached in Edinburgh.

Some time ago, I was sent for to visit a person named Adam Watson, who was thought to be dying. On entering his apartment, I saw a venerable looking old man in a chair, and apparently much distressed from a difficulty in breathing. His daughter told me that he was then a good deal fatigued with the exertion of rising out of bed, but that he would be able to speak to me in a little time. Being told who I was, he said to me after a short pause, "I am glad to see you, Sir, and thank you for coming so readily to visit me in this poor habitation." I then asked him a few questions about his bodily health; these he shortly answered, and then said, you see me, sir, on the verge of eternity; but I bless God I have no fears of death. I hope I can truly say, "I know in whom I have believed;" and my chief reason for sending for you at present is to help me praise the Lord for his great and wonderful mercies to me." "What mercies do you mean?" said I. "I mean his great and wonderful mercies in Christ Jesus. I am now an old man, in my 84th year, and blessed be his name, I can say, I have known the Lord since I was eighteen." "Since you were eighteen! pray did any thing remarkable happen at that time that you remember it so particularly?" "Yes, yes," said he "something I shall never forget while I am able to remember any thing, and for which I shall bless God through all eternity." "May I ask what it was?" "Certainly," he replied, "and when I get a little breath I will tell it you with pleasure." After pausing for 2 or 3 minutes, he spoke as nearly as I can remember, to the following purpose:

"When I was about eighteen years of age, I happened to be in Edinburgh, following my business. Though, I was not addicted to any gross immorality, I was a stranger to true religion. I had something like the form of Godliness, but it was nothing but a form. One Sunday I went to the West Church. It was about the time of dispensing the

Sacrament, and a minister by the name of Pitcairn was preaching. I shall never forget his text; it was in 1 Pet. ii. 7: 'Unto you, therefore, which believe, he is precious.' The church was exceedingly crowded, and the congregation very attentive. Nothing very particular happened till about the close of the discourse, when Mr. Pitcairn made a long pause. A dead stillness ensued. Every eye was fixed on him, and several of his hearers seemed to be a good deal agitated. When he resumed his discourse, he spoke, to the best of my recollection, nearly as follows: 'Last night, when I was on my knees before God, pleading with him in the prospect of this day's service, it was impressed on my mind in a very unusual manner, and as if had heard a voice from Heaven, charging me that this day I should make a full and particular offer of Christ to all who hear me; and also, that I should require of them an immediate answer whether they would accept of the offer or not. I do, therefore, in the name of the Most High God, offer to all and every one of you the Lord Jesus Christ, with all his benefits; I offer Him to the young and the old, to the rich and to the poor, to sinners of every kind and degree; assuring you, that if you accept of him as he is offered in the Gospel, you shall be blessed in time and blessed through eternity. Well what do you say? Do you accept of him or not? What answer am I to carry back to him whose servant I am? Consider the matter and make up your minds.'—On saying this, he sat down in the pulpit, and the most solemn silence followed that ever I witnessed. I was very much affected, and the tears ran down my cheeks in abundance. My sins crowded into my mind. I saw myself to be a lost and ruined creature, and was enabled to cast my soul on Jesus Christ, believing that he, and none but he, could save me. On looking up, I saw many persons in tears around me.

"Mr. Pitcairn continued sitting, I think, about five or six minutes; then rising up, and looking round the congregation, he said to them with great solemnity, 'Well my friends, what is your determination? Are you now willing to obey the command of God, to believe in his Son Jesus Christ? Do you accept of the Saviour as he is offered in the Gospel, and give yourselves up to him, as God has commanded, that he may wash you in his blood, clothe you with his righteousness, and sanctify you by his Spirit? Or, on the contrary, do you proudly and wickedly reject him? Or, which amounts very much to the same thing, are you resolved to delay this important business to a more convenient season?'—Then in a very earnest and forcible manner, he urged his hearers immediately to accept of Christ, and to comply with the invitations of the Gospel. In the name of God he conjured them neither to decline nor to delay so important a duty. 'Many,' said he, 'to whom the same offer was made are now in hell, bitterly lamenting their guilt and folly in rejecting it. And, O! were they permitted now to address you, with what earnestness would they beseech you to be ware of what must assuredly bring you to that place where they are tormented! (Luke xvi. 28.) Many of your pious friends and relations who lately worshipped with us in this place, were enabled through grace to accept of Christ, and to give themselves up to him, and are now before the throne; and were they permitted to address you, O! with what earnestness would they join in the exhortation I am now giving you; and beseech you to accept of Christ, that you may by and by be united to their blest society, and made partakers of their joy.—In this manner

old Mr. Pitcairn exhorted and beseech his hearers to comply with the calls of the Gospel, and to embrace the Lord Jesus Christ. It was the most solemn season I ever witnessed. It was much spoken of in Edinburgh and its neighborhood, and many dated their conversion from that day. The old man added, that he himself knew several persons who were then awakened to a serious and lasting concern about their salvation; and no doubt, as he justly observed, there would be many of whom he had no opportunity of hearing.

I was surprised at the distinctness and animation with which the poor old man narrated the above particulars. His weakness and difficulty of breathing obliged him to stop from time to time, but the whole circumstances seemed to be as fresh in his recollection as if they had lately occurred. As soon as I returned home, I wrote down all I could remember of what he told me; and, from the deep impression it made on my mind, I believe that I remembered the greatest part of it. I soon called on him again, but found him worse. He was unable to rise, and though perfectly sensible, he had become so deaf, that it was almost impossible to make him hear. He continued tranquil and resigned to the will of God; and enjoyed to the last a steady hope in the divine mercy through Jesus Christ.—*Methodist Magazine.*

From Zion's Herald.

THE SEA CAPTAIN.

A Captain who had followed the seas for several years, about the commencement of the last war, went to Richmond, Virginia.

A few days after his arrival, having accomplished his business except with one merchant, who lived a little distance from the city—he made some preparations and went out to see him. He was introduced to the counting-room of the merchant, and soon accomplished his business. After which, the merchant enquired of the Captain how long he had been engaged in sea-fairing business. The captain replied, about 20 years. Indeed, says the merchant, you have devoted quite a portion of your useful days to a very hazardous occupation; although you (no doubt) have had the privilege of seeing much of the world. Yes, replied the captain, I have been in most of the ports in Europe, and I never sailed for any port yet, but what I found it. *I would enquire of you, sir,* said the merchant, *whether you ever sailed for the port of Heaven?* The captain was speechless, and made no reply. The merchant instructed the captain immediately to clear out from the customs of this world, and sail for the port of Heaven. And I pray, says he, that you may be as successful, in finding that port as you have formerly been in finding others. They then parted. The captain returned to his vessel and his occupation. A few years after this, the captain, who had acquired a handsome property, retired from the seas, and settled in the town of ***** In his retired moments, he often thought of the advice of the merchant. His sun having past the meridian, and being on its decline, he concluded there was no time to be lost. He accordingly entered upon the important voyage, and every day for four weeks he experienced a dreadful gale; his vessel and life were in jeopardy every hour. One day he was overlooking his reckoning, and found he had made an error in the trail, and that he was out of his latitude entirely. He run to his chart to examine, and make some calculation how he might escape:—after which, on examination,

he found his vessel had sprung a leak; and he saw nothing but destruction before him. He was obliged to abandon both vessel and cargo, and take to the boat and oar. And while examining his chart, he turned to look for the old vessel, when he saw her go down. After which he experienced a pleasant calm. Then looking ahead, he saw a vessel heave in sight, which he made for. On coming along side, he found it was the ship of ZION bound to CANAAN. The captain cheerfully took him on board, and all the crew rejoiced at his happy deliverance. He has continued under full sail ever since, and rejoices in the hope of entering, ere long, the haven of unruffled repose. I have enjoyed many a precious meeting with the captain, since he took passage in the ZION. His three children, his wife's family, and, in short, his whole household are now on board, which makes the passage pleasant and delightful beyond description. The captain often expresses a desire to see the merchant, (who he says was a Methodist) and he anticipates much pleasure in meeting him at the end of the voyage.

Providence, Feb. 26, 1824.

SHIPMATE.

TO THE PUBLIC.

This number closes the 5th volume of the Religious Informer, and I am far from being weary of publishing the good tidings of salvation, but believe that through the medium of the Informer, the hearts of my brethren have often been made glad. By this work, we can become acquainted with each other, and it is wished that the brethren would examine the accounts of the q. m.'s. to which they belong, and if any thing is incorrect, that they would send information, and it shall be corrected in a future number.

I regret that through the neglect of a large number of subscribers I am still in debt to the paper maker, and cannot get money enough to pay his account. I wish my patrons would consider the subject, and as they wish well to the work, that they would forward the amount due from them, so that the editor may be relieved from this embarrassment.

Those, indebted for two years and upwards, need not expect any more papers until arrearages are paid, and it is hoped that will take place soon. Such as have punctually paid, receive my sincere thanks.

EDITOR.

In this No. the name of our worthy, faithful, and well-beloved brother, Elder Richard Martin of Gilford, N. H. is left out. He was called suddenly to depart this life; but the memory of his services will remain in the minds of thousands, and though we mourn our loss, we believe it is his immortal gain.

DIED.—In Weare, Nov. 15, Wid. Mary Cram, aged 70; and on the 17th, Mrs. Luna, wife of Mr. Issachar Ring, aged 18 years.—In Boston, Mr. Harvey French of Haverhill, N. H.—Drowned in Connecticut river, near Haverhill, N. H. Nov. 20, Mr. James Sturtevant, aged 20.—In New-London, N. H. a child of Mr. John Currier, aged 2 years.

NO CONTENTMENT WITHOUT CHRIST.

All those who seek contentment and perfect satisfaction in any creature, or in themselves, are like the man of Shechem, who forsook the sweetness of the fig-tree and of the vine, for the bramble which consp-

ned them. (Judg. ix.) Every thing without Jesus Christ, is like such a bramble or thorn-bush, which yields neither fruit nor sweetness; all is barren or full of thorns, all is vanity and vexation of spirit.

SUPERVILLE.

THE MINISTRY OF THE PROPHETS.

Isaiah prophesied 54 years, Jeremiah 39, Daniel 73, Hosea 61, Micha 43, and Elisha 66.

APOSTLES.

Paul amidst unnumbered dangers, pursued his ministry about 34 years, and Peter about 40.—John lived nearly 100 years.

[SELECTED FOR THE R. I. BAPTIST.]

Vain men may value themselves upon their speculative knowledge, right opinions, and true and orthodox belief, separate from the practice of virtue and righteousness; but as sure as the gospel is true, no belief whatever shall finally be of any advantage to men, any otherwise than only so far as it corrects their practices, hinders them from being workers of iniquity, and makes them like unto God.

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To whom all letters, must be addressed.

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NEW YEAR.

Friends and Brethren,

God, for some wise purpose, has preserved us to see another *New Year*, while many with whom we were acquainted, were one year ago in health, and now slumber in the grave. O God! why are we spared! Are we more holy than we were one year ago? more devoted to Christ's service? Do we feel a greater concern for the welfare of mankind? or pray more earnestly for their salvation? It is certain we are one year nearer the grave, and as time passes away, each moment ought to be improved to the glory of the Lord. O my soul, what have I done the past year? how has my time been spent? Has my conduct been such, that it will stand the test in the great day? or has my time been too much spent in trifles? *"Every idle word that men shall speak, they shall give account thereof in the day of judgment."* Matt. xii. 36. O how should these words rest in our minds. When we are alone, we should watch our thoughts, knowing that the searcher of hearts discovers the inmost recesses of our souls, that nothing can be hid from his view. When in company, we should watch our words and actions, that we speak or do nothing to dishonor that religion, we profess to love; and in order to enable us more effectually to observe this, let us ask the blessing of God on our undertakings, and always be careful to abandon that, which we do not feel an evidence that God approves; and to assist us further, when we are about to do or say any thing, let us ask ourselves the two following questions: 1st. If Christ were here, would HE do or say it? 2d. If I were on my dying bed, and expected to launch into eternity in a few hours, would I do or say it? By having these questions constantly in mind, it may serve as a check to much trifling employment.

Vol. VI.

1

We should ever keep in view the hour of death as though near at hand, and at the close of the year especially, we should look back upon our lives, and see if there is no place that might be mended. Let us also look forward a little with seriousness and attention, and *learn wisdom by the consideration of our latter end.* Think, O my soul, when death comes, thou art to enter upon the eternal world, and be fixed either in heaven or hell. All the schemes and cares, the hopes and fears, the pleasures and sorrows of life, will come to their period, and the world of spirits will open upon thee. And O, how soon may it open; perhaps before another year shall roll around or even before the returning sun brings the light of another day. To-morrow's sun may not enlighten mine eyes, but only shine around a senseless corpse, which may lie in the place of this animated body.

Now, O my soul, answer as in the sight of God, art thou ready? art thou ready? Is there no sin unforsaken, and so unrepented of, to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity? Dread to remain under the guilt of it, and this moment renew thy most earnest applications to the mercy of God and the blood of the Redeemer, for deliverance from it.

But if the great account be already adjusted, start not at the thoughts of a separation; it is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take us from our worldly comforts; it may disconcert and break our schemes for service on earth; but diviner entertainments and nobler services await us beyond the grave.

Since heaven is so glorious, and eternal things of so great importance, let us now as individuals dedicate ourselves anew to the service of God, and from our hearts say,—

"Blessed God! it is with the utmost solemnity that I make this surrender of myself unto thee. *Hear, O heavens, and give ear, O earth; I avouch the Lord this day to be my God; and I avouch and declare myself this day to be one of his covenant children and people....* Hear, O thou God of heaven, and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions; or give thee a certain proportion of my services, of all I am capable of for a limited time....but I would be

wholly thine, and thine forever. From this day do I solemnly renounce all the former lords, which have had dominion over me; every sin and every lust; and bid, in thy name, an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions, which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body, would I present before thee this day, *as a living sacrifice, holy and acceptable unto God, which I know to be my most reasonable service.* To thee I consecrate all my worldly possessions; in thy service I desire to spend all the remainder of my time upon earth, and beg thou wouldst instruct and influence me, so that whether my abode here be longer or shorter, every year and every month, every day and hour, may be used in such a manner, as shall most effectually promote thine honor, and subserve the schemes of thy wise and gracious providence. And I earnestly pray, that whatever influence thou givest me over others, in any of the superior relations of life in which I may stand, or in consequence of any peculiar regard which may be paid to me, thou wouldst give me strength and courage to exert myself to the utmost for thy glory; resolving, not only that I will myself do it, but that all others, so far as I can rationally and properly influence them, *shall serve the Lord.* In this course, O blessed God, would I steadily persevere to the very end of my life; earnestly praying, that every future day of it may supply the deficiencies, and correct the irregularities of the former; and that I may, by divine grace, be enabled, not only to hold on in that happy way, but daily to grow more active in it!

"Nor do I only consecrate all that I am and have to thy service, but I also most humbly resign and submit myself to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction, all I possess, and all I wish; and set every enjoyment, and every interest before thee, to be disposed of as thou pleasest. Continue or remove, what thou hast given me; bestow or refuse, what I imagine I want, as thou, Lord, shalt see good!....And though I dare not say I will never repine, yet I hope I may venture to say, that I will labor, not only to submit, but to acquiesce; not only to bear what thou do-

rest in thy most afflictive dispensations, but to consent to it, and to praise thee for it; contentedly resolving, in all that thou appointest for me, my will into thine, and looking on myself as nothing, and on thee, O God, as the great eternal ALL, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

"Use me, O Lord, I beseech thee, as the instrument of thy glory, and honor me so far as, either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell. And may it please thee, from this day forward, to number me among thy peculiar people, that I may be no more a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God. Receive, O heavenly Father, thy returning prodigal! Wash me in the blood of thy dear Son; clothe me with his perfect righteousness; and sanctify me throughout, by the power of thy Spirit!.....Destroy, I beseech thee, more and more the power of sin in my heart; transform me more and more into thine own image, and fashion me to the resemblance of Jesus, whom henceforward I would acknowledge as my teacher and sacrifice; my intercessor and my Lord! Communicate to me, I beseech thee, all needful influences of thy purifying, thy cheering, and thy comforting spirit; and lift up that light of thy countenance upon me, which will put the sublimest joy and gladness into my soul!

"Dispose my affairs, O God, in a manner which may be most subservient to thy glory, and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence at what time, and in what manner thou pleasest; only grant that in my dying moments, and in the near prospect of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service!.....And do thou, Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it! Look down, O heavenly Father, with a pitying eye upon thy languishing, thy dying child! place thine everlasting arms under me for my support; put strength and confidence in my departing spirit; and receive it to the embraces of thine everlasting love! Welcome it to the abodes of them

that sleep in Jesus, to wait with them that glorious day when the last of thy promises to thy covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance which shall be administered to them into that everlasting kingdom, of which thou hast assured them by thy covenant, and in the hope of which I now lay hold on it, desiring to live and die as with mine hand on that hope.

"And when I am thus numbered among the dead, and all the interests of mortality are over with me forever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds! May they read it, not only as my language, but as their own; and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings for time and for eternity! And may they also learn to adore with me that grace, which inclines our hearts to enter into the covenant, and condescends to admit us into it when so inclined; ascribing with me, and with all the nations of the redeemed, to the Father, the Son, and the Holy Ghost, that glory, honor, and praise, which is so justly due to each divine person for the part he bears in this illustrious work!".....Amen.

In order that the foregoing dedication of ourselves to the Lord, be constantly impressed on our minds, I would recommend that on one particular day in each month, we read this dedication to ourselves, earnestly praying that God would enable us to perform the vows we have made.

E. CHASE

Enfield, N. H. Jan. 1st, 1825.

FOR THE INFORMER.

Since the No. for December was printed, the clerk of the New-Durham Quarterly Meeting has forwarded the account of that q. m. which we here insert. The names of the Ordained Preachers were printed in the last No. of course will be omitted in this.

ED.

Stratford, N. H. Nov. 2d, 1824.

BELoved BROTHER,

I think the love of Christ constrains me to speak and write of the glory of his powerful kingdom, and the excellency of his precious name. Within a year past, I have

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witnessed much of God's wonderful work in the conversion of sinners and comforting of his saints. I have had twenty-three meetings for baptism, and the precious work of reformation still continues. There has been a great accession to the New-Durham q. m. as will be seen in the sequel. The October term of this q. m. was holden at Gilmanton, N. H. and was a time of refreshing from the presence of the Lord. We were much refreshed by the visit and preaching of Elder Reuben Allen, of Rhode Island. Two professed to find Christ, and I humbly pray that all our free Brethren may possess such a spirit of primitive engagedness, as never to be satisfied with great meetings, without the power of God.

The following is as near as I could ascertain the state of the churches belonging to this Q. M.

CHURCHES AND MEMBERS.

Alton,	78	Loudon,	24
Barnstead, 1st,	70	Meredith, 2d,	52
do, 2d,	45	Middleton,	95
Barrington,	40	New-Durham,	75
Brookfield,	18	Nottingham,	67
Candia,	129	Northfield,	31
Canterbury,	138	Pittsfield,	120
Deerfield,	60	Strafford, 1st,	97
Gilford,		do. 2d,	106
Gilmanton, 1st,	130	do. 3d,	123
do. 2d,	15	do. 4th,	50
do. 3d,	35	Raymond,	82
Hawke,	34		
Lebanon, Me.	160	Total,	1874

UNORDAINED PREACHERS.

<i>Names.</i>	<i>Residence.</i>	<i>Names.</i>	<i>Residence.</i>
Joseph M. Harper,	Canterbury,	John Winkley, jr.	Strafford,
Thomas Flanders,	Alton,	Andrew Toss,	Barnstead,
William Swain,	Pittsfield,	Edward Blaisdell,	Lebanon, Me.
John H. Nutter,	Farmington,	Ebenezer Buzzell,	Northfield,

Our next Quarterly Meeting will be holden at Canterbury, on the third Wednesday in January, 1825.

ENOCH PLACE, Clerk.

FOR THE INFORMER.

Copy of a letter from Sister Susan Humes, dated at Verona, N. Y. Oneida Co. Oct. 26, 1824.

DEAR BROTHER IN CHRIST,

About six years ago, by the influences of the spirit of

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God, I believe that I was awakened to view myself as being a poor and undone creature, without God, and without hope in the world. Viewing my sins like mountains, rising around me, and the justice of God crying, "cut the sinner down," I found myself lost and helpless, and entirely dependent on God, and the merits of his Son for salvation; then my enquiry was, "Can God be just and the justifier of such a rebel as I am?" I cried unto the Lord, and waited for his coming, and when I thought that peradventure mercy was not for me, or that my sins had separated me so far from God, that the day of grace was entirely over with me, then I cried, Lord, save, I perish. At that time I believe Jesus reached forth his hand of mercy, and upheld me from sinking beneath the raging waves of distress and guilt, that rolled around me, and I began to build my hopes of heaven and happiness on Jesus, the sure foundation, that is laid in Zion, and then I received great peace of mind, such as the world never gave me, and, thanks be to God, the world has never taken it from me.

After I had travelled a few weeks on my new journey, as I humbly trust, my mind was led to unite with the people, called Calvinist Baptists, in the town of Thompson, Ct. and in a few months, I began to feel a great concern for the welfare of my fellow mortals, who were far from God, and in the way that leads to death. This concern and anxiety of mind, led me to a frequent and careful perusal of the scriptures of divine truth, and there I found the needy and perishing state of the children of men pointed out, and also the way of life and salvation in and through a Redeemer, by which the perishing sons of men might come unto God, and find grace, mercy and peace, yea, and joy in the Holy Ghost, and the more I perused the word of God, the clearer views I had of the way of life and salvation, which Jesus had opened for mortals to walk in, that would lead them to joys on high, and also the perilous situation of those, who were strangers to this heavenly way, and it appeared to me that I must lift up my voice, and tell the world that their sins had separated them from the favor of their God, and that they must break off their sins by righteousness, and that our Great High Priest was able to save to the uttermost all that would come unto God by him. I viewed myself as being altogether insufficient for so great a work, but

The word was, "*My grace shall be sufficient for thee,*" and after striving about two years and a half against this great impression of mind, I found that it increased rather than decreased, and the more that I prayed God to remove it from my mind, the more it was impressed on my mind, that I must go and leave all behind, and sound salvation to a dying world. I often thought I had rather go into the eternal world and be here no more, if I could but meet God in peace, than to go into the world on so great an errand; but I could see no other way to go in safety, only in the path of duty. Then I thought, come life or death, I would try to do the will of God, that I might enjoy his favorable presence, that is better than life; and for about two years and a half, I have been trying to tell the children of men, that except they repent and become as little children, they can in no case enter into the kingdom of heaven, and I have also been trying to tell them, that if they deny themselves and bear their daily cross, and follow Christ, they shall be his disciples, and shall have treasures in heaven. I have travelled in Massachusetts, Rhode Island, and Connecticut, and have seen the outpourings of the spirit of God in different places in that part of the vineyard of the Lord, and have enjoyed great peace of mind, while laboring in my native land.

The first of last August, feeling it a duty devolving on me, I united with the people called Freewill Baptists, in the state of Rhode Island. I then journeyed into the state of New-York, and have visited the Holland Purchase Y. M. and the brethren in different parts of the state, and find them in many places well engaged in the good cause of Christ, and in some places the enquiry of some is, "what shall we do to be saved."

Since I have been in this state I have travelled betwixt twelve and fifteen hundred miles, and feel encouraged still to go on, for I have heard the cries of many of the wounded, and the songs of some of the redeemed; and may the trumpet of the gospel be sounded, until all shall hear the joyful sound and know it.

I feel the want of more vital religion, and want to be more humble and more given up to the work of the Lord. I hope that the saints will unite their hearts and voices, and look to the Lord and ask for blessings to descend and rest on themselves, and Zion at large.

"*He being dead yet speaketh.*"—Heb. iii. 4.

ELDER COLBY left the habitation of his father, and the company of life-friends in Vermont, like Philip, to go toward the south to preach Christ to the people, and woo a bride for his Master; indulging, at the same time, the fond hope of regaining his health, which for several years had been much impaired, and more especially so for several months. In this, however, he was disappointed; having arrived at the house of Dea. Fauquier, he became sensible that he should die with him.

Notwithstanding his outward man had long been decaying, yet he seemed to die suddenly. It is highly satisfactory that he was enabled to preach several times in the borough of Norfolk after his arrival, and thus to finish in Virginia, as it were, before noon, those gospel labors, which he began in the morning of life, in the state of Vermont.

It produces pleasure to the relations and brethren of Elder Colby to contemplate, that, as it has pleased God to call him home when in a distant land, nearly a thousand miles from his friends in Vermont, he was directed to the house of such a man as Dea. Fauquier appears to have been; that he apparently had every necessary help, and all due attention paid him, till he drew his last breath; and that the mortal remains of our departed brother were interred in a decent and christian-like manner. Doubtless our tears would start afresh, could we have the privilege of beholding those white marble stones, which stand erect at the head and foot of his grave, and there read the name of him, whom we highly esteemed for his work's sake.

From a child, John Colby was pleasing and engaging in all his deportment. From the time that he experienced religion, that which was solemn and striking attended all his transactions. Those blossoms, which rendered his summer delightful, and which ultimately produced such an abundant harvest, budded early in his spring. He was converted, and by the grace of God, prepared for the ministry very young. He entered, with great boldness and confidence, the beautiful field of the gospel when but a youth, and left father and mother, and brothers and sisters, houses and lands, for the sake of the gospel; and went forth in the name of the Lord, through various states, preaching as he went, saying the kingdom of Heaven is at hand, repent ye, therefore, and believe the gospel. Being furnished with the whole armour of God, and having weapons not carnal but mighty, he was enabled to pull down many of the strong holds of sin and satan; and by him the arrows were made sharp in the hearts of the King's enemies, and hundreds fell under the word.

As a preacher of the Gospel of Jesus Christ, Elder Colby was humble, engaged, and persevering. He was instant in season and out of season. He frequently rode many miles, and attended several meetings the same day. In his preaching he was plain and familiar. He communicated his views with ease to himself, and satisfaction to his hearers. Although he was not in the unpleasant habit of using great swelling words, yet his language was generally correct, and his style usual, bordering on the sublime. Like the ancient holy men of God, he spake as he was moved upon by the Holy Ghost.

He was admirably calculated to attract the attention, and command the esteem of all classes of people. His *gestures* were becoming and graceful. The *words* were solemn and weighty, well selected and arranged; yea, they were like "apples of gold in pictures of silver."

In his public communications he was not only enlightening but awakening, entering deeply into the spirit of the subject, in which he was engaged. Hard indeed must be the heart of that person, who could have beheld the almost worn out body, and heard the solemn and pathetic addresses of Elder Colby, without melting into tenderness, and giving vent to tears.

Had not this man of God been called into the work of the ministry, he probably might have sojourned in the circle of his acquaintance, prospered in the world, and obtained the comforts of life, and thereby have escaped those severe conflicts and painful privations, to which his calling subjected him. But it was not so with him. He must leave all to follow Christ and become a fisher of men.

This vessel was chosen to bear the Saviour's name among the gentiles. He must forsake that *father*, who, under God, gave him life, that *mother*, who sustained him, those *brothers* and *sisters*, who were near and dear unto him, and all his prospects of earthly *gain*, to go forth weeping, bearing precious seed.

The effect of his preaching was wonderful, and the fruit of his labors abundant. He had the satisfaction of seeing hundreds of his fellow men turn to God. He did not labor long in any place, unless signs of reformation began to appear; but would leave that place and go to another where the Macedonian cry was heard. Hence he was in the work of God, and success attended his labors through the whole course of his ministry.

He travelled and preached in many places where a free gospel had not previously been preached, raised the standard of life, proclaimed liberty to captives, and the opening of the prison to them that were bound. The Lord made him instrumental of turning many from darkness to light, and from the power of satan unto God.

In the short course of his pilgrimage he baptized many hundreds.* He had the success, in many instances, of turning a barren wilderness into a fruitful field; and of planting, and setting in gospel order, several churches, which, while he rests from his labors, are increasing in numbers, and growing in grace.

Those, who are unacquainted with the operation and effect of the gospel, and do not know by happy experience, that it is the power of God unto salvation to every one that believeth, will probably discredit some of the statements of Elder Colby, concerning conversions and reformations, or at least may conclude that the accounts are exaggerated; but his readers are assured that it is not so. The writer of these remarks was personally acquainted with Elder Colby; he has also travelled into many of those places in which the revivals of religion were, as spoken of by Elder Colby. There are also hundreds of others, now living in the states of Vermont, New-Hampshire, Maine, Rhode-Island,

*By a manuscript, found among his papers since his disease, it appears that from August 12, 1810, to November 23, 1816; he baptized 640 persons.

Ohio, and other places, who can testify that the accounts, which are written in his journal, are true.

In the principles of religion he was firm. He was not *tossed* with *every*, nor even with *any* wind of doctrine, contrary to the doctrine of Christ. He continued until death with that people* with whom he was first connected; to whom his language was, during his life, "entreat me not to leave thee, or to return from following after thee."

In consequence of the active labors, and indefatigable toils of Elder Colby, he had many *hardships* to suffer, many *trials* to encounter, and many *temptations* to endure. He left an earthly father's house, where there was bread enough and to spare, and went forth as *poor*, yet making many *rich*, as *having nothing*, yet *possessing all things*. He faced the piercing winds of the north by night and by day; and underwent perils by sea and by land, which doubtless hastened his death; but he lived long on the earth, for "that life is long, which answers life's great end."

Although he was accustomed to expose error, to bring to light the hidden things of iniquity, and with gentleness and meekness to reprove the faults of others; yet, he possessed an extensive degree of that *charity*, which is the bond of perfectness, which hopeth all things, which endureth all things, and worketh no ill to its neighbor. It always appeared to rejoice his heart to see the likeness of Christ in any person. And so sensible was he of his relation to the children of God, that he was frequently heard to say, "I, John, am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."

In his *private* circle, Elder Colby was also a bright and shining light. He was a preacher of righteousness by the *fireside*. In intervals of public worship, he employed his time in praying, singing, and conversing with the people about the things that belonged to their peace. To bring the *sinner* to a consideration of his ways, to comfort the *mourner*, to instruct the *saint*, and to build him up in the most holy faith, was his endeavor and delight. All his movements seemed to declare that he sought a better, that is, a heavenly country, a city, which hath foundations; and that it was his principal aim to persuade others to enter into that rest which remaineth to the people of God; and no doubt that thousands will have reason to rejoice in eternity that they ever saw and heard him.

The light, which was in this excellent man, was seldom, if ever eclipsed by indulging improper passions, or tempers of mind, or any of those vices, which usually attend them. He appeared to have the command of himself, or rather grace reigned in his heart, whereby he was enabled to bring under his body, and keep it in subjection.

With respect to the *person* of this able minister of the New Testament, a few remarks will be made for the satisfaction of those, who never saw him. His form was elegant, his features handsome, his size rather moderate, his constitution naturally delicate, his eyes pleasant, yet piercing, his ears open and attentive, and his tongue like the pen of a ready writer. His dress was usually plain and decent, suited to his station and condition in life. In his *manners* he was affable and gentle—in society he was pleasant and agreeable.

His mode of travelling from place to place was either on horseback,

*The united churches of Christ, commonly called Freewill Baptist.

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in a chaise, in a stage, or by water, as his circumstances or health required.

These observations are offered as a tribute of respect to Elder Colby, who has finished his course on earth, fought the good fight of faith, and gone to receive a crown of glory that fadeth not away. In this world he had tribulation, but it continued only a short time. His trials are over, and his troubles have come to an end. That glorious Redeemer, who called him to preach his word, who held him in his right hand, and was with him while here, has now received him to himself, and has wiped away all tears from his eyes. He now plucks ambrosial fruit from life's fair tree, which is in the midst of the paradise of God. He dwells in that house not made with hands, eternal in the heavens.

And now, O reader! let the godly life and pious examples of this faithful servant of Christ, stimulate you, if you are a professor of religion, like him to deny yourself, take the cross, and follow the Saviour, leaving the enjoyments of earth for the far superior joys, which are found in living a holy life, devoted to the service of God.

But if you have never yet experienced a change of heart, fear to live any longer in sin, lest the day of grace should be over, and the wages of sin, which is death, should suddenly come upon you. Turn to the Lord now, while it is an accepted time, that you may enjoy the comforts of religion here, and be prepared with John Colby and all the redeemed of the Lord, for the kingdom of eternal glory.

From the Rhode-Island Baptist. BEAUTIES OF FREE SALVATION.

The doctrine of *free grace*, which teaches us that Christ "tasted death for every man," that whosoever would, might take of the waters of life freely, is so consonant with common sense, reason, the experience of Christians, and the word of God, that notwithstanding many, in effect, deny it, yet they are constrained to admit its general principles. For instance, those who advocate the doctrine of *invincible grace*, and tell us without this, men are like the dead in their graves, at the same time admit, that God requires nothing of his creatures beyond their ability; and tell us, that a limited and fixed number of individuals are elected to eternal life, and that this is the eternal purpose of God, yet, say, the blessings of the gospel are offered to all. Without more prefatory remarks, as our limits will not allow them, we shall proceed to mention a few of the beauties of free salvation.

1. The doctrine of this system is founded on the principles of immutable justice.

1. The Creator of men requires of his creatures such things as they have power to perform. If he requires of them physical action, he has given them physical ability. Are they required to walk? he has given them feet—to labour? he has given them hands—to see? they have eyes—to hear? they have ears. Does he require of them to exercise affection and benevolence toward each other? he has given them a heart, and "the milk of human kindness." Does he make it their duty to be holy? he furnishes them with the means of grace, not only outward, but inward. His spirit strives with all—*Christ enlightens all—the grace which is capable of producing salvation, appears to all.

* John, xxi, 7—11. † John i, 9.

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* Were not this the case, the universally acknowledged principle that God requires of men only according to their ability, would be overthrown. It would appear that he enjoined holiness, without imparting the needful ability. Nor can the force of this be evaded by bringing forward the scholastick and metaphysical distinction between natural and moral ability. Our present purpose will not allow us to expose, at large, the insufficiency of this refuge, for what we suppose, are the errors of the decree system. Two observations may, here, be sufficient. First, We should always allow the free exercise of our common sense. Doing this, we shall readily perceive, without the aid of logick or metaphysics, that if God require a physical action, he has properly qualified us for the purpose—if a moral one, he has done the same; and that a physical action cannot be performed by moral power, neither a moral action by physical power. Second, we shall also perceive that those who talk so much of physical and moral ability, with a view to propagate Calvinism, are obliged in order to make any thing out of their subject, to suppose that men can perform a moral action with natural ability. We mean by a moral action, a holy exercise of soul. When we tell them, that men cannot, without grace, perform a holy action, the usual reply is, they have natural or physical ability.

2. As God does not require of his creatures to perform a moral action with moral ability, so he does not require of them to perform either, beyond their strength, or means. He does not require of a child, that degree of labour, which he expects from the brawny arm of a man. Neither does he require a growth in grace, only in proportion to spiritual light. Said the Saviour, "unto whomsoever much is given, of him shall be much required." This is rational, for said He, again, "to whom men have committed much, of him they will ask the more." The parable of the talents may be referred to here with great advantage. The man who had two, was not required to gain as many as he who had five. Accordingly, making a proper improvement of his two, he was approved in the same decided manner, as he who had gained five. It was said to each, "Well done, good and faithful servant. * * * enter thou into the joy of thy Lord." The condemnation of him who had but one, was not because he had not gained as much as either of the others, but because he did not put it "to the exchangers" and in this way improve it. This view, gives an opportunity of salvation, to both Jews and Heathen.

3. The benevolent author of our being does not punish one man for the sins of another. "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge * * * Every man that eateth the sour grape, his teeth shall be set on edge." "The soul that sinneth, it shall die." Thus said the prophets. What said the apostles? "Every man shall bear his own burden." "Who will render unto every man according to his deeds; to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life—but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." This, therefore, destroys the doctrine of imputed sin, to the condemnation of the soul. "Where sin abounded, grace did much more abound." That is, though men inherit certain disabilities by the fall of their common

† Titus, ii, 11—12.

ancestor, their souls are not condemned for his sin; and beside, they have an opportunity of salvation from their own sins. This we conceive to be the true exposition of this text. Did it read thus, "wherein abounded, grace abounded," we should suppose, that what was lost in Adam was restored in Christ, without any provision, enabling men to escape the consequences of their own transgression.

II. *Another beauty of free salvation, is the impartial and equal love of the God of grace.*

1. We could argue this delightful truth from the perfections of Deity, had we no light on it, from express revelation. These require an impartial being. The supposition of a *partial, perfect* being, is absurd. Our heavenly father therefore, is, impartial. He scatters his blessings all abroad. He confines them not to the Jew, or to the Greek. He acts like the common parent of all. Whatever of inequality there is, in the temporal condition of man, this on the whole, connected with the dispensation under which he lives, must be supposed favourable to his eternal interests. On any other supposition, it would prove that God was partial.

2. Fortunately, we have, on this subject, express revelation. Many are the scriptures to demonstrate it. We can quote but few. The first class are such as call upon men to glorify God. "O, praise the Lord all ye nations! praise him, all ye people:—for his merciful kindness is great towards us." "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The second class consist of such, as declare God's disposition towards them and his manner of dealing with them. "The Lord is good to all; and his tender mercies are over all his works." "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." "As I live, saith the Lord God, I have no pleasure in the death of the wicked." "God so loved the world, [not the elect] that he gave his only begotten son, that whosoever believeth in him, should not perish but have everlasting life."

3. We may add, to these considerations, the fact, that all men are the recipients of divine favour. First, they receive the same common blessings. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Second, they all enjoy the means of grace in a greater or less degree. Those, who are indulged with the least, have sufficient, if they quench not the spirit. They who enjoy the written word, of course, are the most abundantly blessed with these means, but as an effect to this; not so much is required of them, who have but the light of nature.

(To be continued.)

From the Rhode-Island Baptist.

CONSCIENCE.

It should be a primary object of the christian, to keep a clear conscience. And in order to do this effectually, the opinion of men must have no influence upon his actions; or, at least, must not be regarded when it would lead him to act in violation of his own internal conviction. No matter how foolish a thing may apparently be; a christian must do it if he feel it his duty, unless he can take a different view

of the subject. Point out the person who, for the sake of shunning the reproach of being called singular, superstitious, whimsical, stiff, foolish and the like, has dispensed with certain things which he felt bound to regard; and we have presented to our view a wretched object—a degraded conscience—a traitor to his God—a violator of his trust—a miserable being. O the sweets of a pure conscience. Let me have this if nothing else. If I have to go through fire and water after it, yet let me have a pure conscience. If I have the sneers of the world, and what is more, the disapprobation of christians, still let me do what will keep my conscience clear. O let me ever, ever adhere to this heavenly monitor; let me ever keep my eye on this polar star in the christian firmament. And though a thing appear ever so absurd, and, I would go further and say, though a thing be ever so absurd, let me, notwithstanding, do it rather than violate my sacred conscience. No man can repair a breach in this; and though I may afterwards be enabled to take different views of the subject, and therefore conscientiously to act differently, still this will not answer my purpose for the time when I took other views, and it cannot therefore heal the wound in my conscience occasioned by doing thus before I saw my way clear.

I would not advance the idea that conscience is a sufficient or even an infallible guide. It may cause us to err in practice, and surely will unless we have correct views; for it will prompt us to the performance of what we consider right, whether it be so or not. But this one thing I say: we must not at any rate violate our conscience; and before doing otherwise than it may happen to require at one time, we must be enabled to take different views of the subject. Hence it is a wretched method adopted by some, to induce men to leave off what they term oddities &c. to ridicule or censure them; for if any are proselyted in this way, it will of course be through shame or fear, and at the dear sacrifice of their conscience. This is reclaiming the erroneous at too high a price; and what is worthy of serious consideration, he is not so good a Christian after his outward reform, when reformed by these means, as he was before, he having now a violated conscience.

Christians should be very tender towards those who have tender consciences. They should remember that if a man think a thing a sin, to him it is a sin. Would they have their brother sin by doing what he cannot do in faith? Instead of thinking lightly of a brother for deviating from custom to maintain a pure conscience, we ought to admire him. Yes—he deserves the warmest admiration of Christians rather than their unfeeling reprehensions.

Christians, especially babes in Christ, will do well to take heed to themselves. It is not enough that your brethren have an opinion so and so. You must be convinced of the propriety of a thing; you must see and feel your way clear, before you act according to their views. Upon your peril, fall in with nothing, till you feel your way clear; at the same time be ever open to conviction; use all proper means for this end; but be sure and be convinced before falling in with it. This is the way to keep a clear conscience: wo to him who does not keep one.

ORION.

Two things should comfort suffering Christians, viz: all that they suffer is not hell; yet it is all the hell they shall suffer.

THE NEW YEAR.

Behold! another year has fled,
Beyond all hope for ever gone;
Advancing quick, lo! in its stead,
Another has its race began.

Thus time's unceasing wheel rolls
round

Nor will for thoughtless mortals
stay;

Till the last trump, with awe pro-
found,

Proclaims the great, the final day.

And is it so, must time advance,
Till days and years shall cease to
be?

How, O my soul should this en-
hance,

The little space allotted thee.

O hear to-day the heavenly voice;
To-day regard the friendly call!
Investigate your secret choice,
And say, is Christ your all in all.

Nor still aside the question lay
Within your breast forgotten
there;

This work becomes a new year's
day,

A day for thoughtfulness & pray'r.

Though you profess to know his
name,

Vow an attachment to his laws;
Would even suffer loss and shame,
To shew you love his sacred
cause:

Yet what avails, if here you cease,
And never feel his blood applied,
Communicating conscious peace
By faith in Jesus crucified?

Have you renounc'd proud self for
him?

What was your gain accounted
loss?

Say, is there ought that you es-
teem

Above the merits of his cross?

When prostrate at his feet you
lie,

As in his sight with hearts sincere
Can you invoke his piercing eye,
To read desires implanted there?

Approve, O Lord, my weak essay
And tell me thou indeed art mine?

'Tis this will chase my fears away,
For what can harm a child of
thine. *Youth's Magazine.*

DIED

In this town, Nov. 21, Mr. Jonathan Currier, Jr. aged 33, and on the
11th of Dec. his wife, Mrs. Betsey Currier, aged 30. They both died
of consumption, and both, we trust, now rejoice together in heaven.

Also, Dec. 26, Dea. Moses Jones, aged 88. He has for many years
been a professor of religion, and lived agreeably to his profession; and
we doubt not but he rests from his labors, and his works follow him.

NOTICE TO SUBSCRIBERS.

The editor expects to journey considerably this winter, and concludes
to omit the publication of the next Informer, until the last of March, af-
ter which the numbers will be printed oftener, until the time is made
up, so as to complete Vol. 6th in the year as usual.

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RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.
To whom all letters, must be addressed.

Vol. VI. No. 2. FEBRUARY, 1825. Whole No. 62.

FOR THE INFORMER.

Extract of a letter from Elder Asa Dodge to the editor, dated
at Troy, Pa. January 14, 1825.

DEAR BROTHER,

With pleasure I employ a few moments to write to you
of the advancement of the Redeemer's cause in this part of
the land. For rising of two years past, I have felt an un-
usual drawing in my mind to labour in this place, which is
fifty miles S. W. from Owego, where I resided. I came
here two years ago last summer, and attended a few meet-
ings, and the scene was truly solemn to me. The field was
large, sinners proud, christians scarce, backsliders plenty,
and I but a child. From that time I visited this place once
in four, six, or ten weeks, stay a few days, and then I would
leave them most generally in tears. Between twenty and
thirty have professed faith in Christ, and of late the num-
ber has greatly increased.

For a few weeks past I have been favored with the com-
pany of Br. Abel Thornton from Rhode Island, whose la-
bours have been very useful in this place. Sinners are
weeping; saints rejoicing, backsliders confessing, converts
praising, mourners praying, hypocrites trembling, persecu-
tors raging, and the battle is going sore against the King's
enemies; and though I do not expect that my labours have
been of much use in the reformation, yet I can praise God;
that I have the privilege of hearing the children sing hosan-
na, and of waiting upon many of them down into the liquid
stream.

People of all ages from the child to the gray hairs, ap-
pear to be the subjects of the work. I do not wish to num-
ber Israel, but the work is now extensive, and appears to
be gradually progressing, increasing in length and breadth,
and may the Lord carry on his work, till the "kingdoms of

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"the earth shall become the kingdom of our Lord and of his Christ."

I have lately been informed that the Lord is visiting the people in different towns at the west of this, and also in the town of Dryden, N. Y. there is a glorious display of the power of God among the people, where Elder Amos Daniels is labouring.

Thus I close, wishing Zion's cause prosperity, her friends peace, her watchmen humility, and her king all the glory.

Yours,

ASA DODGE.

FOR THE INFORMER.

Copy of a letter from Br. David Marks to the editor, dated at Hanover, Chataugue Co. N. Y. Nov. 15, 1824.

RESPECTED FRIEND,

Not having communicated any thing to thee, since I left N. H. concerning the state of Zion, I now spend a few minutes in writing some particulars of my travels, and the state of our Redeemer's kingdom in this country.

July 12th, I left Weare, N. H. in company with Brother Abel Thornton from R. I. Proceeding to the west, we passed through Vermont, fulfilling our mission; "*As ye go, preach.*" Entering N. Y. we continued our journey to the counties of Otsego, Madison, and Oneida; where we tarried several weeks, preaching to the people that they should repent and believe in the Lord Jesus Christ; and some gave heed unto our word.

In Brothertown and Clinton, a little previous to our arrival, the Lord poured out of his spirit upon the people, and about 40 souls were converted to the truth.

In Verona, Eld. Call had been instrumental of good, and about 70 had found the Lord to be precious to their souls.

During our stay in these parts, Sister Susan Humes, a female preacher, arrived at Brookfield in the stage from R. I. Br. Thornton and Sister Humes are both members of the Freewill Baptist church in Smithfield, R. I. and have license from the R. I. Quarterly Meeting to preach the gospel. Br. Thornton, being unable to go by land, took passage on the canal and proceeded towards the Holland Purchase Y. M. Sister Susan being minded to go to this meeting, as I had had some acquaintance with her in the east, I took her and Sister Prudence Gardner into my carriage and

proceeded by land. (The latter was a young lady of Brookfield, who, in compliance with a request, concluded to accompany Sister Humes a few weeks.) Leaving Brookfield, Aug. 21st, we arrived at my father's in three days, where we again met Br. Thornton. I was gladly received by my parents and brothers; and was happy and thankful, after an absence of about eight months, and travelling 3000 miles, to once more unite in devotion under the paternal roof. After Sister Humes had preached twice in Junius, to the general satisfaction of the people, we proceeded to the Y. M. holden in Groveland, Aug. 28th and 29th. This was the first general meeting that was ever holden by our people in the town. Consequently, the assembly was large, and the people attentive. The time was spent as usual in preaching, exhortation, prayer, &c. which were admired by, and, I hope, proved a blessing to a candid publick. The preaching of Br. Thornton, and Sister Humes, was highly satisfactory to the brethren and public, and they hope still to be favored with their improvements.

Leaving Groveland, Eld. D. Call, A. Thornton, S. Humes, P. Gardner, and myself, went to Verona, and held a general meeting on the 4th and 5th of Sept. in which we think we were favored with the divine presence. Here I parted with Br. Thornton. Having travelled in company with each other several hundred miles, our souls were united by those sweet ties which are stronger than death; consequently, we found it hard parting. But bidding each other adieu, we hoped to meet in fairer climes, where tears shall forever cease to flow, and parting hands be known no more.

After holding a few meetings in Westmoreland, in some of which the power of God was manifest to the joy of saints and the conviction of sinners, I parted with Sister Humes, who concluded to tarry in Westmoreland a few weeks. I have since learned that her labours have been blessed in that place to the conversion of a number of souls. Sister Humes is in her 21st year; has been preaching about two years and a half. She united with the Free Baptist connexion in Aug. last. Since I saw her I have visited many churches of this Y. Meeting; who with one accord, as well as the publick, are desirous that she should continue her visit in this country; and she will be received with all christian friendship and affection. Her deportment, publick and

private, is such as becomes a person in her situation; and we pray, and reasonably hope, that, as the frowns of the ungodly have not been able to cast her down, or turn her from duty; so the flatteries of the foolish, and the applauses of the simple may never be able to elate her mind, or cause her to forget that humility is one of the most beautiful ornaments of a christian, and a minister of Jesus.

In Junius I tarried several days, attended several meetings, in some of which the spirit of God made a visible impression upon the minds of a number, who had not the knowledge of God. Two spoke in one meeting for the first time; one of whom is of my father's family, and has, we trust, experienced converting grace.

Since I came into N. Y. I have preached in about forty towns, and in general have found the state of religion to be rather low; yet, to the praise of God, I have the pleasure to inform you, that there are some revivals, and many of the faithful are crying, "Lord revive thy work in the midst of the years." In Palmyra village and town the people have experienced a glorious shower of the heavenly rain; the high, low, rich, and poor, old and young have been converted to the truth. In Clarkson and Parma the wintry blasts and chilling storms have given way for the church to look forth as the pleasant morning of a summer's day, and many have turned to the Lord. The revival is continuing prosperously under the labors of Elder Hannibal. In Bethany and Alexandria a number have turned to the Lord, and others are seeking him sorrowing. O, when shall we see that which is so greatly needed, a general reformation and turning to the Lord. O Immanuel, breathe into our hearts a spirit of prayer! revive thy work in our souls; and say unto thy Zion, "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

I subscribe myself a friend to the faithful, and an exile for the Lord's Zion.

DAVID MARKS, JR.

FOR THE INFORMER.

Copy of a letter from Br. Abel Thornton to the editor, dated at Troy, Bradford Co. Pa. Dec. 8, 1824.

BROTHER CHASE,

If you think the following worthy of a place in your Informer, you may have it at your disposal.

Feeling an impression on my mind, while in the eastern climes, to travel into this western country, I accordingly left my father's house in the state of Rhode Island, on the 24th of May last, travelled into the state of New-Hampshire, tarried there a few weeks and saw some of the work of the Lord while in that place. In July I travelled into the state of New-York, and endeavored to fulfil my mission by the way, "As you go, preach, saying the kingdom of heaven is at hand." In August I had the privilege of meeting with our western brethren in Yearly Meeting, and found them in general well engaged in the cause of Zion. Since that time I have travelled in different parts of the state, enjoyed much of the goodness of God, and have had the happiness of seeing some turn from the power of sin and satan unto the true and living God.

Nov. 6th, I come into this place, in company with Br. Asa Dodge. We began to try to preach Christ to the people, they began to listen to the word, and the cry was soon heard among them, "Lord, save or we perish." Several have professed to obtain a pardon of their sins, and the prospect is encouraging. O, that the Lord would ride forth prosperously through this wilderness land, that the groves may echo with the prayers and praises of young converts. The harvest is truly great in this land, and labourers are few. I hope my eastern brethren, that do not come into this new settled country, will help by their prayers, that utterance may be given to the feeble ambassadors, that are ranging over these western hills. The people in general in this country are attentive to hear that gospel, which brings promises of peace to the believer, and I anticipate that the day will soon arrive, when numbers in this western land will be gathered unto the great Shiloh.

Your brother in tribulation,

ABEL THORNTON.

FOR THE INFORMER.

Copy of a letter from Elder Arthur Caverno to the editor, dated at Epsom, N. H. Jan. 12, 1825.

DEAR BROTHER,

Another pleasurable opportunity is granted me, which I improve in communicating some farther intelligence respecting the prosperous state of the cause of our dear Immanuel

in this section of his dominion; though language and ability would fail me, in attempting to give you a full description of the blessed excellencies of this reformation, and the pleasing satisfaction, which my soul has taken in it.

In a former number of the *Informer*, you published a short account of this revival, which I communicated to you; but at the time when that account was prepared, the work was much less powerful than what has been experienced since, though at present it seems to be greatly subsided, as it respects instances of conversion; nevertheless, a good union, a general engagedness and stedfastness remains among the happy subjects of it.

Since the 4th of July last, the time when this work began, God has carried on and managed his work gloriously; his arrows, sharp and pointed, have darted to the hearts of many of his enemies, though shielded with resistance; and in several engagements, it has not been unfrequently the case that from one to nine have fallen before the King, and while the shining sharp sword of the gospel was effectual to enter their obdurate hearts, their agonizing groans have burst into the affecting cries "Oh, Lord, I surrender, only, Lord Jesus, have mercy on my wounded soul."

This, blessed be God, looks like the ancient honours of Christ's holy religion, and like the ancient order of reformations; though in a less proportion, though opposed by the popular professors of christendom, though reproached by the blasphemous and ridiculed by infidels; and what shall we say to these things? if God be for us, who can be against us. But I am well aware that people may go into extremes on this ground, for if passions become pilot, reason and understanding must unavoidably suffer shipwreck. But when a sinking Peter is heard to cry out "Lord save me," when a persecuting Saul is heard to say "Lord what wilt thou have me to do," when a trembling jailer is heard to cry "what must I do to be saved," or when three thousand are heard to say "Men and brethren what shall we do," &c. who can forbear answering with christian fidelity, "Believe in the Lord Jesus Christ and thou shalt be saved." Who can forbear to weep with those that weep, and mourn with those that mourn? I cannot, I dare not, neither do I desire to, for once I needed, yea, once I wanted such encouragement; and should I forbear, I should expect to find

myself subjected to the pains and wretchedness of Meroz.

Dear Brother, pardon me for making this digression from my subject, as I assure you, these remarks are the very sentiments of my soul.

But to return again to my subject, I would just observe that the church, that was planted here July 1st, three days previous to the beginning of the reformation, has been growing, not only by other branches being grafted in, but I trust in the knowledge of holiness. When the church was planted there were but eight members, but now there are forty-nine, and additions are expected, and God grant they may be such as shall be saved. We have been and still mean to be cautious of receiving members, believing the fruits and marks of holiness are necessary for the introduction of a member.

Several interesting circumstances have taken place in this revival, one of which I will mention.

There was a young sister that had been impressed for some time with the duty of baptism. On a certain day a conference was holden to hear the experiences of several that were going to be baptized the next day. (Sunday.) After several had related some very refreshing and satisfactory experiences, this young sister arose and related hers; but how were we struck on seeing her burst into a flood of tears, and hearing her say, "I want to be baptized, but my father won't let me." The sensation produced on hearing such an assertion, can be more easily imagined than described. A profound silence ensued, unless it was now and then interrupted by a heavy sigh from some of the weeping saints, (for all wept you may well suppose.) At length it was thought what was best to do, as it was a matter of internal enquiry no doubt in every heart, and that was to do as the saints did when Peter was imprisoned—try the strength of prayer. This was proposed to the brethren and sisters, and met an united and ready acceptance. Many prayers were then offered in behalf of the young damsel; and before we parted an agreement was made among us, to pray in secret fifteen minutes each night and morning; it should be the last thing at night and the first in the morning, that we should attend to—that God would either remove the man, or remove his objections, or convert his soul, and beseech the Lord to do either that would be for

his glory and our good, so that if it was her duty to be baptized, the way might be opened. I believe that all fulfilled the agreement. Next morning (Sunday) the young sister started for meeting, and after she was gone awhile, a brother in Christ was passing by the house and felt it his duty to call and reason with the man. He accordingly did, and was successful, for the man began to shed tears freely, and at length he said, 'My daughter may be baptized if she wants to be.'—Turning round to his wife, he said, 'find her clothes and send them after her,' and she was baptized that day, and now is on her way towards heaven rejoicing.

If any, who may read this, are in a like situation, and wish to know the effect of prayer, I would advise you to go and do likewise.

Yours in the gospel,

ARTHUR CAVERNO.

FROM THE EMPORIUM.

SATURDAY EVENING.

It is important often to call ourselves to a solemn account for the time past of our lives, but particularly so at the close of days, months, and years. And at the close of the week, when our toils are done, and we may perhaps be seated at the door, or by the fireside, with our families around us, and the prattling babes about our knees, and a thousand little nameless comforts, which cluster together in our imaginations when we hear of *Saturday night at home*—at such a season, if we are people of any serious thought, our minds must, in some measure, be taken up with sober reflection. There is something peculiarly solemn in the eye of the Sabbath, in the return of laborers, and the preparation for rest, and the general feeling of enlargement. And even where we do not observe the eastern mode of commencing our Sabbath on Saturday evening, yet the Lord's day seems to dawn, and the cessation of cares to betoken something peaceful, and the expectation of approaching solemnities to claim the soul; so that the man must be peculiarly volatile, or peculiarly stupid, who is not, of necessity, thrown out of the common routine of his giddy, or busy thoughts, when the ruddy streaks in the West are beginning to grow dusky, and the week seems fading away.—And what are the thoughts which a conscientious person would have, and which, of course, we all ought to have at such a time? A week is past. Let my thoughts run through its business, and let conscience pass a faithful sentence. Am I a better man, a better wife, a better neighbor—or whatever may be my calling, and whatever the duties which it lays upon me? Am I more satisfied with my conduct than I was the week before? If not, I have lived in vain. What have I done for the good of my neighborhood, what for my family, what for the public good? How have I been prospered in business, and how have I shown my thankfulness by administering to the necessities of those around me? Are no sick, afflicted, strangers, in my vicinity? If not, is not this the most favored spot under heaven?

And if there are, what have I done for their relief? If in none of these things I have been improving, I am living for myself, a selfish niggard, unworthy of the name of Man or Christian. Am I better prepared for dying than I was last week? And when I look forward, how am I going to spend the next week; and what new project for improvement, have I in mind? And how am I about to sanctify the Sabbath? And what can I do for the good of others?

These are, in truth, plain and simple notions, but they are such as often come into the head of a
Plain man in the country.

DESCRIPTION OF THE SAVIOUR.

The following Letter was taken from a manuscript in the possession of the present family of Killy, now in Lord Killy's Library, which was taken from the original Letter of Publius Lentullus, at Rome:

Letter of Publius Lentullus to the Senate of Rome concerning Jesus Christ. It being the usual custom of the Roman Governors to advertise the Senate and people of such material things as happened in their provinces, in the days of the Emperor Tiberius Caesar, Publius Lentullus, President of Judea, wrote the following Epistle to the Senate concerning our Saviour:

"There appeared in these our days a man of great virtue, named Jesus Christ who is yet living amongst us, and of the Gentiles is accepted for a prophet of truth; but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases; a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the color of a chesnut fully ripe, plain to the ears, hence downward it is more orient, curling and waving about his shoulders; in the middle of his head is a seam or partition of his hair, after the manner of the Nazarites; his forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in color like his hair, not very long, but forked; his look, innocent and mature; his eyes grey, clear and quick; in reproving, he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity; it cannot be remembered that any have seen him laugh, but many have seen him weep; in proportion of body, most excellent; his hands and arms, most delectable to behold; in speaking, very temperate, modest and wise; a man for his singular beauty surpassing the children of men."

FROM THE WESTERN RECORDER.

THE CONVERSION OF A DEIST.

Mr. Hastings.—Sir.—If the following plain matters of fact should be deemed worthy of publication, they are at your disposal. X.

An early acquaintance of mine who was the child of many prayers, was sent, after leaving college, to acquire his profession at a place where unfortunately his mind became imbued with irreligious principles: and when his studies were completed, he entered into the world an open and confirmed Deist. Like others of his persuasion, he was a reviler of religion—an open contemner of the precepts and ordinances of the gospel; and tho' amiable in his deportment, and in most respects a useful and respectable member of community, he was an enemy to vi-

all godliness, and an open blasphemer of the redeemer of men. Thus he continued for several years without any symptoms of a better state of mind—but on the contrary hardening himself more and more in the deceitfulness of sin. He was a near neighbor of mine and we lived on terms of friendly intercourse. Often did we converse together on subjects of ordinary interest, as if there had been no real difference of sentiment between us. Yet he seldom retired without more or less indirectly reminding me of his awful declension from the principles that had been instilled into his youthful mind.—I looked upon him as one who was hardened in infidelity; and whose day of merciful visitation was probably past away; and I greatly feared that in the councils of heaven, his condemnation was irrevocably sealed. But “the Lord seeth not as man seeth.” His pious mother was laid on a bed of sickness apparently very near her dissolution.—She called her children around her to receive her dying charge, and among them was this infidel son. The scene was affecting; and when it was passed, while we were yet standing the latter requested me to walk with him; when after we had proceeded a short distance and taken our seat in an adjoining field, he questioned me to the following purport. “What shall a man do—You say I must repent; but suppose I start in this direction (pointing with his hand) and proceed to the greatest extent in my power, and then find that I have not moved a single inch from my position—that I start in another direction, and in another and another, all of which produce the same result—leaving me just where I began—what next?” The question was a plain one; and though I anticipated nothing from it but his usual strain of cavilling, I determined to give him a faithful answer. “I think I can tell you by experience what to do,” said I. “Submit yourself unconditionally to God.—You know not what he designs to do with you: but this is your immediate—your bounden duty.” “I do not know but you have answered rightly” said he; but were I disposed I could bring a flood of arguments against you: Come, let us go back.” We returned, and I saw no more of him for a number of weeks: and though the interview appeared strange to me, I knew not that any thing important was to be connected with it. Unexpectedly the mother recovered, to be the joy and comfort of her friends.

A few months after the interview above mentioned, my neighbor stepped into my house as usual; and we entered into familiar conversation—in the midst of which he interrupted us and said:—“I must break in upon you—I have an errand to do with you, and came for no other purpose.” His feelings burst forth without control; and in a moment we guessed his errand, and mingled in his overflowings of sensibility. “I ask your pardon” said he, “for this unwonted appearance of weakness; but I am a great sinner—I have sinned as with a cartrope.—I can find no rest by night or by day.—If I could but unburthen myself in prayer—but no—there I meet that Being whom I have reviled, rejected and contemned!” I replied, “do you believe that the scriptures are true?”—“Yes, I do;” was his answer. “Do you believe that Jesus Christ was the Son of God?” This question he also answered in the affirmative. After conversing with him a short time, and reading to him from the scriptures; he desired me to accompany him to his father’s house. He said he had injured the feelings of his parents, and had contributed to confirm his brother in Deism:—and he now wished

go and make his confession. We went; and though his brother was present, he told the state of his feelings without reserve. The mother, afflicted with partial deafness, supposed that he was speaking of another person, until he had nearly closed, when she became almost frantic in her embraces. “Is this my son!—Can it be!—O, I have prayed for you ten thousand times!” “Yes, mother, this is your son!—his flesh and blood are unchanged—his mind is altered; and all is a reality—nothing can any longer be enthusiasm.” The scene that followed can be more readily imagined than described.

We left the house, and when our roads separated, he took me by the hand and said, with great emotion, “I have now told you my feelings and what must I do?” I could only say, that I thought the Lord had opened his eyes—that the same being who had done this, was able to convert. Here was all his hope—if left to himself, he would probably become more hardened than ever.” And thus we parted. Soon after this, I saw him rejoicing in hope;—Salvation by free grace was then his darling theme. He said but little of himself—and that little, indicated the deepest humility.

His brother, above-mentioned, who lived a few miles from us, had heard of his conversion, but disbelieved it: But he was soon to be undeceived. My neighbor once more called on me to accompany him, while he could tell his misguided relative the history of his change. After requesting of him not to be interrupted until he should finish his relation; he told him all with great solemnity and tenderness: and then added,—“You and I have hitherto deceived ourselves: we said that we had not a doubt but we *did* doubt: our consciences told us distinctly that we were wrong; and yet we called this but the influence of tradition. We lived only on argument: and whenever this failed us, we had no rest till some new subterfuge was found.” “Now brother,” said he with affection, “I have done—what have you to say?” The other was confounded—Tears had already told the state of his feelings. He said that he *had no answer!* From that time forward, he promised never to advocate the principles of Deism; and he kept his word. And I learn that in a revival of religion, which took place a few years afterwards, he became a hopeful subject of renewing grace.

Nearly twenty years have elapsed since the conversion of my neighbor; and his walk and conversation still evince the reality of the change.—He still continues, to all human appearance, sincerely devoted to the cause of the Lord; and it is now the office of him who had once been a reviler, to present to his christian brethren, the symbols of his Redeemer’s dying love. Soon after his own change, and before that of his brother’s took place, he was made the happy instrument of the conversion of an intimate friend and associate of his former infidelity. The circumstances were striking and wonderful; but the work was evidently the Lord’s; and to him would we render all the glory.

PRAYER BETTER THAN LAW-SUITS.

Col. Sam Harris, of Pittsylvania, Virginia, was converted and called to preach about the year 1758. On which he quit all his honorary and lucrative offices, and applied himself to the work of an Evangelist. A train of seriousness followed him, and for a number of years, he was more blessed of God, than any man in the southern states. His preaching was not much fraught with the wisdom of man, but so full of simplicity,

zeal and the Holy Ghost that judgment and eternity, would seem to be present before himself and his hearers. His heart was so full of burning love to the souls of men, that his domestic concerns fell into derangement, while he was seeking to pluck them as brands out of the fire. Finding at length the absolute need of providing more grain for his family, than his plantation had produced, he went to a man (whose name I do not retain) who owed him a sum of money, and addressed him thus :

Harris. Sir, I should be very glad if you would let me have a little money.

Man. Mr. Harriss, I have no money by me, and therefore cannot oblige you.

H. I want the money to purchase wheat for my family; and as you have raised a good crop of wheat, I will take that article of you, instead of money, at a current price.

M. I have another use for my wheat and cannot let you have it.

H. What will you do?

M. I never intend to pay you until you sue me and therefore you may begin your suit as soon as you please.

H. To himself, 'good God, what shall I do? shall I leave preaching for a vexatious law-suit? Perhaps a thousand souls will perish in that time. I will not. Well, what will you do, Harriss? This I will do; I will sue the man at the court of heaven.'

Having resolved what to do, the Colonel retired into the woods and falling on his knees before the Lord, opened his mouth to this effect. 'Lord Jesus, thou hast redeemed my soul from hell and sin; and thou hast called me to preach faith and repentance to my fellow men; but while I am doing it, my family is like to suffer. Blessed Jesus, a man owes me and will not pay me unless I sue him. I am in a great straight, O, Lord, teach me what to do.'

In this address, the Colonel had such nearness to God, that (to use his own words) Jesus said unto him 'Sam. I will enter bondsman for the man—you keep on preaching and omit the law-suit—I will take care of you, and see that you have your pay.' Mr. Harriss felt well satisfied with his security, but thought it would be unjust to hold a man a debtor, when Jesus had assumed payment. He therefore wrote a receipt in full of all accounts which he had against the man, and dating it in the woods, where Jesus entered bail, he signed it with his own name. Going the next day by the man's house to attend a meeting, he called a little negro to the gate, gave him the receipt and bid him give it to his master. On returning from meeting, the man hailed him and said—

M. Mr. Harriss, what did you mean, by the receipt which you sent me by the boy?

H. I mean just as I wrote.

M. You know sir, I have never paid you.

H. Yes, sir, I know it. I know moreover that you said you never would, except I sued you. But sir, I sued you at the court of heaven, and Jesus entered bail for you, and I thought it would be unjust to hold you in debt when I got so good security, and therefore I sent you this receipt.

M. I insist upon it, it shall not close in this manner.

H. I am well satisfied—Jesus will not fail me. Farewell.

A few days after this, the man loaded his waggon with wheat, and carried it to Mr. Harris.

THE HAPPY FAMILY.

The happiness enjoyed among friends and relations, is that which sweetens all the bitter portions given to men under the sun. Of all the pleasing things peculiar to the present life, there are none which exceeds that which flows from a sight of such as dwell together in unity. Families who live in peace enjoy a constant sunshine themselves, and their example strikes a light on all around, who are admonished when contentious, and encouraged in striving to live in love and peace.

In a family visit a few days ago, I was favoured with a description of a happy family, taken by my own observation. The parents had laboured hard, and were blessed with a sufficiency for themselves and children. Every part of the house, which was large and commodious, was in good order, as one where the mother guides the house. The father was the husband and head of his wife, children, servants, and business. This he knew, this they all knew, and was pleasing to them all. In the affairs of the house and family the mother gave directions, which appeared to give satisfaction to them all. In the field, and other places where business was done, the father ruled, and all appeared submissive to his commands without a murmuring word. The husband made no complaint to his wife, or of her; nor did she utter complaints against him. The father spake mildly to his children, yet with that authority which does honor to a father. The children gave him reverence, submitting cheerfully to what he required. In the business of the family every wheel appeared to move in connection with each other, and with the greatest ease. The sons appeared as plants grown up in their youth, and the daughters polished after the similitude of a palace.

Though they appeared happy, yet death had made an inroad upon their happiness. Two pleasant children had been suddenly snatched away by disease, that servant of God, sent by his command. Though this was at first grievous, yet it afterwards yielded the peaceable fruits of righteousness. It had learned the parents to look beyond creatures, and taught the children the uncertainty of their own lives, while the younger members had been suddenly taken away.

The manner in which this happy family closed the first day I was with them was truly pleasing. After the business of the day was over, the children and labourers gathered in from the field, and different parts of the house where their work had called them, and all took their seats around the room. The father then mentioned an hymn to be sung; here they all agreed, as in other things. After spending some time in this way, a passage of scripture was mentioned, with some suitable remarks, which the father in a tender and affectionate manner applied to his children. The whole was closed with thanksgiving to God for past and present favours, with prayer for the continuance of the same, and grace to help in time of need. Soon after each one retired to rest, convinced (to appearance) that to live in love and peace, is the only certain way to enjoy blessings from the God of the same.

Who can but admire such a family as this? Let parents and children go and do likewise; and the same happiness is in reserve for all who like Abraham command their household that they love and serve the Lord.

Her. Gos. Lib.

THE LAW AND GOSPEL CONTRASTED.

The law sheweth us our sin; the gospel sheweth us our remedy.
The law sheweth us our condemnation; the gospel our redemption.

The law is the word of anger; the gospel is the word of grace. The law is the word of despair; the gospel is the word of comfort. The law is the word of heaviness; the gospel the word of peace.

The law saith, "Pay thy debt;" the gospel saith, "Christ hath paid it." The law saith, "Thou art a sinner, and shall be damned;" the gospel saith, "Thy sins are forgiven thee; be of good comfort." The law saith, "God the Father of heaven is angry with thee;" the gospel saith, "Christ hath pacified him with his blood." The law saith, "Thou art bound to me, to satan, and to hell;" the gospel saith, "Christ hath delivered thee from them all."

In order that you may enjoy the comfort of this sweet gospel, pray for evangelical faith and repentance; and if you eat the honey and milk of the gospel from day to day, the world's May flowers cannot run away with your heart. "To them that believe he is precious."

WE WOULD SEE JESUS.....A FRAGMENT.

I would see Jesus in prosperity, that her fascinating light may not lead me to a dreadful precipice; but, that his good Spirit may whisper to my heart the noble inducements Christians have to devise liberal things: that I may ever be saying, "What am I, O Lord, that thou shouldst put into my heart to do these things, when the earth is thine and the fulness thereof? It is but thine own which I return unto thee."

I would see Jesus in adversity, because he is a friend born for such a state; because, when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on earth, and easily can arrange future events, so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I may turn at his gentlest reproof, that I may not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in ordinances; for, what are ordinances, destitute of him? As the body without the spirit is dead, so are ordinances without Christ. He shews himself through the lattices, he appears in his beauty, he is as the dew unto Israel, as the shadow of a great rock in a weary land; his people sit under his shade with great delight; his fruit is pleasant to their taste. They say continually in ordinances, "Make haste, O my beloved; be thou like a young heart upon the mountains."

I would see Jesus in social intercourse. For what are the charms of friendship? What the refinements of taste? What the pleasures of conversation? Are they not all unsatisfying and delusive, unless sanctified by the grace of this Redeemer?

I would see Jesus in my own heart, as Lord of its affections, of its purposes, of its pleasures; as the grand mover of its hopes and fears; the author of its existence and happiness.

I would see Jesus in death, as the Sun of Righteousness, whose beams in the darkest moments, can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and of death."

Arise, O thou wearied follower of the crucified Lord, and enter into thy rest.

I would see Jesus in glory; for, what is heaven itself without him? But when we shall see him as he is, then shall we be like him, and be for ever happy in his presence.

EXTRACT.

Often in prayer some idle fancy buzzes about me, and makes me forget where I am, and what I am doing. I compare myself to a man upon his knees before the King, pleading for his life, or returning thanks for some great favour: in the midst of his speech he sees a butterfly, he immediately breaks off, leaves his speech unfinished, and runs away to catch the butterfly.—Such a man would be thought mad; and my vile thoughts prove that I am not free from spiritual insanity. Is it so with you? I believe it is sometimes, and in some degree, though I hope you are not so bad as I. As we all spring from one stock, though our features differ, depravity is the common family likeness, which runs through the whole species, but Jesus came into the world to save sinners;—He died for us, and

"His hands infected nature cure,
With sanctifying grace."

We hope in a little time to see Him as he is.—Then, and not before, we shall be completely like Him, and while we are here, His precious blood cleanses us from all sin, and makes our defective services acceptable to God.

The editor having been absent, answers to several communications have necessarily been delayed until now.

A YOUNG PREACHER'S FAREWELL.



My friends who are striving in glory to dwell, With



tender sensations I bid you farewell. The moments of



pleasure together we've spent, To see them now



closing but makes us lament.

In sweet conversation our minds we express'd,
While love kindling raptures arose in each breast;
In preaching and praying and singing we found
Relief from our sorrows, a balm for each wound.

To different stations we now must repair,
Commending each other to heaven's kind care;
Though mountains, and vallies, and rivers divide;
This union of spirit shall always abide.

What next shall befall us we now cannot tell,
How deep the afflictions on earth we may feel,
Or where we may wander in this world of wo,
Or when through the valley of death we must go.

While I am proclaiming salvation aloud,
Or joyfully singing where multitudes crowd,
In some lonely desert perhaps you may be,
Where no friendly mortal your sorrows can see.

Remote you may wander forlorn and distress'd,
Till some rocky tower invites you to rest,
Where cedars are waving their boughs o'er your head,
Till night's sable curtain the earth overspread.

While stars with dim twinkling pierce thro' the deep gloom,
A voice seems to utter from yon azure dome,
"Though venting your sorrows with birds of the night,
You'll soon be rejoicing with angels of light."

Or while you are happy with friends all around,
And in the kind blessings of heaven abound,
O'er some dreary mountain perhaps I may go,
Through violent tempests or cover'd with snow.

Through some trackless forest perhaps I may stray,
Till night's dismal horrors compel me to stay,
To take up my lodging on bare freezing ground,
Where owls and fierce monsters are screaming around.

Unseen by companions and chilled with cold,
The hand I now give you in death I may fold;
Resigning my spirit to his blessed hand,
Who still guards his people in every land.

O had we a Saviour to whom we could fly,
How soon all our prospects would wither and die;
But Christ our Defender his goodness proclaims;
In cities and deserts, in waters and flames.

Through great tribulations on earth we must go,
To reach those bright mansions where joys ever flow.
Where juvenile raptures will sweetly go on,
When millions of ages in heaven are gone.

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

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FOR THE INFORMER.

*Copy of a letter from Elder Joseph White to the editor, dated
at Smithfield, R. I. Dec. 26, 1824.*

DEAR BROTHER,

I take this opportunity to write a few words to inform
thee of our prosperity and adversity.

As it respects our churches in general, it is rather a low
time, yet a good degree of union and harmony prevails
amongst the brethren.

A pleasing work of grace has taken place amongst the
coloured people in Warwick within two years. The prin-
cipal instrument in this work is a coloured brother by the
name of Samuel Dailey, whose labours have been blessed in
the vineyard of the Lord. He is licensed by the Smithfield
church to improve his gift, and he appears to be a very
worthy brother. I have baptized 10 or 11 as high as I can
recollect. (Two of them were not coloured.) A few days
since, I attended a meeting with them to baptize, the or-
dinance was attended, and the scene was truly pleasing and
solemn. But that part of my visit which gave me the most
pleasing sensations of soul, was a conference in the evening
after baptism. There was a goodly number together, some
of whom were from Providence, as there has been a revival
in that place of late; they spake their feelings freely, one
by one in good order, and the short intervals were beauti-
fully supplied by some verse or more of a hymn, suited to
the occasion, beautifully sung. One old sister rose to speak
and said: O! that I could read as you do, brethren, but I
have a little book in here, [meaning her mind,] in which

"I can read my title clear to mansions in the skies;

"I bid farewell to every fear, and wipe my weeping eyes."

Another sister arose and blessed God that he put it into
the heart of some to hold Sunday schools amongst them, for

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added she, when I was twenty-five years old, I knew not one letter, but I was not ashamed to go to school, and blessed be God, I can now read. Amongst others that expressed their minds, there was an old man, I think about sixty years of age, that arose and said, "Pray for me, for I have just set out to attend to the concerns of my soul."—All was striking and solemn.—Here was displayed, as I thought, the power of the gospel, pure and free from the wisdom of men, and as it flowed from the heart, would reach every feeling heart that was present. God grant to prosper them in this good work of grace, until thousands are converted.

Thy brother in gospel bonds,

JOSEPH WHITE.

FOR THE INFORMER.

Copy of a letter from Elder James Peters to the editor, dated at Wayne, Ohio, Jan. 1st, 1825.

DEAR BROTHER,

Through the mercies of a kind God, I am permitted to send you good news from these regions. Thanks be to God, he has and still is causing reformation to spread here. I began to preach here last June for the first time, God blessed my labours, though it was a new thing to hear a Freewill Baptist, as that was an order of people that was never known in these parts. In October it was thought proper to form a church of our order; we likewise formed a society, and on Saturday before the last Sabbath in November, we were organized into a church, known by the name of Freewill Baptists, by the assistance of Elder John Mugg. Sunday following, Elder Mugg preached from Matt. xxviii 19, 20. to a congregation of between six and seven hundred people. I baptized two, and joined them to the church, and then Elder Mugg broke bread to us. We had a very solemn time. Two weeks after, I preached on the subject of baptism, and baptized one person and joined her to the church. We had a large congregation, God was with us, and we had a good time. Last Sunday I baptized one more and joined her to the church; and there are several more to go forward soon.

Although the enemies of the cross are many, yet God is with us. I preach in a number of towns, and God is pouring out his spirit in these parts, in mighty powers.

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In Salem, Ashtabula Co. Ohio, and the adjoining towns, there has been 300 souls born into the heavenly kingdom within six months. In Pa. the Lord works in mighty power. Thank God, we have good times, but laborers are few in these parts. I have none to help me in the ministry except Br. Horace Morse, and he has just begun to labour. The call is great for laborers here, and we pray that some of our eastern brethren would come and help us.

I am respectfully yours,

JAMES PETERS.

FOR THE INFORMER.

Extract of a letter from Br. William Marks to the editor, dated at Burlington, Ct. January 3d, 1825.

ELDER E. CHASE, SIR,

I first became acquainted with your Religious Informer in the month of Sept. 1823, since that time, I have been a constant reader of said Informer, and through that medium I wish to make the following communication.

About the first of Oct. 1823, David Marks, Jr. from Junius, N. Y. paid us a visit in this town, and preached a number of times to the surprise of many hearers. In May, 1824, he paid another visit to this place.

About one year ago, a sudden seriousness seemed to seize many of the inhabitants of this town; many, who had long neglected the calls of the gospel, were brought to the serious enquiry of what they must do to be saved; others, and even some, who had been disposed to make a ridicule of seriousness in others, were humble under a deep sense of their lost condition, whilst living without a knowledge of their sins forgiven, and an interest in the Saviour of lost sinners, that they, for a while, could neither eat nor sleep, and in some instances were deprived of strength, till they found strength and help in one, who is able and mighty to save to the uttermost all that come unto God by him. Such was the attention paid to God's dealings with the children of men, that for a number of months in many parts of this town but little business was attended to, except going to meetings, by night or day.

In the course of the year 1824, very many in this town professed to have come to an experimental acquaintance with the Saviour of lost sinners. About one hundred and

fifty have united themselves to the Congregational and other churches in this town the year past, and many more profess to have experienced God's pardoning mercy through the merits of a Saviour. About 30 have been baptized by immersion.

In Harwinton, an adjoining town, upwards of 100 have made a publick profession of religion.

I am yours with high respect,

WILLIAM MARKS.

FOR THE INFORMER.

Copy of a letter from Elder Samuel Wire to the editor, dated at Barrington, N. Y. Dec. 10, 1824.

BELOVED BROTHER CHASE,

I rejoice in the prosperity of the Redeemer's kingdom, though in many places Zion languishes, and the enemies of the cross rejoice; but to their astonishment, the work breaks out anew in some other place, and many leave their ranks and join with the saints of the Most High God, and great fear falls on them.

I have just returned from the state of Pennsylvania, after being absent from home three weeks, in which time I enjoyed much of the presence of God. In company with Br. Bignall, an unordained preacher, I visited a number of the towns in that state, and to our great joy, we found the church in Delmar, (which for a long time has been very low,) much revived, and we enjoyed a glorious season among them. It appeared like former days, when the candle of the Lord shone around them.

In the town of Troy, we met with Elder Asa Dodge, also Br. Abel Thornton of R. I. who appeared to be well engaged in a reformation in that place. We tarried with them four days, and were made to rejoice, while we heard the voices of young converts, and the groans and cries of them that sought after Christ. The first meeting we attended in that place, there were ten that arose for the first time to speak their minds, and beg the prayers of the saints. The prospect in that place is glorious.

SAMUEL WIRE.

We have a great work on our hands; the gospel promises to believe, the commands to obey, temptations to resist, passions to conquer; and this must be done, or we are undone.

FOR THE INFORMER.

Copy of a letter from Elder Ziba Woodworth to the editor, dated at Montpelier, Vt. Jan. 20, 1825.

DEAR BROTHER IN THE GOSPEL,

I must apologize for not writing before; but think I have a sufficient excuse. I have been sick, nigh unto death, but the Lord had mercy on me, rebuked the fever, and has raised me up, so that I can get about and preach a little, and I think if ever a creature endured excruciating pain, I surely did; but in all my distresses, through grace divine, my faith did penetrate the veil; and I could, and did shout and sing praises to the God of Israel, when I could sound but three or four notes, till I had to stop and pant, and so recover a little strength.

Although philosophy teaches us, that groaning and complaining are fruitless, yet there will be something that will rankle in the breast, let the ostensive deportment be ever so gentle, till the soul has taken a tour to Calvary and Gethsemane; there of our master Jesus, we learn heart resignation!—and while following our divine Lord, we are led by his blessed spirit, and consequently led into all truth. Thus we get the mastery over every vile passion and lust; and herein is our love made perfect, that we may have boldness in the day of judgment; because, as he is, so are we in this world.

O, my brethren, strive for perfect love, a gift unspeakable, yet attainable.

I would now inform you, that at our Q. M. in Middlesex, in Sept. last, a number of Elders, Brethren, and Deacons were chosen to sit in council, and, if we saw fit, to ordain Brother Porter Thomas of Randolph, to the work of the ministry. Accordingly Elder Samuel Webster, Elder Calvin Huntley, and myself, with Deacon Canady, and a number of other brethren, met in Duxbury, the 28th of Sept. last, and set Br. Thomas apart to the work, to which we thought the Lord had called him, by the laying on of hands. Sermon by Br. Thomas, as he never had preached in that place before; Ordaining Prayer by Elder Huntley; Charge by Elder Webster; Right Hand of Fellowship by Elder Woodworth.

I have now to announce the death of our beloved brother in the ministry, Elder Paul Holbrook, of this town. He

died Oct. 1st, 1824, full in the faith of the gospel, he had preached for about twenty years. Blessed are the dead that die in the Lord.

Our Q. M. was holden at Huntington. Elders' Conference on Friday last, Q. M. on Saturday, and meetings for worship were attended in the evening, and three different places on the Sabbath, for want of a house large enough to convene the people. Solemn attention was given to the word of life, and we hope some good was done in the name of Jesus. And on returning home, Elder Wetherbe preached on Sabbath evening in Richmond, and a number of powerful exhortations were given by Elders and private brethren. The power of God was manifested, and a number came forward and publicly requested prayers of God's people. At the same time three of the number professed to find peace in the Saviour.

In love, I subscribe myself your most unworthy brother in the gospel of Christ.

ZIBA WOODWORTH.

FOR THE INFORMER.

MR. EDITOR,

The *Huntington Quarterly Meeting* was holden at Huntington, on the 15th and 16th of Jan. agreeably to appointment. The season was solemn and truly refreshing to the friends of Zion. The reports from the various churches were in general good, and from some very refreshing. In Shelburn the Lord has lately poured out of his spirit, and between 20 and 30 have been the happy subjects of pardoning grace, 18 have lately been added to the church in that place. In Benson and its vicinity the Lord has also revived his work, numbers have been hopefully converted to God, and the work is still going on in that region. Jericho has also shared in the work of grace, and present prospects are encouraging to the friends of Zion.

The next Quarterly Meeting will be holden at Shelburn, the first Saturday after the second Wednesday in June next.

Duxbury, Vt. Jan. 29, 1825.

ISAIAH HUNTLEY, Clerk.

ERRATUM.—Page 32d, 8th line from the bottom, for *O had we a Saviour*, read *O had we no Saviour, &c.*

FOR THE INFORMER.

Copy of a letter from Br. Robert Barker to the editor, dated at Hope, Me. Jan. 23, 1825.

BELoved BROTHER,

I take a few moments to write to you, particularly on account of my removal from this place to Dover, Maine, which is in the limits of the Exeter Quarterly Meeting, which is holden as follows: On the first Saturday in January, the second in March, the third in June, and the third in October.

I had the happiness of attending the last Quarterly Meeting, which was at Atkinson, and I think I can truly say, it was as good a Q. M. as I have attended for a number of years. The sermons were short, comprehensive and powerful, followed by weighty exhortations. It was a refreshing season, the congregation large and very attentive, and what was best of all, I believe the good Lord was in the midst, and did bless his people. Being a stranger in the place, made me more particular to observe the movements of the meeting. A question on the Sabbath evening was asked how many of this congregation are on the Lord's side? As many as there are, will manifest it by rising up. It was wonderful to see the greatest part of the people on their feet, as witnesses for Jesus, and after being seated, another question was asked how many are there in the meeting that want religion enough to manifest it by rising? They arose one after another, till nine evidenced the want of religion. Prayers were made in their behalf, and it was a weeping time truly. Some cried to the Lord for mercy, and I hope the good Lord has answered their prayers and set them free before this time, while I hope conviction has fastened on the minds of many more.

It is wonderful to see how the wilderness is blossoming, the church of Christ rising, and satan's kingdom falling in many places in this quarter.

May the good Lord carry on the work, till reformation, reach reformation, and the whole world be reformed, is the desire of your unworthy friend.

ROBERT BARKER.

THE JEW.

The instant we arose from the table, as before observed, there crossed the court-yard of the inn, opposite to the room where we were sitting.

ing, a Jew (as he appeared to be) with a basket of pens. My friend seeing him, hastily ran to the door to inquire of him, whether he knew a man of the name of Abraham Levi, one of their people. "Yes, (he said) I know him very well; but he is not one of my people." "How is that, (replied my friend,) are not you a Jew?" "No, (the poor man said) I thank the Lord I am not. I was once, indeed; but, I trust, I am now a lover of the Lord Jesus." The effect, wrought upon my mind by this short conversation, was like that of electricity. "Pray, my friend, do us the favor (continued my companion) to walk into this room. We are both lovers and humble followers, like yourself, if you are so, of the Lord Jesus; and we shall much rejoice, if you will communicate to us the pleasing information how this change was wrought." "That I will, most readily, (replied the man,) for if it will afford you pleasure to hear, much more will it delight me to relate a change, to which I owe such unspeakable mercies."

"It is about two years since, that I first began to feel my mind much exercised with considerations on the deplorable state of our people. I discovered, from reading the scriptures, the ancient love of God to our nation. In our history, as a people, I saw the many wonderful and distinguishing mercies, with which, from age to age, the Lord had blessed us. I remarked also, how the Lord, for the disobedience and ingratitude of our people, had punished us. But what struck me most forcibly, was that prophecy of scripture, that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until the Shiloh should come. Gen. xlix. 10. Whereas I saw very plainly, that our nation was without a sceptre, without government, without temple. I remarked moreover, that our people were a light, and vain, and worldly minded people, who took it not to heart. And if the Lord had punished our fathers for their sins, ours deserved his displeasure more. Added to all these considerations, which very powerfully operated upon my mind, I saw a great mass of people living around me, who professed themselves to be followers of the true God; and who asserted, in confirmation of their faith, that the Shiloh was come, and to him was the gathering of the people. Distressed and perplexed in my mind, by reason of these various considerations, I knew not what to do, and could hardly find power or inclination to prosecute my daily labour."

"It happened one day, while walking over the bridge of the city, that, my mind being more than usually affected, I could not refrain from pouring out my heart in prayer to God. I paused, as I stood on the bridge, and lifting my eyes towards heaven, I cried out, O God of my fathers, Abraham, Isaac, and Jacob, who hast declared thyself as keeping covenant-mercy for thousands: look down upon me, a poor Jew, vouchsafe to teach me what I must do. Thou knowest my desire is to serve thee, if I knew the way. Thou art justly displeased with our nation and with our people; for we have broken thy commandments. But, O Lord, direct me."

"It was with words somewhat like these (continued the poor man) that I prayed, in which I wept much. At length I walked on, and passing by a place of worship, where I saw many assembled, I found my heart inclined to go in. Who knows, I thought with myself, but the Lord may have directed me hither? I went in, and near the door finding a seat unoccupied, I entered into it and sat down. The minister

was discoursing on the mercies of God, in sending his Son to be the Saviour of the world. If this Saviour was my Saviour, I thought, how happy should I be! I felt myself considerably affected, and frequently turned my face to the wall and wept. And many times, during the continuance of the service, so much was my heart interested by what I heard, that I wept aloud, and could not refrain.

"I had disturbed some of the congregation, it appeared, by my behaviour; so that, as soon as the service was finished, two or three of the men came towards me with much anger, asking me what I meant by coming there to interrupt their worship with my drunkenness. But when they discovered the real state of the case, and I had told them the whole desires of my mind, they almost devoured me with kindness. This served very much also, under God, to convince me, that their religion must be the true religion, which produced such effects.

"Not to fatigue you with my relation, it will be sufficient to observe, that from that hour my mind began to discover hope. And as the kind people, into whose congregation I had thus entered, undertook to instruct me in the principles of the Christian faith, I soon learnt, under God, the fulfilment of the Jewish scriptures in the Christian. And now I find cause, every day, more and more, to bless the Lord for what he hath done for my soul."

"One little event more (he added) I will, if you please, relate, which happened soon after my going into this church. My business of selling my pens obliged me to go to another city, about twelve miles distant from the one where I dwelt; and calling at a pastry cook's shop, who occasionally dealt with me, a circumstance occurred, which became highly servicable to me in my new path of life. There sat in the shop a venerable gentleman, dressed in black; the mistress of the house stood behind the counter, and I was just within the door. A poor beggar, looking miserably ill, came in for a tart. "Ah! John, (cried the old gentleman) what, you have left the infirmary! Is your disorder declared to be incurable?" "Yes, sir, (replied the poor man,) they say they can do nothing for me." "Well, John, (answered the old gentleman) there is one Physician more, which I would have you try: and he never fails to cure. And he doth it also "without money and without price." The poor man's countenance seemed to brighten at this; and he said, "Who is he?" "It is the Lord Jesus Christ, (said the gentleman,) pray go to him, John; and if he be pleased to heal your body, it will be a blessed recovery for you indeed; and if not, he can and will heal your soul." The poor man did not relish the advice; for he went away looking angrily. As for me, I cried out, (for I could not refrain,) May the Lord bless you, sir, for what you have said in your commendations of my Master and Saviour! He is indeed all you have described him, for he hath cured both my body and soul. Astonished at what I said, he expressed his surprise in observing, "I thought you were a Jew?" "I was, sir, (I answered) once; but by grace I am now a Christian." He caught me by the hand, and entreated me to go with him to his house, where I related to him, as I have to you, the means under God of my conversion. And when I had finished my story, at his request, we dropped on our knees in prayer. And oh! Sirs, the fervour and earnestness with which he prayed, and the thanksgivings which he expressed for the Lord's mercy to my soul, never shall I for-

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get The recollection, even at this distance, continues to warm my heart.

When the poor man had finished his narrative, my friend and I looked at each other, then at him, and then upward. One sentiment, I am persuaded, pervaded both hearts; and this was the language, "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!"

My companion offered him money, at which he seemed hurt. "I am sorry (said he) that you should think so unfavourably of me." "Well, but (answered my friend) we have detained you from your employment, and it is but just; as you have so highly contributed to our pleasure, we ought not to make it detrimental to your interest." "I should be very sorry, (replied the poor man,) if my diligence would not make up for those occasional interruptions, which are so sweet and refreshing to my own heart, while giving satisfaction to others. No, sir, I thank you for your intentions; but I cannot accept your offer. Besides, I need it not; I have enough and to spare. God supplies all my wants, and enables me sometimes to help the wants of others."

The poor man took his leave, after mutual wishes and prayers for our spiritual welfare. And the night being now advanced, after reading the scriptures and prayer, we departed each to his chamber.

Hawker's Zion's Pilgrim.

AN ADDRESS TO PROFESSORS OF CHRISTIANITY. FOR THE INFORMED. MEN AND BRETHREN,

The earth is supposed to be inhabited by about 800,000,000 of people; but a small part of these believe in the Christian religion; of those who believe Christianity to be of divine origin, but the smaller part profess to obey the gospel; and of those who profess, we have reason to fear that there are many, who do not possess the spirit and love of Christ.

Eighteen hundred years ago great darkness covered the minds of men; millions, being destitute of that, which soothes the sorrows of the afflicted soul, were seeking favour of idols, praying to the sun, the moon, and the stars; giving honor to the earth, air, fire, and water; and the superstitious practice was carried to such extremes in some countries, that mountains, rivers, and trees, the sea, the winds, and even the diseases of the body, virtues, and vices "were made the objects of adoration, and had divine honours regularly paid them."* The appearance of Christianity in that dark age, was like the morning sun, darting his illuminating beams upon the sabled plains and mantled vales. No doubt many more would have embraced Christianity, had it not been for the cross. Jesus said, "If any man will come after me, let him deny himself and take up his cross daily and follow me."—Luke ix. 23. Again, he said, "except a man take up his cross and follow me, he cannot be my disciple." Many have been almost persuaded to be christians; but when they come to see that the path was narrow, and that it was a cross-bearing way, they concluded still to pursue the meandering path of sin, and notwithstanding they are convinced of the authenticity of the christian religion, they do not obey its precepts.

*Jones' Ch. Hist. part 1.

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Paul calls the christian profession, "A good profession."—1 Tim. vi. 12. We have made this profession; we call ourselves 'Christians,' that is, Christ-like; we profess to be 'Brethren,' or children of God, being born of God; we say by our profession to be 'Saints,' or an holy people, and many other titles, expressive of virtue and righteousness, which belong to every child of God, might be adduced from the scriptures; which titles we claim by naming the name of Christ. Now, brethren, in this important profession, let us realize that it is a great thing to be a Christian. Merely a profession does not make us to be of the Kingdom of God. 'Ye must be born again.' 'Except a man be born again, he cannot see the kingdom of God.' This work is not of man, neither is it an outward or formal ceremony, (John iii. 6, 8. Rom. ii. 29.) but a work wrought in the heart by the Spirit of God. The stony heart being taken away, and a 'new heart' put in its place, the creature becomes one of those of whom Jesus spake, Matt. v. 8. saying 'Blessed are the pure in heart, for they shall see God.' Being pure in heart, they are 'clean vessels, and fit temples for the Holy Ghost;' Christ is in them 'the hope of glory;' their affections are set on things above, and their conversation is in heaven. They are 'dead to sin;' they have the spirit of Christ, for 'if any man have not the spirit of Christ, he is none of his.' Rom. viii. 9. 'They are a 'chosen people,' a 'royal priesthood,' a 'holy nation,' 'lively stones,' and precious ones; they are the light of the world, the salt of the earth, the joy of angels, and the Lord's portion. These are they, which constitute the church of Christ, a people called out, the Kingdom of God, which is not of this world.

How great must be our error and hypocrisy, while we profess to be of this class, if we have not been born of the spirit, and do not live as heirs of the grace of life. A profession of religion without a possession is like a sounding brass and tinkling cymbal, or as a shadow without a substance. Hence, it is important that we search ourselves to see if we have the spirit of Christ, the meek and holy Saviour; also to learn if we have that faith once delivered to the saints. Vain for us to think of heaven or happiness, if we live after the flesh. Paul says, 'If ye live after the flesh ye shall die.' Without holiness no man shall see the Lord. No thing unclean can enter the city of God. We must not think that we have any license to commit sin. He that sinneth (or continueth in sin) is of the devil. No man can serve two masters; ye cannot serve God and Mammon. Some say this is too strict discipline; but it is the discipline of God, and his commandments are not grievous. Says one, it is hard to live thus. True, it is a great thing to overcome the world, the flesh, and satan; but it is as good as it is great, and it will be harder for us, in the end to be overcome, than it is for us now to overcome the enemy by the blood of the Lamb and the word of our testimony. 'To him that overcometh will I give to eat of the tree of life. Rev. ii. 7. He that overcometh shall not be hurt of the second death. ch. 2. v. 11. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it. v. 17. He that overcometh and keepeth my works unto the end, to him will I give power over the nations. v. 26. He that overcometh, the same shall be clothed in white raiment. c. 3. v. 5. He that overcometh will I make a pillar in the temple of my God. v. 12. To him that overcometh, will I grant to sit with me in my throne. v. 21.

(Concluded in our next.)

EXTRACT.

What an awful proof of the depravity of our world is it, that men are allowed to be *in earnest* in every thing but religion. The astronomer may be in raptures, while he gazes at the beauty and harmony of the solar system. The philosopher may be animated to the highest degree with his discoveries. The statesman may be immured in political research. The general may stimulate himself and his soldiers, and endeavour to enlist others under his banners, with all the fire of martial eloquence. This is all *rational*. This excites *admiration*. But if the Christian, contemplating that glory of God in the face of Jesus Christ, which causes cherubims and seraphims to burn with increasing holy ardour, is in raptures, he is an *enthusiast*. If he gives all diligence to make his calling and election to eternal life sure; if, in obedience to his King, and love to the souls of his dying fellow-sinners, he goes forth and endeavors to enlist them under the banners of the prince of peace, the cry is immediately raised against him, "why all this ado about religion."

MOONLIGHT.

Bright shines the moon on the mountain's brow,
Bright o'er the wavy sea she gleams;
Bright shines the moon—but brighter thou
Who cloth'st the moon with all her beams.
O shine on me, thou holy sun!
With healing in thy wings arise,
And bid the night of grief begone,
And dry the tear-drop from mine eyes.
I cannot, will not, comfort feel,
Whilst thou dost hide thyself afar;
Come, Saviour, come, thyself reveal,
Rise, day-spring, rise, my Morning Star.
Rise in this cheerless heart of mine,
And let me now thy glory see—
And bid me rise—and bid me shine,
The child of happiness and thee.—*Lond. Meth. Mag.*

A FRAGMENT.

Among the various evils which stalk amid the haunts of man, there is one demon of destruction, whose march, sure as time, impetuous as the cataract, and merciless as the grave, desolates the fairest valley of the universe, and lays prostrate the noblest structure of creation. At his approach, the towering wing of genius is paralyzed, the torch of philosophy becomes extinct, the fire of ambition expires, the smile of philanthropy is lost in the cloud of conscious degradation, the rose of health is blanched, the lustre of the eyes is dimmed, and the flowers of domestic love, hope and joy, are withered for ever. His name is Intemperance. His followers are shame and remorse, poverty, disease, infamy and death. And does not man retreat with dismay from this dark, malignant, and un pitying enemy? Who would not avoid the exhalations of the Upas, or fly from the dreadful Samiel of the Arabian desert? none, none in the universe! and yet, oh inconceivable madness! how many with dauntless confidence embrace this demon of intemperance; this destroyer of all that is fair and lovely in the soul, this pee-

vence that walketh in darkness and wasteth at noonday! awake, O man, from thy dangerous lethargy! thy senses are locked in a fearful charm, and thou smilest in thy slumber on the monster whose breath is consuming thee!

Hast thou friends? Wilt thou doom them to mourn over thy faded form, thy blighted mind, thy decayed energies? Canst thou shroud the morning of their day with the evil of obscurity? Canst thou smother the noble aspirations of their youth with disgrace and infamy?

NOTICE.

A Quarterly Meeting is appointed to be holden on the last Saturday and Sabbath in May next, in the town of Wayne, Ashtabula Co. Ohio. As it is contemplated to establish a q. m. in this vicinity, preachers and brethren from a distance are earnestly requested to attend.

By order,

JAMES PETERS.

A q. m. is appointed at Enfield, N. H. on the last Saturday and Sabbath in May next, Elders' Conference at the dwelling house of Br. Jonathan Farnam, in the westerly part of the town, on Friday preceding, at one o'clock P. M.

JUVENILE EXPOSITOR.

Cast thy bread upon the waters, for thou shalt find it after many days.—
Eccles. xi. 1.

Of the various methods of explaining, or applying scripture to practical purposes, the following is an example of illustrating the text at the head of this paper.

In a mixed company this text became the subject of conversation.

A sea captain thought this text was applicable to him, and those of his way of living. We seafaring people have to cast our bread on the face of the waters, for we have to take provisions for a long voyage, and trust both it and ourselves on the face of the waters, in all weathers, and in all climates; exposed to all the vicissitudes of wind and weather, but by a merciful providence, we are preserved, and kept so that we find it after many days, in distant countries, for our comfort and support.

A merchant thought it quite as applicable to him, and those of his profession. We trade in corn literally; we send off our cargoes, and risk them, and after many days we have our breadstuffs returned to us in other goods and merchandise, and find our profit in it; indeed, we cast our bread, that is, the means of our living, upon the waters, and by the favourable turns of providence, we find it with much gain after many days.

A farmer thought it must allude to his employment of casting his seed corn upon the earth in the rainy and wet seasons, when to human appearance it would be likely to rot, or be swept away, but after many days we find it springing up; first the blade, then the ear, then the full corn in the ear. I think it is to teach us farmers industry, and to trust in the providence of God for a crop. When we do this, we generally find it again in a plentiful harvest.

An old gentleman spoke up, and said he thought it was as well illustrated in his case as in any of them. I have had a large family, and had to work hard to get bread to fill their mouths. I never grudged

any labour nor pains, if I could feed and clothe my children, and bring them up well, for I always thought if I did my duty to them, I should not come to want bread myself; and so it is, for now I am old and past labour, my children take good care of me. Thank God, I cast my bread on the waters, and now after many days and years I have enough of it.

Well, said a very benevolent lady, I always thought that text meant that we should give bread to the hungry, and impart of the good things of this life to the needy, and that we should see the fruits of well doing, in the comfort of those whom we relieved, and in having further means given us to do good with; so that if we cast our bread on the waters in this way, it would not be lost, but the fruits of benevolence would appear for many days.

Very well, very well, said the minister, who had heard it all, I like your explanations and applications very well, but I have always took it as peculiarly applicable to me and my brethren, to cast the bread of life, the word of the gospel on the waters, in hope of seeing the good effects of it after many days; but I am content you should all have your own explanations, and make your own applications, only practise well.

MAXIMS ON EARLY RISING.

1. Early rising, by the general consent of physicians, and according to every observation and all experience, is conducive to health.
2. It is conducive to long life in two ways: by increasing the number of our years; and by increasing the number of hours in those years. He who sleeps only eight hours, has a longer year than he who sleeps twelve, by the difference of four hours, which is one whole day in six.
3. It is easy to see that four additional hours every day must be a very important acquisition to the person who is in pursuit of spiritual knowledge.
4. Those who wish to dedicate some portion of every day to devotion, or to some employment distinct from their professional engagements, will, by early rising, be enabled to secure the self-possession of what part of the day suits them best.
5. The fair sex will find early rising conducive to health, and much more so to beauty, than the vast variety of cosmetics, which in general destroy what they are intending to preserve. There are no other means of preserving the complexion but one, namely early rising—but there are fifty ways of destroying it—and not one of restoring it, when finally gone. Nature herself looks best when she rises early, that is, in summer.
6. Those who indulge much in sleep will not become early risers at once; they may be called up three or four hours before their time, but will be drowsy and stupid all day. Such is the force of habit.
7. Early rising, therefore, is to be acquired by degrees, by a little taken from every morning's slumber. The summer is the proper time to begin this reformation, for then there are no excuses about fire and candle.
8. Females who have families will be particularly sensible of the benefit of early rising. When mistresses are asleep, servants consider them as dead in law, and act accordingly.
9. When beginning the practice of rising early, if you awake, never

consider whether you shall rise or not—rise at once, if you deliberate, you will be sure to decide in favor of “a little more sleep, a little more folding of the hands to sleep.”

10. Reading in bed will not answer the purpose. The posture inclines to sleep, and what you read will not be remembered. There are very few authors that can keep awake a reader who is reading on his or her pillow.

11. Never ask, “what o'clock is it?” If you are fully awake and the morning come, you have no occasion for more sleep.

12. Go to bed early and good humored, and rise with the lark.

VARIOUS DENIALS OF CHRIST.

Does the intemperate man suppose that by merely professing himself a Christian, he acknowledges Christ? If he does, he is ruinously mistaken. Every act of intemperance cries out in a louder language than Peter's, “*I know not the man.*” Does the blasphemer, the common swearer, or the Sabbath breaker, imagine that because he is born in a Christian country, he has any connexion with Christ? If he does he is fatally wrong. Every time he blasphemes, or curses, or breaks the Sabbath, he cries out in a louder language than Peter's, “*I know not the man.*” Or does he who cheats or defrauds his neighbor, cherishes malicious designs against him, and intends if he can, to do him a private mischief, suppose that he has any connexion with Christ? All his thoughts, all his actions, are continually crying out, “*What is Christ to me?—I know not the man.*”

“He that hath ears to hear, let him hear!”

A certain Mr. B—, although a noted infidel, and scoffer at every thing serious, was a constant attendant at his own parish church. He led the choir in singing, and it was an uncommon love for this science, that induced him to attend on public worship. Determined, however, not to profit by the hearing of the word, it was his constant custom as the sermon was to be delivered, to rest his head between his hands, stopping his ears closely, and thus continuing till the close of the discourse.

One Sabbath day, while thus sitting, having ears and hearing not, a large fly settled on a sore which he had on his nose, and tickled it to a degree of painful irritability. Mr. B— bore it some time with the fortitude of a stoic, till the exquisite pain obliged him at length to remove one hand from his ear to drive away the tormentor. He did so, and at that critical moment the emphatic words, “He that hath ears to hear let him hear!” uttered by the preacher, reached his hearing, and by God's will touched his heart. He listened attentively to the remainder of the sermon, which was an awakening appeal to the sinner. He felt that he was lost, and rested not, till after much sorrowing, he sought the Lord, and happily found him to be precious to his soul.—*Christian Gazette.*

FROM THE BRUNSWICK (MAINE) BAPTIST HERALD.
REMARKABLE PROVIDENCE.

The following interesting circumstance, which occurred in this town a few years since, may be relied on as a fact, as the writer received it from the party concerned.

The family of a pious woman was reduced by poverty almost to a state of starvation. Her husband had been for some time confined to his bed by sickness, and she, having her time taken up by attention to him, had been unable to provide for herself and children. One evening when they had ate their last morsel, not even so much as a potatoe being left for their next meal, the good woman, borne down with fatigue and sorrow, knelt in presence of her little innocents, and laid her case before the Lord. While praying she felt an unusual degree of confidence in Him, who alone knew her distress. This produced a calm and peaceful frame of mind, and in this state she, with her family, retired to rest. At a late hour in the night a person knocked at the door and asked, if they were in bed? The woman answered in the affirmative and desired to know who was at the door? On being told, "a friend," she arose and went to the door, where, to her surprise, she was presented with nearly a week's provisions for herself and family. The person left her without giving a reason for his appearance at so late an hour, and only requested that she would say nothing about the matter. She was the more astonished as it came from a source the least expected. Her gratitude can be more easily conceived, than expressed. God grant that this remarkable providence may be made a blessing to all such as are in want, and that they may receive grace to trust in him, who is not unmindful even of the lily of the field, and without whose notice not a sparrow falleth to the ground.

FROM ZION'S HERALD.

SABBATH DAY.

- 1 Hail! sacred day, the saint's delight,
Thou dost my longing soul invite
Where Jesus' friends together meet,
To taste of joys divinely sweet.
- 2 Hail! holy Sabbath, precious day,
How sweet thy moments wing their way;
How little do the thoughtless know,
The peace that from thy blessings flow.
- 3 Hail; spotless emblem, type divine,
If India's treasures all were mine,
For one blest hour thy duties give,
In poverty content I'd live.
- 4 Hail, grateful, precious day of rest,
My heart with thy rich peace invest;
Come, with thy renovating thrill,
And all my mind with Jesus fill.
- 5 O, may I keep each Sabbath day,
With holy fear while here I stay,
That I may spend, with all the blest,
A Sabbath of eternal rest.

WILLIAM.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2 50 cents. For sixteen, \$7.20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars.

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To whom all letters, must be addressed.

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FOR THE INFORMER.

Copy of a letter from Elder David Dudley to the editor, dated at Big Island, Ohio, February 15, 1825.

David Dudley, a servant of Jesus Christ by the will of God, and Samuel Bradford our fellow labourer in the gospel, to all the brethren scattered abroad, Greeting. As good news from a far country is like cold water to a thirsty soul; and having experienced the truth of this, while perusing the letters from our brethren, published in the Informer, considering the same will be refreshing to them, we cheerfully cast in our mite.

I will state in short, that in the year 1815, I gave the parting hand to my friends and brethren in the State of Maine, to journey to Ohio; feeling a solemn impression that God was calling me to preach the gospel. The distress of soul this caused me for more than two years cannot be described with my pen. While in the extremity between life and death, I gave myself up to God to do his will. Shortly after, I was set apart to the work. I travelled constantly for about two years, and saw much of the power of God displayed in the salvation of souls, while reformation was spreading in almost every direction. The cries of the convicted and the songs of the redeemed might have been heard afar; and the power of God, which was then manifested in the salvation of souls, was more powerful than I ever before saw. Finding my health would not admit of my constant labour, I thought it expedient to settle; which I did accordingly, and removed my little family to this place in April, 1822, where I found a few brethren, who were in a cold, low state, though they wished to unite and walk in church order, which they did, and I gave the hand of fellowship to six, as the church of Christ. This was the only

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Church, and myself the only preacher, within a great distance for about two years, at which time we were visited by a few brethren about fifteen miles from this. After holding a conference with them, and finding we were of one heart, they united with us, and I gave them the hand of fellowship. We had not much addition to our little number in this place for almost three years, and while I preached from place to place, I returned with a heart filled with sorrow, because of the hardness and stupidity of the people. It was my constant prayer, if God had sent me here, that I might see the salvation of souls, but the time seemed long, and I began to feel impatient, and concluded I had missed the path of duty in coming here; still I remembered the words of Jesus, that we should pray the Lord to send labourers into the harvest; this was my constant prayer, and I believe the Lord answered the same. We were visited by brethren Mead and Gilmore, whom we joyfully received, and they proved a blessing to us. The seed that was sown at our Yearly Meeting, has since sprung up, and now brings forth fruit unto life. Soon after that meeting we were visited by Br. Samuel Bradford, from Pennsylvania, who came to us like Abraham's servant, not knowing whither he was going; yet we trust the Lord directed him, as he has been profitable to us, and we hope he will not soon leave us.

But I must state what the Lord has been doing for us within a few weeks past. In our Church Meeting on the first Saturday in December, the brethren began to speak of their determinations, and what they had enjoyed in times past. While speaking, the power of God came down upon us, and the cry was "*glory to God for what I now feel in my soul.*" The brethren were calling upon every thing that had breath to praise the Lord. The shout of the King in the camp might have been heard afar. It was but a few days after this, our neighbours felt such a sense of their lost condition without a Saviour, that we heard them crying, "*What must we do to be saved? Lord, save or we perish!*" And, glory to God, many can now witness that they have found him precious to their souls. While I now visit them in their families, and hear some rejoicing and others weeping, who but a few days since were hardened in sin, I feel to say, this is the Lord's doings, and marvellous in our eyes. And again, I see those; who have been much afraid of a

noise, and wanted a religion to please the world, being bound in the tradition of their fathers, now earnestly confessing where they were, and that they never felt the power of God in so great a measure before. Their language is, O, that all could see what I now see, and feel what I now feel. Glory, honour, and praise to God in the highest.

I would here notice, for the comfort of our friends, and the encouragement of the fainting mind, that my companion, who for a long time has prayed for the salvation of her father's family, and at times was the only sister, who communed in the church, now has six of her brothers and sisters to go with her. Her youngest brother is all that remains of the family in this place, who has not shared in the work. I have baptized eleven, and many more expect to go forward soon. The work is still spreading, sinners are mourning and saints rejoicing.

"The little cloud increases fast,
"The heav'ns are big with rain."

I hear the work of God is reviving in many places through this country, and it is my prayer that we may have a general refreshing from the presence of the Lord.

And now, my dear brethren, whose heads are bowed down in the day of adversity, and you see the hardness of the people, and some falling into transgression and wounding the cause; yet be not discouraged, my dear brethren, for God yet lives in Zion, and will give her the victory; therefore, gird on the whole armour, and stand in the field of battle.

DAVID DUDLEY.

FOR THE INFORMER.

Extracts of letters to the Editor.

By a letter, received from Br. J. H. Bushnell, it appears that a revival has taken place in the town of Clarkson, N. Y. he closes his letter as follows:

"All ages and sexes have been the happy subjects of this glorious work. We now calculate that 150 have passed from death unto life, since the beginning of last April. This great and good work has gone on principally by the instrumentality of Elder Eli Hannibal, who was ordained last summer to the work of the ministry by the Freewill Baptist connexion."

Elder Samuel Wire of Barrington has given a glorious

account of the work of reformation in those parts, particularly in the counties of Wayne, Ontario, and Yates, in which about 1000 persons are thought to have experienced a saving change, within a few months past. He mentions one town in which the work has particularly spread, viz. Middlesex, where he has baptized 22, and a church of 24 members has been formed, and a number more are expected to be baptized soon.

A letter is received from Elder Daniel Quimby of Lyndon, Vt. containing the sorrowful tidings of the death of one of his children, but hopes it will work for his good. His health is very poor, and he is unable to labour much in the vineyard of the Lord; but has the pleasing satisfaction to preach some, and see saints rejoice in the Lord. He writes that there is some revival in Lyndon, and in Stanstead, L. C. He mentions the great want of labourers in those parts, and hopes that measures will be taken to enable preachers to travel more in that northern country.

Br. George G. Russell of Hallowell, Me. writes, that almost every town in that vicinity has shared in the work of reformation.

A pleasing account of the out-pourings of God's spirit has been communicated by Br. Allen Mead of Springfield, Ohio. He has visited the town of Lexington, Indiana, at which place the Lord has poured out his spirit gloriously. A q. m. has been holden at Briant's Creek, in which a very glorious season was enjoyed.

A letter has been received from Br. T. Beebe of Canandaigua, N. Y. giving information that nine or ten have lately been hopefully converted in that town, and that the reformation is spreading very gloriously in the towns of Palmyra, Middlesex, Prattstown, and Naples.

Elder Porter Thomas writes, that he has journeyed in the state of N. Y. the season past, and has seen many revivals, and that a church has been formed in Amsville, consisting of thirty-nine members. Their monthly meeting is holden on the Saturday before the last Sabbath in each month.

We have recently been favoured with an account of Erie q. m. N. Y. which was holden the 12th and 13th of February last, and in which they enjoyed a very refreshing season. The reports from the churches were encouraging.

Upon examination it was found that the account of that q. m. as published in the Informer of Dec. last, was incorrect. The following is as correct as could be ascertained.

There are eight churches belonging to this meeting, situated as follows. Ashford 28 members, Boston 45, China and Yorkshire 32, Concord 17, Eden 10, Hanover 10, Pike 17, and Rushford unknown. Whole number returned is 159 members.

The number of Ordained ministers are two, viz. Eld. Nathaniel Ketchum of Pike, Genessee Co. and Eld. Richard McCary of Boston, Erie Co. One Unordained preacher, viz. Thomas Greenold of Hanover, Chataugue Co.

TRUMAN CARY, Clerk.

From the Trenton Emporium.

THE LAST HERRING.

"Hoot away despair,
Never yield to sorrow—
The blackest sky may wear
A sunny face to-morrow."

It was a Saturday night, and the widow of the Pine Cottage sat by her blazing faggots with her five tattered children at her side, endeavouring, by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom, that pressed upon her mind. For a year her own feeble hands had provided for her helpless family, for she had no supporter; she sought no friend in all the wide, unfriendly world around. But that mysterious Providence, the wisdom of whose ways are above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, midwinter, and the snow lay heavy and deep through all the surrounding forests, while storms seemed gathering in the heavens, and the driving wind roared amidst the bending pines, and rocked her puny mansion.

The last herring smoked upon the coals before her; it was the only article of food she possessed; and no wonder if her forlorn desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart-swellings of despair to rise, even though she knew that he, whose promise is to the widow and the or-

phan, cannot forget his word. Providence had, many years before, taken from her her eldest son, who went from his forest home, to try his fortune on the seas, since which she had heard no note or tidings from him; and, in latter times, had, by the hand of death, deprived her of her companion and staff of her worldly pilgrimage, in the person of her husband. Yet to this hour she had been upborne; she had not only been able to provide for her little flock, but had never lost one opportunity of ministering to the wants of the miserable and the destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains.—The individual, who has but his own wants to supply, may suffer with fortitude the winter of want: his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery. But the industrious mother of helpless and depending children—far from the reach of human charity, has none of these to console her. And such an one was the widow of Pine Cottage; but as she bent over the fire and took up the last scanty remnant of food to spread before her children, her spirit seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

Judge not the Lord by feeble sense,
But trust him for his grace,
Behind a frowning Providence
He hides a smiling face.

The smoking herring was scarcely laid upon the table, when a gentle rap at the door, and the loud barking of the dog, attracted the attention of the family. The children flew to open it, and a weary traveller in tattered garments, and apparently indifferent health, entered and begged a lodging, and a mouthful of food; "for," said he, "it is now twenty-four hours since I tasted bread." The widow's heart bled anew, as under a fresh complication of distress; for her sympathies lingered not round her fireside. She hesitated not even now; rest, and a share of all she had, she proffered to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards heaven in aston-

ishment—"And is this all your store?" said he—"and a share of this do you offer to one you know not?—then never saw I charity before: But, Madam," said he, continuing, "do you not wrong your children by giving part of their last mouthful to a stranger?" "Ah," said the poor widow, and the tear drops gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless heaven has taken him away, and I only act towards you, as I would that others should act towards him. God, who sent manna from heaven, can provide for us as he did for Israel—and how should I, this night offend Him, if my son should be a wanderer, destitute as you, and he should have provided for him a home even poor as this—were I to turn you unrelieved away."

The widow ended and the stranger, springing from his seat, clasped her in his arms—"God has indeed provided such a home for your wandering son—and has given him wealth to reward the goodness of his benefactress—My mother! oh my mother!"

It was her long lost son; returned to her bosom from the Indies, abounding in riches. He had chosen that disguise that he might the more completely surprise his family; and never was surprise more perfect, or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one comfortable and indeed beautiful in the valley, and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employments of virtue; and at this day the passer by is often pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to this simple and homely, but not altogether worthless tale.

FOR THE INFORMER.

AN ADDRESS TO PROFESSORS OF CHRISTIANITY.

(Concluded from page 43.)

O, Christian Friends, what can encourage us to strive for victory, if these promises do not! We should not think that death is a kind of purgatory, that will prepare us for heaven. Death is the offspring of sin; when sin is conceived it bringeth forth death. Is there any virtue in such an offspring to prepare us for bliss? The stones of Solomon's building were prepared before they were brought together: So it is necessary that in life, we should be prepared for heaven.

The worship of God is an act of the soul, therefore it is necessary that our hearts should be engaged in devotion, and that we should meditate upon his law. Ps. i. 1. It is no more than our reasonable service,

to give soul, body, and spirit a sacrifice holy and acceptable unto God. It is as necessary that we be holy in our thoughts, as it is that we should be virtuous in our deeds. We should also turn our eyes from beholding vanity; yes, if we can keep our thoughts in subjection and govern our eyes, it will be easy to overcome the Devil. Our minds are obnoxious to the suggestions of the enemy, but we are not guilty unless we follow those intimations by receiving and cherishing them in our minds. When we have done wrong, we often wonder why we thus did. Out of the abundance of the heart, men both act and speak; consequently an evil deed is firstly committed in the heart; for the evil intention of the mind is the crime. When the evil is first suggested, perhaps the tempted concludes he will not comply; but by looking at the evil, before he is aware, he is changed into the same image, and thus overcome. Therefore it becomes necessary that we should turn our eyes from beholding vanity, and resist every suggestion of the devil the very moment that it is intimated to the mind, and say to satan, "Get thee hence." And by immediately resisting the temptation, we shall find the victory easily obtained. Were we more watchful against the devices of satan and more careful to shun his bewitching charms, we should not be so often caught in his snares; but we should mount up with wings as eagles, we should run without weariness, and our harps (instead of being hung upon the willows) would be in our hands, songs in our mouths, and glory in our souls. Instead of complaining of stupidity and barrenness, we should be speaking of the excellency of the Saviour, and of his grace and love to our souls.

But, O my soul, lament and mourn! Hear, O heavens! give ear, O earth! for the disgrace that is brought upon Christianity by many of us, who profess to be followers of the Lamb. Could the heavens be astonished, angels blush, well they might, at the disorderly walk of many, that profess to be the humble followers of the meek and lowly Jesus. Such as profess religion, but do not strive to walk according to the requirements of the gospel, are a disgrace to Christianity, and give great occasion to the enemies of the Lord to speak reproachfully of the ways of Zion. Peter, speaking of this class, calls them "Cursed children." Jesus says, Wo unto you, Lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering ye hindered. Luke xi. 25. Often do unrighteous or worldly professors keep sinners from the kingdom of God by their bad examples. When sinners have been exhorted to repent, I have sometimes heard them say that they thought there was but little difference between the walk of professors and their own. Query. Do we not too often give occasion to the world to thus impeach our character? Do we not by lukewarmness and bad examples open to them a door to make excuses for their disobedience.

Many irreligious people think they are excusable if they follow almost any example set by professors of religion; yet we see many, who have named Christ, so loose in their conduct, superfluous in their dress, rude in their conversation, and so much conformed to the world in all their manners, that it is hardly known that they say to be christians. And, notwithstanding their worldly-mindedness, they are sometimes heard to say they wish to see a reformation: But do they wish to see the work of God reviving? if so, they should let the work of reformation firstly begin in their own hearts, then they will see if it begin in others.

The writer has often heard the lukewarm christian lament, saying, "O that it were with me as it was in former days!" Should these lines fall into the hands of any of this class of christians, and they observe the following directions, their friend hopes and believes that the joys of former days will return, and that they will again enjoy their first love.

1. Call to mind the days of mourning and solitude, when the sorrows of death compassed you about, and the pains of hell gat hold of you; think of those vows you made, that if God would forgive your sins, you would always be faithful to him; remember your good resolutions when the sun of righteousness rose upon you, and the glory of God filled your souls; and if you have broken those promises and resolutions, repent, do your first work, and fulfil those vows.

2. Strive to resist all evil suggestions and vain thoughts, keep your tongue from speaking vanity, and watch against all sin; meditate much upon the goodness of God, and consider that he is daily about your bed and path, and that he beholds all your doings.

3. If you are troubled with pride, (the sin which God abhors,) consider that you have nothing of your own, except that of which you ought to be ashamed, and that all other things, which are good, are only lent favours; therefore we should not be proud of blessings lent by God. Have you riches, honour, or beauty? remember that they will soon pass away.

4. Read no novelties or prints, which lead to licentiousness; but read your bible often.

5. Pray certainly as often as Daniel did, (thrice in a day) and be careful to have the soul engaged in supplications.

6. Pray for that which you really need.

7. Confess and forsake all your backslidings.

8. Begin this work (and may God help you) on this day and in this hour.

Farewell,

EXILE.

York, Ohio, Jan. 31, 1825.

OBITUARY.

FROM ZION'S HERALD.

MEMOIR OF MISS JANE PERKINS.

She was born in Nobleborough, Maine, February 1798, and died October 31, 1824. Like too many others, she spent the morning of her days in the entire neglect of her soul. Having imbibed wrong impressions respecting the Methodists and their religious principles, she was prompted to think that they and their doctrines were every thing but good; and consequently she often persecuted them, and continued to hold them in great derision, till December, 1823.—About this time, Nathaniel P. Devereux, my colleague, happening to pass through the neighborhood where Jane resided, called and preached to the few people who were disposed to attend. His words being accompanied by the Almighty power of God, brought Jane to see and feel most sensibly that she was a sinner, lost for ever, unless the mercy of God through Christ Jesus should prevent her final ruin. She immediately began to confess her sins, and to mourn and lament that she had spent her days in iniquity and sin, which she now saw exposed her to the just displeasure of heaven. With great earnestness she began to plead with God for mercy, and continued to seek salvation in the use of all the means of grace.

within her reach, until February or March; at which time, that God, who "is rich unto all that call upon him in sincerity," proclaimed liberty to her sorrowful soul. Soon after this she joined the Methodist Society. She often spoke of having ridiculed the people with whom she was now united, and I believe it was a matter of grief to her from the day of her awakening to that of her death. In June, I had the satisfaction of baptizing her in the name of that God to whom she was now united by faith. She soon became noted for humility, and zeal for the glory of her Redeemer. In September God commissioned the typhus fever to arrest her mortal frame, which in a few weeks brought her to death's door. She had an impression when first attacked with the disease, that she should not recover. On being asked if she desired to get well again, she replied, "I have no choice about it." She spake with astonishment of the different sensations she now realized, from those she felt when sick, before she knew the comforts of religion. She used to be filled with anxiety and fear. She manifested great patience while she lingered on these mortal shores, having never been heard to murmur or complain. Sabbath day, 24th October, she was visited by her physician, and as he did not give her friends any encouragement to expect her recovery, they told Jane it was not probable she could continue long: these tidings so delighted her that a smile of joy overspread her countenance.—To a friend who came in soon after, she said, "next Sabbath I shall be in heaven. It does not terrify me to think of dying; I delight to talk about it." She disposed of all her effects with the greatest deliberation and composure of mind; gave directions to be dressed in a plain habiliment for the grave: selected the text to be spoken upon at her funeral, together with the hymn to be sung on the occasion. On Friday she cried aloud, and said,

"Come death, shake hands;

I'll kiss thy bands:

'Tis a happy thing to die!"

In her last hours she was deprived of her senses at times. On Sabbath, 31st, after some hours hard struggling, her body fell a victim to death; but her soul, we trust, agreeable to her saying the Sabbath before, took its triumphant flight to God, with him to live and reign for ever.

JAMES L. BISHOP.

MEMOIR OF MR. JONATHAN C. GORDEN.

The subject of the following memoir was born in Watertown, Mass. February, 1739. In an early part of his life he was called into the conflicts of war; in which situation he suffered much. It is said that he was out in the French war, and was at Fort William Henry when it was taken by the French. He served also in the Revolutionary war; after a few years had passed away he was excited by the removals of his neighbors to journey to the east, and seek his fortune in a new country. Accordingly, in 1790 he removed, and settled in what was then called Phips' Canada; but is now called Jay, in the county of Oxford, (Me.) It seems he was now called to endure numerous afflictions—the country being chiefly a howling wilderness. But although in a distant land from the society of his friends, and surrounded with wild beasts, and an uncultivated forest lying before him, he nevertheless submitted to all these trials which are incident to settling a new country, with more than ordinary resignation. In this remote situation he was depriv-

ed of the preached gospel for a while,—but at length the Baptists, and afterwards the Methodist ministers visited his neighborhood, and under the improvements of the latter he was brought to the knowledge of the truth as it is in Jesus—finding his views more in unison with the Methodists than with any other society of Christians, he united with them, and to the day of his death supported a good profession, which was upwards of twenty years.

This good man was subject to much bodily distress by reason of the rheumatism, which attended him during the last years of his life; and as some of the joints of his fingers were dislocated by it, together with other complaints which attended as he grew near the close of life, rendered his situation extremely afflicting. But we say it to the praise of God's grace, he seemed in the midst of all his distress, to rejoice in a firm persuasion that all these things should work together for good, and terminate in a far more exceeding and eternal weight of glory. With these comfortable views of his situation he would often say to his anxious friends and neighbors, who were attentive to him in distress, "I shall soon be more than conqueror through him that loved me"—"and though he slay me, yet will I trust in him."—"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff, they comfort me." So comfortable was his mind while contemplating on the perfection and glory of God, that (as I am credibly informed,) he united with the heavenly hosts in the language of the scriptures in saying, "Blessing and glory, and wisdom, and thanksgiving, and honor, and power and might be unto our God for ever and ever, Amen." Interested as he was for the salvation of his kindred and friends, it seemed as though he could not say enough on the great concerns of their souls; and particularly to prepare their minds for the parting scene, he was led out in prayer to God that they might be prepared to meet him in heaven. With great deliberation of mind, he made arrangements for his funeral, selecting the preacher, and the 37th Psalm to be read, and the 37th verse of the same for the text. Having committed and commended his relatives and friends into the hands of God, using in the last words which he was heard to speak, the most impressive language of scripture; "and let all the people say amen," he departed this life on Saturday, the 4th of December, 1824. Thus, died this aged Christian, in the 86th year of his life, having lived in a married state upwards of 62 years; leaving a numerous posterity to mourn his absence,—6 children, 59 grand-children, 55 great-grand-children, making in all 120, exclusive of the adopted children; and the greater part of whom attended the solemnities of the funeral, and saw with deep interest the remains of their kindred progenitor inclosed in the mansion of death. O may they live the life of the righteous, that their last end may be like his.

BENJAMIN BURNHAM.

ib.

An important question well answered.—"What will become of you," said an infidel to his pious friend, "if there is no future state." To which question only one reply could be made, "What will be your case, if there is?"

Gospel holiness includes a heart broken for sin, a heart broken off from sin, and a perpetual conflict with sin.

MEDLEY.

It is with pleasing sensations, that I copy the following memoir from Zion's Herald, having been personally acquainted with Br. Anderson, and am satisfied that the account given of his virtues, is not exaggerated. "The memory of the just is blessed."

E. CHASE.

MEMOIR OF WILLIAM ANDERSON,

Who departed this life February 12, 1825, in the 58th year of his age.

This good man, whose loss is much lamented, was a native of New-castle, Me. but finished his course in Deering, N. H. a town where he had resided more than forty years. Possessing an amiable disposition, he was endeared to his friends, and by the integrity of his heart and the uniform rectitude of his conduct, he shared the confidence of all who knew him. From a child, the fear of the Lord was implanted in his heart, and he ever manifested a regard for real Christians, and a respect for the ordinances of religion. But his heart was not renewed by grace, till about the 25th year of his age. He then felt his sins forgiven, and rejoiced in the hope of endless life. But hearing little said on the subject of experimental religion, and not knowing that they, who "with the heart believe unto righteousness" should "with the mouth make confession unto salvation," he kept all to himself for several years, and lost, of course, in a great measure, the comfort which he had felt and the evidence of his acceptance with God. He feared the Lord, it is true, and aimed to obey the voice of his servant—but he "walked in darkness and had no light," till it pleased the Lord, by a most distressing providence to reprove him for his remissness in duty, and to quicken him in the pursuit of those *solid and lasting* pleasures which are to be found in God alone. His beloved father, with whom he lived, and of whom he had the care, was taken away by death, and soon after, the "companion of his youth was torn from his bosom, and left him with two helpless babes, the youngest but five days old. But this afflictive providence was sanctified to him for good. He felt the need of being "also ready," and was stirred up to watchfulness and prayer.

In about two years he was again happily united in marriage; from which time his house became a house of prayer, and the worship of God in his family was attended till his voice was heard no more.

But though he had enjoyed a firm hope in the Redeemer for more than twenty years, and had as long given evidence of sincere and uniform piety, yet finding no Christian community whose religious sentiments harmonized with his own, he attached himself to no denomination, till in January, 1824, a methodist society was formed in the town—in them he found a people after his own heart, and was among the first who entered their names as members of the Methodist Episcopal Church. He had long been praying and looking for a revival of "pure religion," and when he saw the cloud of mercy gathering, and the showers of grace distilling upon the people, he realized what Simeon felt, when he clasped the infant saviour in his arms, and said, "Now lettest thou thy servant depart in peace, for mine eyes, have seen thy salvation." The fire of devotion which had long been smoking in his heart was now kindled to a flame, and he found fresh cause of thankfulness and praise. All his delight seemed to be with the saints of the Lord, and his actions were a comment on that Scripture, "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."

For several years he had enjoyed but an indifferent state of health, and was subject to ill turns, which sometimes rendered it imprudent for him to meet his class, or appear in the public assembly. But his seat was seldom empty at either place; and when it was, the pious effusion of his heart was like that of David's when he penned the eighty-fourth Psalm:—"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

I called to see him on Thursday, the day but one before he died, and found him poorly in body, but in a sweet frame of mind. He observed to me, that for several days he had been reflecting upon his past religious experience, and examining himself with regard to his hope of heaven,—that he saw much cause of humiliation; and, for a while, in view of his imperfections, he had feared his hope was not well founded; but that it had pleased the Lord to look upon him and all his doubts and fears were gone. His class was to meet that evening, at a distance of nearly four miles; but it was with much reluctance that he gave up the thoughts of going—it seemed to be impressed on his mind that God would meet with his people that night, in a special manner. On Friday, about noon, I called again, and inquired after his health, and also the state of his mind. With tears of gratitude, glistening as they fell upon his bosom, and with heaven beaming on his countenance, he answered: "Through the mercy of God I feel a little better in body, and enjoy a comfortable state of mind." Our interview was short, but when we parted I had not the least apprehension that he was so near his end.

Soon after I left the house he was seized with great distress, as if the pillars that supported nature had given way. His friends till now had felt no concern; hoping that in a day or two he might be as well as usual—but his distress increasing, the family was alarmed, and the physician called in; but no help could be afforded—the springs of life were dried up—the "soul's frail dwelling-house" was crumbling down, and the immortal inmate pruning her wings to fly away. He was aware that the "silver cord was loosed," and "the golden bowl broken," but he felt no alarm at seeing the king of terrors approach—He was prepared for the combat—he knew he should conquer, though he fell. He expressed a wish to see his brethren once more, that they might hear his last testimony in favor of the cause in which he was embarked, and listen to his dying admonitions. But it was too late before they could be called in—his strength was gone, and he became unable to speak, only at intervals, in which struggling nature seemed to revive, giving to his friends a transient hope of returning life. At these intervals the lamp of reason burnt clear, and he continued to express the liveliest hope of a glorious immortality. Once in particular, as he revived a little after a long pause in which life seemed to have fled, perceiving his wife and children to be in great distress, "O," said he, "if I had died I should have been happy—don't weep for me." Thus he continued till Saturday evening, when, without a groan, and with scarce a struggle, his happy spirit "returned to God who gave it;" where, we doubt not, he now rests in Abraham's bosom. "Mark the perfect man, and behold the upright; for the end of that man is peace."

On Monday, February 24th, his funeral was attended by a large concourse of people; and the weeping church, as mourners, followed him to the grave. He has left a wife and two daughters, the only children he ever had, to mourn an irreparable loss. The church also is deeply afflicted, but mourns not without hope. His seat is empty in the church below, but he has gone to the "general assembly and church of the first-born in heaven."

As a husband he was tender and affectionate—more solicitous for the happiness of his bosom friend than his own. As a father, he was kind and indulgent to his children, who ever looked to him with the most respectful and affectionate regard. As a neighbor, he was friendly and obliging—ready to assist and relieve whenever occasion required. As a Christian, he was, firm, meek, sincere and persevering—governed not by any flight of passion or gust of present feeling, but by a sense of duty, which he sought for and found in the Bible. I would not say he was entirely free from the infirmities attached to fallen humanity, but these, surely, were lost in the loveliness of Christian graces with which he was adorned. Abroad he was beloved and respected, and at home, encircled with contentment and peace.

Go reader! repent of thy sins—believe in the Lord Jesus Christ with all thy heart—devote thyself to his service without any reserve—then, *and not till then*, thou mayest "die the death of the righteous, and thy last end be like his."

Z. ADAMS.

FROM ZION'S HERALD.

A FRAGMENT.

I was born of noted parents in the great seaport town of Licentiousness. My father's name was Common-sense; my mother's maiden name was Piety.—And inasmuch as I was the youngest of eight children, my parents greatly doted on me. My father was incessantly teaching me the rudiments of this world, and my mother was labouring to impress my mind with the knowledge of another. She was greatly desirous that I should bear the name of some of her ancestors; yea, she went from time to time, to the Judge of the Supreme Court, and there, with strong crying and tears, did she earnestly beg that my name might be changed, and enrolled in the sacred records. For at the time of my birth, I was called by the name of sightless, by reason of a very thick film, that grew over my eyes, which rendered me totally blind; so that whatever light passed my eyes, I could not discern it; neither did I know the great advantages that some others possessed over me; nor would I at all consent to have this film removed, although there was a very able physician hard by, who was well skilled in all difficult cases. My obduracy in this thing so grieved my mother, that she would often beg me to go with her to the Physician, but she could not prevail upon me to go further than our neighbor Morality's house, with whose daughters, Prudence and Decency, I was very willing to be conversant. My Mother would be often telling me of some fine buildings, handsome streets, shady walks, delightful arbors, variegated colors, beautiful flowers, &c. &c. But it was all idle talk to me; forasmuch as I had no eyes to discern any of those beauties, neither had I any desire thereto, for I knew not the great pleasure and benefit naturally resulting to those who enjoyed the light. Well, as I before observed, at the house of my neighbor morality, I was contented to stay, until one Mr.

Clear Perception happened to lodge there; and whether from pity or some other cause, I knew not, but he labored to convince me of my blindness, by telling me of many rarities, and reading to me certain documents which would entitle me to great privileges, by which means I might secure to myself a lasting inheritance, never to be taken away from me. In short, he exhibited such clear proofs of what he said, that I almost began to wish this film was removed from my eyes. Then, again the thoughts of the pain I must suffer almost disheartened me. However, after many and severe struggles with my own feelings, I resolved to comply with the advice of the good old gentleman. Accordingly, I was placed before Clear Perception; but whether from my struggling with the pain, or from some inability in him, I know not; but some how or other he did but partly remove it. I felt now more miserable than before; for although my sight was still obscured, yet the film was by no means so thick as it had been, and I was able to discern my miserable aspect. I perceived my body was covered with a most loathsome disease, and was almost worn to a skeleton. I then felt something exceedingly hard, when, upon looking at my breast, I perceived indeed a substance harder than the nether millstone. It felt somewhat small and trifling to me at first, but soon I found it grew larger and harder, which brought upon me no small distress; for I feared certain death, unless it was removed. Often did it occasion secret sighs and tears. I was such a pitiful object to behold that I tried all I could to screen myself from the world. My sister, who was called Thoughtfulness, from her very pensive appearance, observing my haggard looks, would often invite me to go with her to Mr. Solid's house, who often taught people how to practise certain remedies to remove certain disorders. But as I was urged on by old Mr. Headstrong, I chose to take my own way; for my old acquaintances, Mr. No-Cross and Mr. Self-Will, (staunch supporters of morality,) often told me that my whimsical notions would soon leave me. From this I began to hold up my head a little, and to think there were others who looked as bad and even worse than myself. In this manner I comforted myself for some time, vainly thinking that if I did but use outward applications all would yet go well. But to my great disappointment I at length found that the axe must be laid at the root of the tree. In my gayest moments, awful distress and anguish would come upon me. Often did I wish I was some bird or beast, or any thing that did not resemble a human creature.—Various books were put into my hand, which treated of similar cases, informing me of those who had found a remedy by applying to the great Physician. But alas! I had neglected it so long, that I was now quite ashamed of appearing among his suppliants, lest I should be denied any help. But after suffering many severe pains and much keen distress, I went to the house where, I was told, the Physician often performed cures. My case appeared awful in the extreme; when upon casting my eyes upward, I beheld one whose garments were all over glittering like pure gold. This, thought I, must be the great Physician; for his very appearance dazzled my eyes, and seemingly carried evidence to my soul that the time of my deliverance was at hand. "Here," said I, "will I venture, here will I hold." Immediately the mist fell from my eyes, as it had been scales; and the glory and brightness of my deliverer did almost overpower my senses, then did I rejoice with joy unspeakable, that I was directed to this great

Physician. I was ready to blame myself a thousand times for not resorting to him sooner than I did. But *Pride*, that accursed thing, did hinder me. I then cast my eyes at my heart, the seat of my disorder, and to my unspeakable joy, I was healed, and my flesh had become as a little child's.

I returned home to my mother, "greatly wondering at all that was done;" and on making known my happy case to her, she bid me be very cautious of many things. She told me she had seen many healed who were in similar cases; but through carelessness and unfaithfulness their wounds had broken out afresh, and often troubled them more than ever; yea, and often proved mortal. She directed me where to procure certain balsams and ointment, with which constantly to anoint the parts affected, or I should never be able to get the conquest over them. She also showed me, minutely, where they were most likely to break out again; adding, withal, that if I did not watch the very appearance of it, I should be again involved in awful misery. And I soon found, by experience, that the more determined I was to keep close to this great Physician, the more free I felt from pain of every kind. And now, as I have not only discovered the disease, but the remedy also, I am fully determined, through divine grace, not to be brought into bondage again; but to urge my way to that eternal mansion of rest, where neither sin nor sorrow, sickness nor death, shall ever enter.

JULIANA

REMARKABLE CONVERSION.

A young gentleman of high connexions, and great respectability, was induced by gay acquaintance to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amusement. The music struck up, and he, among the rest was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, the clock struck one. That striking passage of Dr. Young's instantly rushed upon his mind—

"The bell strikes one—we take no note of time
But from its loss—to give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound; if heard aright
It is the knell of my departed hours,
Where are they? With the years beyond the flood.
It is the signal that demands despatch.
How much is to be done? My hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down on—what? a fathomless abyss,
A dread eternity."

Conviction seized the youth, and alarmed and terrified, he instantly left the dissipated throng, and retired to his closet. The result was a saving change, and he is now a Christian indeed, in whom is no guile.
—*E. Magazine.*

Three times Christ was spoken to, while he was here upon earth, by voices from heaven, and all these three found him praying. See Luke iii. 21.—ix. 29. John xii. 27, 28. MATTHEW HENRY.

DIED.—In this town, Jan. 23, Mrs. Mary Pettengill, aged 56 years.

RELIGIOUS INFORMER.

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To whom all letters, must be addressed.

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FOR THE INFORMER.

Copy of a letter from Elder Samuel Burbank to the editor, dated at Newfield, Me. March 1st, 1825.

DEAR BROTHER CHASE,

On the 24th of January last, pursuant to the direction of the Quarterly Meeting to which I belong, which also corresponded to my own views, in company with Brother Benjamin Manson, a young man recently licensed to hold meetings, I commenced a journey to the province of Lower Canada, directing my course more particularly to the township of Farnham in the county of Bedford, endeavouring to regard the early injunction on the Ministers of Christ, "*As ye go, preach.*"

We progressed rapidly on our journey, attending meetings in the evening, until we arrived at Sheffield, Vt. where we attended the Elders' Conference, and the Wheelock q. m. in which a precious season was enjoyed.—Reformations in several places,—Churches generally rising.

Jan. 31st. Continued our journey with speed, and, Feb. 3d, arrived at Farnham, which proved to be a place, in which a free gospel had not been preached, and where no person, calling himself a Freewill Baptist, had been seen or heard.

The people at first, notwithstanding some of them had petitioned for the visit, received us very coldly, which circumstance neither surprised nor discouraged us, when we learned that the first stranger, who made them a visit in the capacity of a preacher, after they began their settlement, proved to be a horse thief; the second, a leather thief. We were the third visitors.

We at length called at a house, apparently the most convenient in which to hold a meeting. The people were asked if they were willing that we should hold a meeting

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in their house the ensuing evening, who hesitatingly said that they thought some other place would be more convenient, but did not describe that place to us. From appearances, we thought it would be the same at every house. The ice, thought I, must be broken somewhere, and here is the place to begin. I told the man of the house that we had travelled several hundred miles to make them a religious visit; that, solely for this purpose, we had left our homes and comfortable firesides, and faced the piercing winds of the north, had been alternately exposed to fair weather and foul by night and by day; that if he would now condescend that I should have one meeting at his house I would ask for no more; that if the people did not request a second meeting, I would leave the ground and cease to trouble the people; to which he consented.

A minute detail of every occurrence would fill a volume. Let it suffice to observe that we quickly found a tender place in the old man's heart. He rode several miles to notify people of the meeting—that Freewill Baptist ministers had come; and his house with another contiguous, was filled to overflowing. Meeting began—attention profound—Text Isa. iii. 10, 11. Great liberty in speaking—sermon nearly two hours long—no appearance of the least impatience. Brother Benjamin followed like a good soldier, as was the case in the whole rout. Meeting finished. "Will you have a meeting at my house to-morrow evening?" says a first. "Will it not better convene the people in mine?" says a second. "My house," says the man where we were, shall be free so long as you shall continue in the place."

We continued to labour with the people in that vicinity for seven days and evenings with increasing satisfaction. The last evening meeting, we there had, was attended by people, who came six miles on an ox sled. During our stay in the place, the few brethren that we found were wonderfully revived and encouraged; and sinners it appeared were pricked in their hearts, and said that they were resolved to seek the Lord.

To the primary object of publishing this I have now come, viz. to make it known generally, especially among preachers in Me. N. H. Vt. and N. Y. that there are many highways and hedges in the provinces of Canada. There are hundreds and thousands of people, who are anxious to

hear free salvation, and scarcely a preacher of that description in all that country; at least, in that part where I travelled.

Young men, who have married Zion, just lay down the Informer a moment, look towards the north, and remember that you will receive an hundred fold in this world, and in the world to come life everlasting! IF——

Older preachers, is it not possible, although you may have families to care for, so to calculate as to make at least one visit into this destitute country? For the sake of souls, TRY!

Brethren in a more private capacity, you also can perform your part. While it may be your duty to guard with a watchful eye, that your preachers do not become hirelings, it is presumed that you will conceive it to be your duty to contribute to the necessity of those, who are called to travel and sound salvation, that by your liberality they may be prepared to pass the gates of Cæsar. Are there not some preachers somewhere, who would go more, should the way be thus opened? Whatever thy hands find to do, do it with thy might. To return,—

The people in Farnham call loudly for help. Any preacher, from our connexion, suitably recommended, will have a cordial reception. Should any preachers go, they are invited to call on Capt. Clark Hall, Benj. Austin, Samuel Austin, Josiah Allen, and others.

In our Canadian tour, we also visited Broom, (in which town lives a Brother Joseph Hastings,) Shefford, Dunham, Stukely, Bolton, Halley, Barnston, and Stanstead. In Stanstead is a glorious reformation. It is said that more than 100 souls have been recently converted, and the work is still going on. Elder M. Norris labours considerably in this place. Should any preacher, who is a stranger, visit Stanstead, he may call on Wm. Moulton, Theophilus Cass, Daniel Way, &c. &c.

The people in Canada, generally speaking, are remarkably kind, and attentive to preaching. I never was used better in any country than in this.

I arrived home a few days since, well satisfied with my journey, having travelled over 600 miles and attended 35 meetings.

Your unworthy brother in gospel bonds,

SAMUEL BURBANK

FROM THE GOSPEL LUMINARY.

West Bloomfield, N. Y. Feb. 25, 1825.

MY CHRISTIAN BRETHREN,—In former numbers of the *Luminary*, you have received some information of God's work of righteousness and mercy in this town. I am happy to state that the precious work still continues, though to appearance not so powerful as it has been. Our meetings are yet crowded and solemn, and some appear to be seeking the one thing needful. On the 11th inst. I baptized *twenty* happy converts, who appeared like the eunuch to go on their way rejoicing. On the 19th I baptized *five* more. Several others are expected to go forward in this ordinance soon.—O how small is our highest tribute of praise to God, for his unspeakable mercies to the inhabitants of this town. It has been a gradual scene of reformation with us ever since April last. Brother *Asa Chapin*, formerly of *Gilsum, N. H.* is in this part of the vineyard, labouring, and is well received. Such a season of extensive and powerful revivals, was probably never known in this western country, since its first settlement.

D. MILLARD.

FROM THE LUMINARY.

From Elder Benjamin Farley to the editor, dated at Phelps, N. Y. Jan. 28, 1825.

DEAR BROTHER,

If the following is thought worthy of an insertion in the *Gospel Luminary*, you are at liberty to give it a place among greater *light* that comes from others.

Since I first moved into this town, I have seen much of the power of God displayed; *first* in breaking down opposition, superstition and bigotry. *Secondly*, the power of God was manifested by a sweeping mortality. It has been a great time of lamentation and mourning; children removed from parents, and parents from children. The scene has been truly alarming; for a season the sight of my eyes affected my heart. I was called upon almost every day to attend on funeral solemnities, and often two in a day; until I was attacked myself with the same fatal disorder, which brought me near to the grave. But thanks be to God, for his goodness in sparing me a little longer to do his will, and see his glory.

Since those days of death and mourning, the Lord has

graciously visited this place in mercy. Many have been brought to sing the new song, while scores are enquiring what they must do to be saved. The work is not confined to one neighbourhood, but is becoming general. In *Palmyra* it is judged that more than one hundred have recently experienced salvation; and in the vicinity of the *Sulpher Springs* about the same number. The work in the above mentioned places is among the Methodists and Presbyterians. Congregations are uncommonly large and attentive. My time is devoted to the service of God, and it is my prayer to the Lord, that he would send a man of God into this place to help; for the harvest truly is great, and labourers are few.

I must conclude by wishing that grace, mercy and peace may be multiplied, in the name of our Lord Jesus Christ—*Amen.*

BENJAMIN FARLEY.

FROM THE LUMINARY.

From Br. James M'Grigor to the editor, dated at Mendon, N. Y. Feb. 15, 1825.

BELOVED BROTHER,

For the encouragement of the saints scattered abroad, I feel it a duty to forward you the following short account of my tour during six weeks, which you are at liberty to publish in the *Gospel Luminary*.—I left home on the first day of the present year, and after visiting you in *West-Bloomfield*, I preached on the evening of Jan. 3d, in the south part of *Canandagua*, near *Elder Sanford's*, and found the brethren there well engaged. From thence I travelled to *Naples*, where I found the Lord had begun a powerful work among the methodist brethren.—I preached there several times, and it would be impossible for me to fully describe this sweeping revival. In the town of *Naples*, it is believed within the space of six weeks, over one hundred and fifty have been born of the spirit. This is the Lord's doing and it is marvellous in our eyes.

After spending several days in that town, I had a request to visit and preach in a part of *Prattstown*, called '*Ricker's Hollow*.' In that place I found religion low, and meetings thinly attended. A few Baptist brethren, the principal professors in the settlement, were in a scattered condition. At

the second meeting I attended, signs of rain were visible; and at the third meeting, the sight of my eyes truly affected my heart. At nearly the close of the meeting, several were seen in tears, on which I requested all, who earnestly desired an interest in Christ, and wished prayers, to manifest it by rising. It was thought not far from 150 rose with trembling and tears. In a very few minutes the cry of "*Lord have mercy,*" was heard all through the assembly. The meeting continued late, and many went home laden with a heavy burthen. From this period I would briefly state, that the work has been progressing powerfully. It is judged that nearly one hundred have been born again in that place since the commencement of the work, and more appear under awakening. The work has been so general through the hollow, that it has entered almost every house. Souls have been converted from the age of twelve years, to that of about 70. One man of the latter age, has become a *new-born babe* in Christ, and now appears to be a little, humble, obedient child of the Lord.

In Cohocton, where Elder Buzzell labours part of the time, a good work has recently commenced. Ten or twelve have lately experienced religion, and more are under deep awakening. I have just arrived at home, but intend to arrange my business to return soon to that vicinity.

"Happy day! O joyful hour!
Thank the Lord his name we bless;
Send thy word, my Lord, with pow'r,
Fill the world with righteousness."

I am your Brother in Gospel bonds,

JAMES M'GRIGOR.

AN INFIDEL'S TESTIMONY AGAINST INFIDELITY.

Colonel Ethan Allen was the author of a work entitled, "*The Oracles of Reason,*" which was the first book published in the United States of America, formally directed against the Christian Religion. In Dr. Dwight's opinion, it was a very weak and flimsy performance; but in boldness, dogmatism, and vulgar buffoonery, it was at that time quite unrivalled. He possessed a mere smattering of knowledge, but he was a fluent, coarse and confident talker, and collected around him a circle of loose, unprincipled persons,

to whom his doctrines were peculiarly acceptable, and who looked up to him as an oracle. His zeal in the cause of infidelity he carried further than we believe is common, for he sedulously inculcated it on his own sons and daughters. One of the latter being dangerously ill, a Dr. Elliott was sent for to her assistance. He was introduced to the Colonel in his library; even at that moment, he could not abstain from bringing forward his infidel opinions, and produced some of his writings, which he read to the Doctor with great self-complacency, and asked, "*Is not that well done?*" While thus employed, a servant entered the room in considerable alarm, and announced to Colonel Allen that his daughter was dying. They rose immediately, and proceeded to her bed room. We ought to have noticed that the wife of Colonel Allen was a professed believer in Christianity, and had instructed her daughter in its principles. As soon as her father appeared at the bed side, she addressed him with great solemnity, and in a state of visible distress, in these words: "*I am about to die. Shall I believe in the principles you have taught me, or in what my mother has taught me?*" He became extremely agitated, his lips and chin quivered, his whole frame shook, and after waiting a few moments he replied, "*Believe what your mother has taught you.*"

I DID NOT THINK.

Richard Thompson was a good natured boy, and would not willingly have injured any one; he possessed also good abilities, and he enjoyed many advantages of which poor children do not partake, and of which he often made a proper use. But there was one thing in Richard, which spoiled all—he was *thoughtless*.

One day perceiving his brother Harry about to run into the garden, just as he reached the gate, Richard threw it too, by which Harry was thrown down, and his leg nearly broken. Now all the atonement Richard could offer was, his sorrow for the occurrence, and his assurance that *he did not think* it would have hurt him. Richard was often more disposed for play than work, and thus it happened that his lessons were not always learned when his tutor required them, and he fell into disgrace. When thus neglectful, his excuses generally began with *I did not think*.

It is not surprising that Richard, thoughtless and careless as he was, often did that, which was wrong. On one occasion, his father charged him not to meddle with some of his books and papers. Richard disobeyed the command, and began looking at the engravings in them; while he was doing this, he unfortunately overturned the inkstand, by which several were entirely spoiled, and others very seriously injured. His father was much displeased, and all the apology which poor Rich-

ard attempted was, *he did not think* there was any harm in looking at the pictures.

His father kindly admonished him thus, "My dear boy, I have long observed how often you are involved in difficulties by your *not thinking*. Now recollect that you ought not to do any thing, without thinking what you are about to do, and what will be the consequences of doing it. As you grow up into life, unless you conquer this evil habit, you will find it strengthened by indulgence, and *I did not think* will then furnish you with many sorrowful reflections. It will be of little purpose, should your careless disposition then continue, to say, when you have unintentionally injured a fellow creature in his person or character, that you *did not think* such would have been the result of your conduct. Or should you, by thoughtless prodigality, be reduced from affluence to penury, it will be but a poor consolation to say *I did not think* I should have exhausted my property thus!

But, my dear boy, be assured, that however dangerous an unthinking disposition may be in temporal matters, it is far more so in those, which concern the soul; and I fear lest you should say, *I did not think* of these things, when your regret will be useless. Miserable indeed, will it be, should death find you unprepared for his approach, to hear you saying, *I did not think* the warnings of parental affection were true; *I did not think* that life would be so short; *I did not think* that the care of the soul was so needful, that its salvation was so important, that eternity was so near. How unavailing will all this be then; you will have only the bitter apprehension of an eternal state, in which you will have opportunity to mourn over your want of serious thought.

Let, then, *I did not think* be no more your excuse for misconduct, but in your future behaviour, manifest an earnest desire to cultivate, and an ardent disposition to practice the *habit of thinking*.

Guardian.

From the Weekly Visitor.

"Procrastination is the thief of time,
Year after year it steals, till all are fled;
And to the mercy of a moment leaves
The vast concerns of an eternal scene."

Good morning friend, said I to a neighbour a few days since, gathering the bounties of Providence amidst the snows of winter; you seem about your harvesting, winter treads hard upon you. Yes, replied he, and if it now sits in, which I believe it will, I shall be in a sad condition; as most of my crops remain ungathered, in the field. It appears then, said I, that God hath done his part, but thou hast neglected to do thine. He has offered you needful bounties, but thou hast delayed to accept. Learn, now, my friend, that God awaits not our time. "Oft he cometh in an hour we think not of," and withdraweth from us offered mercies. Thou hast delayed, hoping still greater lenity from his hand; but now thy hopes are cut short. How shocking thy condition, should the winter of death close upon you, without the great harvest of life gathered in, and still its frosts upon your locks bespeak its near approach, dost thou not fear that thou wilt gather naught to thyself, but the heart-rending lamentation—"The harvest is past the summer is ended, and I am not saved?"

MONITOR.

REFLECTIONS IN A CHURCH YARD.

Look around! how still and calm are our forefathers, who rest in these silent graves. Where are their earthly cares and anxieties now? Where are the passions, which once agitated their bosoms? Where are the sorrows of this world, which once drew tears from their eyes? "Alas their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in any thing that is done under the sun." (Eccl. ix. 6.) We must soon lie down in our narrow cells, like them; and then where will be the importance of all these things, which now appear to possess so much value!

But a more solemn thought presses upon us—Where are their souls!—their immortal souls! God knoweth. *That day will declare!* But the thought returns upon ourselves. Where will *our* souls be when our bodies descend into the house appointed for all living? Are we saved or are we lost? Truly this is a world of many cares, and those, who live the longest will *feel* the most; even as the older the tree, the harder and more numerous are its knots: but all this is vanity! The tree falls, and knots, and leaves, and fruit perish together; so will all earthly cares and pleasures pass away, but the soul will live for ever. Are we saved, or are we lost? What ground have we to hope that we are not lost for ever? Is not the inquiry momentous enough to make us "give all diligence," to have it answered by God himself, from his word! What is it we say? "We *hope* we are saved; we *hope* God will have mercy!" We *hope!* it intimates an *uncertainty*, when spoken in that manner; it does not mean a good *hope* through grace, but implies, "Ah! but *perhaps* I am lost!" *Perhaps!*—perhaps I shall dwell with everlasting burnings! Perhaps when my corpse is conveyed by weeping friends, with decent solemnities to the grave, perhaps the immortal soul will be in everlasting burnings. Do we mean this? Can we bear this? Can we look forward to this and not tremble? If one individual among us could be pointed out by the Most High, with the assurance that *he* would be lost! should we not deplore his case? And would not the wretched object shrink away in horror? But many *will* be lost! Oh, do we not in fear and anxiety ask, Is it I? Many *will* be lost—for all the world are guilty before God! There is but one *way of escape*; the great salvation by Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, &c. (Rom. iii. 25.) There is but one way for us to escape; it is by fleeing to that refuge, to lay hold on that hope set before us, and none can see that refuge, or flee to it, but by the power and grace of the Holy Spirit. We *must* be born of the Holy Spirit, by faith in that blessed Saviour! Is it so with you? Have you, as a wounded sinner, looked to that Saviour as the Israelites looked to the serpent of brass erected by Moses in the wilderness. If we have done so, we are become partakers of the divine nature; (Peter, ii. 1.) we are come out from the world and are separate, walking both zealously and consistently in newness of heart and life; but if we neglect and trifle with this great salvation, we are lost! It is in vain to profess to be followers of Christ, unless we are influenced by his spirit; if we live like the world, we shall perish with the world; the friendship of this world is enmity with God! We are, indeed, taught that salvation is "of grace through faith," yet the slothful and careless do not obtain it; when God bestows his grace, it imparts a spirit to wrestle hard to obtain the prize. His word pierces even to the dividing

asunder of soul and spirit, and being cleansed by the blood of Jesus, we are sanctified by that blood to the service of God. If, therefore, we live in known sin, or in the neglect of known duty, it is a proof, whatever we may profess or know, that we have neither seen nor known him, who was manifested to destroy the works of the Devil. But on the other hand, what encouragement is there for the humble and contrite heart, labouring and heavy laden with its sins. He willeth you to be saved and to come to the knowledge of the truth. He is a merciful, a compassionate High Priest. Oh may the Holy Spirit (whose office is to testify of Christ Jesus to our souls) lead us to see his love for us in his agonizing sufferings in Gethsemane, and their completion on Mount Calvary. Let us contemplate him wounded for our transgressions and bruised for our iniquities; let us behold that head crowned with thorns, languishing on the cross, and with his expiring lips exclaiming, "It is finished!"

Let us look at this scene through all his promises and intercessions; let us be encouraged; let us come to Him. He will guide, protect, and keep us through this dangerous world; and though the path is narrow and the gate is strait, and all the hosts of darkness oppose our progress, and though the way lies along the edge of many a precipice, nay, though our own flesh and heart may often faint, and at last will fail, still his faithful hand will uphold us; his single arm will support us, for that arm is Almighty. Confiding in this salvation we need not fear. He will strengthen us in our path of duty; here he will cause the fruits of faith to grow, which he will own and reward at the great day! With such a hope, with such a Saviour, we may boldly venture into the dark valley of the shadow of death, assured that to depart and be with Christ is far better.

S. P.

THE TRACT AND THE YOUNG PHYSICIAN.

"If the following fact," says a Benevolent Gentleman in this vicinity, "will give to the Committee of the American Tract Society any encouragement in their labour of love, it is very cheerfully submitted to their disposal."

"A pious young Physician, whose father I knew, and of whose excellent character I had often heard, called on me one day, and after friendly salutations and expressions of christian affection, said, 'Do you know, Sir, how much I am indebted to you for giving me a Tract, many years ago?' I told him I had no knowledge of ever presenting him one; but recollecting that his father formerly kept a Turapike Gate, and that often, when I stopped to pay my toll, I used to give tracts to the children, who were playing about the door, it occurred to me as possible, that on some of those occasions he had been among them. 'When I was a boy,' said he, 'you gave me a Tract, as you were riding by my father's house, and the first words that caught my eye, were,

"Stop, poor Sinner, stop, and think"—

I was much affected with the whole hymn beginning with these words, and committed it to memory.—Five years ago, while a member of Brown University, in a time of unusual attention to religion, I was present at a meeting for prayer and other devotional exercises, when the choir commenced singing the Hymn,

"Stop, poor Sinner, stop, and think"—

My early impressions were all instantly revived, I saw that I was ruined by sin; that an eternity of woe was before me;—and I found no peace, till I looked to the Saviour crucified for me; and, as I hope, by true repentance and faith in his blood, gave myself to him, to be his for ever. This dear youth is now an active, pious, praying Physician." *American Tract Magazine.*

ENTER NOT INTO TEMPTATION.

A plain countryman, who was effectually called by divine grace, (under a Sermon on Zech. iii. 2, "Is not this a brand plucked out of the fire?") was, some time afterwards, accosted by one of his former companions, and strongly solicited to accompany him to the alehouse; but the good man stedfastly resisted all his arguments, saying, "I am a brand plucked out of the fire." His old companion not understanding this, he explained it thus: "Look ye," said he, "there is a great difference between a brand and a green stick; if a spark flies upon a brand that has been partly burnt, it will soon catch fire again; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation, for fear of being set on fire again."

WHOLESOME ADVICE.

Hear	{ and learn to	{	be silent.	
Be silent			understand.	
Understand			remember.	
Remember			do accordingly.	
All that you	{ see, judge hear, believe know, tell can do, do	{	not.	
Wealth			{ some much more ALL	{ lost.
Health				
Virtue				
Soul				
By { praying giving alms being unjust lying	{ you	{	lose impoverish enrich profit	
			{ not.	

If ever you speak any thing, think first, and look narrowly what you speak, and to whom you speak, lest you bring yourself into great trouble.

FROM ZION'S HERALD.

Why even of yourselves, judge ye not what is right?—Luke xii. 57.
Why did not those who heard, judge correctly of the doctrine of the blessed Saviour?

His doctrine was plain, his precepts were clear, his language simple, his parables interesting, and the tendency of the whole obvious.—They were capable of forming a just judgment of other things: but they did not take the same methods to attain a just view of these as in other matters. It is idle to object to the want of ability to understand and apply the practical truths of religion—this is done by the very persons who make the objections every day. I was forcibly struck with the propriety of this text the other day, on hearing a person of this

character giving away to another person, a sermon which, he had lately heard. "That was an excellent discourse for him; it was well timed; I hope he took it, nothing could be more suitable; I love dearly to hear such folks get a good scouring. He could not help taking it to himself: I dare say he knows it was meant for him, &c." This led me to reflect how natural it is for people to see what is suitable and fit for others, in almost all instances, and yet plead the want of capacity to understand religious subjects as respects their own state and conduct. It is plain, people can, and do judge what is right in the cases of others. Scipio, a colored man, was spoken to on the subject of religion. He was ready at excuses. "Me do no how read—no understand good book—Kato, he read, he know how be good.—But he tell lie, he no faithful to his massa.—He go in bad company, he fight, he speak bad word, he no pray, he no go meeting, he very bad!!" "Ah" said Mr. L. who was talking with him, "Ah, Scipio, do you think it is not right for Kato to lie, and swear and quarrel, and be unfaithful, and neglect to pray to God and try to be good?" "O yes Massa, very wicked, Kato very wicked, God no love him, he very bad." But who told you that it is wicked for Kato to do these things? How do you know he does wrong?" "Oh me see him do wrong—me know it is very wicked." "But Scipio, cannot you see yourself when you drink whiskey, or quarrel, or steal, and do other things which are wrong? And if it is wrong for Kato to do these things is it not wrong for you? And is it not as easy, for you to know what is right and wrong in your own conduct as in Kato's?" "Ah massa, me no think of that." Youthful reader, have you any better excuse for not judging what is right than Scipio had? You have not thought of that! Do you not certainly know what is wrong for others to do?—And are you not as fully satisfied what is right for them to do? Why then of yourself judge you not what is right?

FROM THE SALEM OBSERVER.

GOOD RULES AND MAXIMS,

Given by a School Master to his Pupils.

- I. When in company the conversation turns on an absent person, and you are called to express an opinion—always fancy that very person is standing silent behind you, looking over your shoulder and listening attentively to what you say. You will then speak prudently, and with due regard to his character.
- II. As far as possible, when you come to be your own masters, avoid contracting debts—try to do without every thing you cannot pay for, and when prudence requires the contracting of a debt, be punctual to the day in paying it. Your affairs will then never get into confusion—you will always know exactly how you stand with the world.
- III. Set a high value on your word in all things—be sure you never make a promise that you are not able to perform. The highest compliment your neighbors can bestow on you will be to say—"his word is as good as his bond—you may place implicit faith in what he says."
- IV. Always be ready to do an act of kindness when you can do it consistently with all your other obligations. And do it cheerfully, gladly, without a wry face or an apology. But let those you oblige see and feel that you take delight in serving them. This will make you many friends—many who will be ever ready to oblige you in turn.
- V. If you receive an injury, sleep at least twelve hours soundly be-

fore you make up your mind in what manner to treat it. Then palliate it as much as you can, and reflect well on what course will be at once most honorable, humane, and advantageous, in regard to it. Thus you will stand a good chance of acting wisely.

VI. Choose your company among men of virtue, regular habits, and good sense—so that your own character, habits and manners may be formed in a good model. This will save you much trouble, and rebound in the end greatly to your advantage.

GEN. xli. 9. *I do remember my faults this day.*

How could one, who had been suffering in prison, with daily expectation of execution, forget a fellow prisoner, from whose virtuous conversation he must have derived much instruction and consolation, while in his gloomy confinement? How anxious and troubled was he, on the morning after his dreams; when Joseph kindly inquired, saying, wherefore look ye so sad to-day? And they said to him, we have dreamed a dream, and there is no interpreter of it: and Joseph said unto them, do not interpretations belong to God? Tell them, I pray you; and the chief butler told his dream to Joseph, and said unto him, in my dream behold a vine was before me, and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth wild grapes; and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, this is the interpretation of it; the three branches, are three days; yet, within three days, and Pharaoh shall lift up thy head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner, when thou wast his butler. But think on me, when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen out of the land of the Hebrews; and here also, I have done nothing that I should be put into the dungeon. And it came to pass on the third day, which was Pharaoh's birth day—that he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand; yet did not the chief butler remember Joseph, but forgot him. This was, indeed, a great fault; he forgot an innocent sufferer! He thought no more of his kind friend—it was well with him, but he thought not on Joseph. Youthful reader, hast thou forgotten the kindness of a friend, perhaps a parent? Has present enjoyments buried the thoughts of past sufferings, and of thy deliverer? Has honor and preferment obliterated a remembrance of former adversity? Remember thy faults, and amend thy ways.

RELIGION.

True religion is a principle of heavenly peace and light within us, which expands itself over the human frame and conduct, and sheds light and beauty on all around us. It gives an engaging delicacy to our manners, which education or nature may mimic: but it is something to which without real piety, neither can attain. Religion is the only true solace of life. A sense of the divine presence makes us decent and sincere. If we feel our infirmities and our dependance we shall be modest and humble. If we have a due sense, of the mercy of God to us, we shall be obliging and compassionate to our fellow men. A sense

our immortality, provided our peace is made with him who is to be our Judge, will make us cheerful and happy. Besides when the shortness and uncertainty of life and the changes of condition while in this world are brought into view the value of religion is greatly enhanced. The present is a state of warfare, and all must expect to meet with dangers and difficulties, while passing through it. In a few short years, perhaps days, we shall be withdrawn from the circle in which we now move. The tenderest ties of love must be broken. The venerable parents, the infant child, the blooming youth, the kind hearted friend, the indulgent husband and the affectionate wife must be separated. Death regards neither age nor rank: Perhaps, kind reader, thou art standing upon the verge of the grave. The angel of death may be at thy door. But if a few days, or years, are to be added to thy life, they will pass off like the morning dew, or the shade of evening. Pause a moment, and reflect upon the uncertainty of your continuance on the earth—that if you gain the whole world and lose your soul the value of a thousand worlds can never redeem it. Religion is a *pearl of great price*, cast it not from thee; but cordially embrace it. Labor, through the means which are offered, to make your title indisputable, to a seat in paradise. No sound reason can be given for putting the peace of our souls at hazard. What is time when compared with eternity? or the enjoyment of a few days or years of sensual pleasure, to everlasting happiness in the heavens? Besides sensual pleasure often leaves a sting which poisons half the hours of life. The scenes of this world are transitory and frequently delusory. But those of the world, to which we are hastening, are unfading and eternal. If the possessing of that religion which is pure and undefiled in the sight of God fits us for the enjoyment of Him in the Heavens, why do we put off from one period to another, a subject of such importance? Some of the greatest men in every age have evinced an early and supreme regard for this religion. Can it be that we confide in our strength or rely on our own arm for salvation?—what can we do towards successfully assisting Him who is almighty in power? If we place confidence in riches “they may take to themselves wings and flee away”—or if we trust in honors and titles, they often rob us of our necessary repose. If “our bones are moistened with marrow,” and our health is firm, numerous diseases are at hand, ready to assail us—or if we hope for long life the shafts of death may suddenly pierce us. The smiles of fortune are often converted into frowns—and lovers and friends frequently leave us solitary wanderers, dependent on the cold hand of charity. With all these evils staring us in the face, shall we refuse or delay to repent of our sins and reform our lives?—Whilst we expect pleasure, pain may overtake us.—Whilst we promise ourselves years perhaps we have not days.—Or whilst we are hesitating whether to embrace religion at the present or at a future time, we may die!—B. F. Int. M.

THE LAME BOY AND THE BIBLE.

From the first Report of the Greenville S. C. Bible Society.

A youth, named George Howard, a cripple and supported upon crutches, having by some means obtained fifty cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible, the price of which was seventy five cents. The agent gave him the Bible and brought the money to the Board. Being sensibly affected

with the incident, the Board unanimously requested the agent to return the money to the poor but interesting youth, who had so nobly given all his earthly substance for that blessed book, which contains “the pearl of great price,” accompanying their request with silent but earnest desires that all its rich imperishable treasures might be made his own for eternity.

The Board has the unspeakable pleasure to learn, that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months, he had read it through five times. He was not known to be seriously impressed by divine things before, but after he received the Bible he became so: and in the course of his reading he would often make remarks, always relating to Christian experience on important passages that arrested his attention. A little while before his death, his mind appeared to be deeply impressed with the following passage in the Revelations, “Behold he cometh with clouds, and every eye shall see him.” Stopping with emotion and delight, he asked his mother if those were not most beautiful words. Shortly after, he terminated his earthly existence in the triumphs of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. This instance in which good has been done by means of the society, is an ample recompence for all the expense and trouble incurred in its establishment and operation.

FROM THE EMPORIUM.

THERE IS A VOICE.

The sun is up—the flowering spring
Has gone abroad upon the earth,
And birds are out upon the wing,
To greet the joyous season's birth—
Yet there's a voice in every hour,
In every plant, in every flower,—
I hear it still by night and day,
It bids me rise, and haste away.

Yon beauteous sun will swiftly set—
The Spring will fly—the flowers decay—
The birds their minstrelsy forget—
And I shall be as mute as they—
There is a voice in waning years,
There is a voice in memory's tears—
I count my warnings one by one,
Time hastens, and I must be gone.

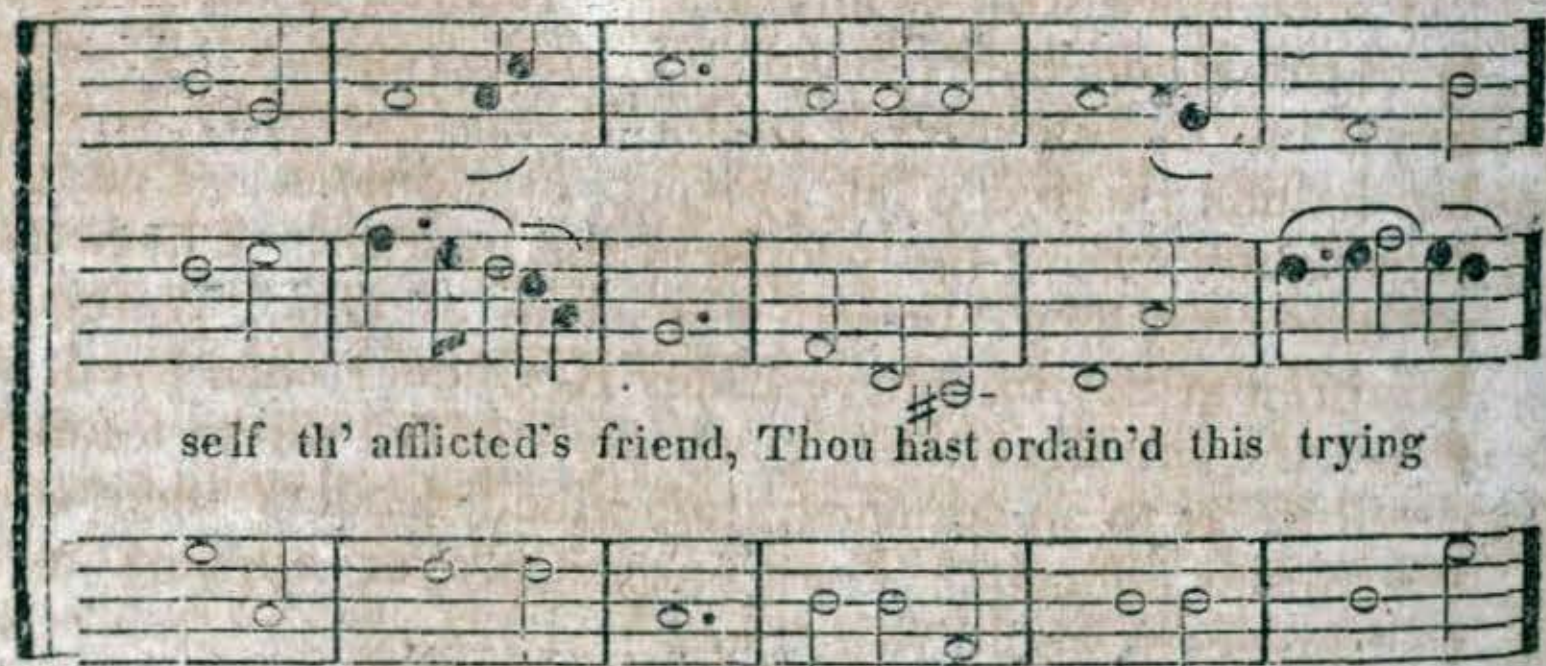
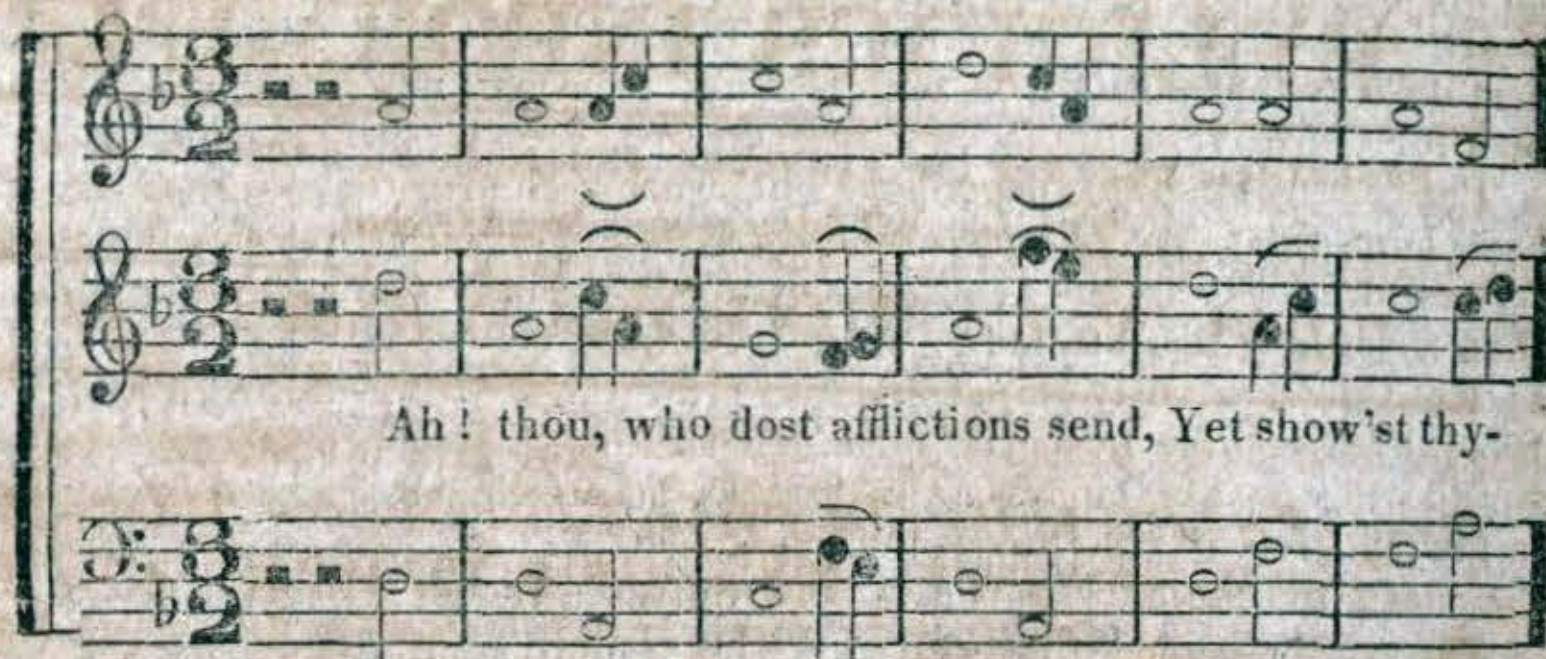
God's mercies are as cords to draw us to him; but our sins are as sharp as swords to cut those cords.

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New subscribers must pay 50 cents in advance, or their names will not be inserted on the list. Money enclosed by the publisher, if enclosed in the press of the Post Master where said letter is mailed.

A PRAYER ON THE PROSPECT OF DEATH.

TUNE—Sorrow's Tear.



2 Now, when life's glimmering
lamp is dim,
Oh! raise my feeble thought, to
him,
Who liv'd, and died, and rose again,
That we might die, to live and
reign.
3 Yes, fix my hopes on Jesus' cross,
And let me count all else but dross;

Then I shall gain the glorious prize
Which none, but those who gain,
can prize.
5 When sorrow, pain, and death
are o'er,
Then I shall reach the heav'nly
shore;
And then my blest employ shall be,
My God, my King, adoring thee.

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

Vol. VI. No. 6. JUNE, 1825. Whole No. 66.

FOR THE INFORMER.

Copy of a letter to the editor from Elder Marcus Kilborn, dated at Switzerland Co. Indiana, Feb. 19, 1825.

DEAR BROTHER CHASE,

I once more wish to inform my brethren of the prosperity of the Redeemer's kingdom in these regions. There is as yet but three churches in the Miami Quarterly Meeting, but I think there is a fair prospect of additions. The Lord is evidently among the people in this quarter. I have been of late travelling through the state of Ohio, visited the brethren at Scioto, where Elder R. Cheney once lived, and found the brethren there generally stedfast in the faith, but destitute as to an administrator, which renders their situation rather difficult. Their earnest prayer appears to be that preachers would visit them.

Our last Quarterly Meeting was holden on the third Saturday and Sabbath in January last, and we had a very refreshing season. The Lord was in our midst without any doubt. I have visited the place once since, and I think there is as great a reformation as I have seen for several years. The work seems to be most general amongst the rising generation. There is also in this state, in many places, good revivals. There has been lately about twelve brought out and joined the church, a great part of whom are young people.

Our next Quarterly Meeting is to be holden in Jefferson township, Switzerland county, and state of Indiana, on the third Saturday and Sunday in April, and it is to be holden alternately every three months in the year. Our desire is, that ministers in our connexion would try to visit us in these regions.

No more at present, but remain yours most affectionately,

MARCUS KILBORN.

N. B. There is, in Byrants Creek church, rising of eighty-four members; in Jefferson, thirty-four; in Hamilton, I believe there is about fifty.

M. K.

FOR THE INFORMER.

Copy of a letter from Elder Jonathan Kenney to the editor, dated at Bristol, R. I. April 19, 1825.

DEAR BROTHER CHASE,

A little more than two months ago, I came to this place, and commenced preaching in the Stone Chapel, to the people formerly under the care of Rev. Barnabas Bates. At that time there was a very general depression in religion throughout the town; and this people shared in the languor. After having preached a few times, much attention was excited to the word, which the Lord soon began greatly to bless. In about six weeks there were, probably, fifty conversions. Gradual additions have been making to this number ever since. The work still goes on, and I hope, ere it shall subside, many more will confess before men, the name of the primitive Saviour. Many professors in all the different churches are revived, and many backsliders have been hopefully reclaimed. "This is the Lord's doings and marvellous in our eyes." Let his name have all the glory.

Yours in the Lord forever,

JONATHAN KENNEY.

P. S. I deem it well to state, that during the revival thus far, I have had the privilege and the pleasure of baptizing, in the primitive manner, thirty-two persons.

FOR THE INFORMER.

Copy of a letter from Br. James Irons to the editor, dated at Jerusalem, N. Y. April 25, 1825.

DEAR BROTHER,

Having had the privilege of perusing the pamphlet, entitled the Religious Informer, some of late, I cannot but admire the method, adopted by you, to inform the serious enquiring mind in the different parts of our christian land, and being sensible of the truth of that saying of the wise man that, "as cool water is to a thirsty soul, so is good news from a far country," I feel anxious, through the medium of the Informer, to declare to the saints abroad the prosperity of Zion in this place. May heaven guide my pen while I en-

deavour to describe the stately stepping of Christ in this western country.

Preachers of different denominations are at present engaged in promoting the cause of the Redeemer. In the north part of this town the work has been gradually increasing for three or four months past; the high, the low, the rich, and poor, are the subjects of this glorious work. Some of the foremost men of our town have found HIM of whom Moses in the law and the prophets did write, others have been seeking him sorrowing for many days. Within the bounds of the society to which I belong, the prospect of reviving grace is favourable. In the southwest corner of this town the Lord is beginning a good work. We have had news from Italy, that a revival has commenced there. In Benton and Middlesex the work is rapidly spreading; old professors have been astonished at the wonderful display of the grace and power of God.

Elder Samuel Wire is labouring in these parts with much success. Elder William Kent a Methodist preacher states, that the prospect of Zion is rapidly brightening in almost every town within the bounds of the circuit. Yes, my brother, we have lived to see the saying of Daniel fulfilled, that "many shall run too and fro, and knowledge shall be increased." We have news from many parts of the country, and it appears to be almost universally a refreshing time from the presence of the Lord.

May the Lord grant that the work may still increase, till all shall know him from the least to the greatest.

JAMES IRONS.

Lines on the death of Thomas Miner of Canaan, who died suddenly in the night of April 10th, aged 14 years. Originally written to a family of young friends in that neighbourhood.

MY PRECIOUS YOUNG FRIENDS,

By this stroke of God's providence, we may learn the importance of obeying the command of God, "Remember now thy Creator in the days of thy youth." Eccl. xii. 1. Lest some should suppose they do remember their Creator when they do not, you should earnestly enquire; how shall we remember our Creator as we ought? To do this, you must remember he is God, the great creator of heaven and

earth; and all worlds in the universe. That he is the creator of all living things, from the holy arch Angels to the smallest insect, that crawls upon the earth or moves in the sea. That he is every where present, filling immensity. That his omniscient eye is upon you, at all times, witnessing every thought, word, and action. That he upholds you continually, by his preserving goodness. You must remember, he is an infinitely holy and just, as well as merciful being; one, who cannot behold your sins, but with the greatest abhorrence. In short, you must endeavour to remember and obey all the righteous requirements of his holy word; which implies entire reconciliation to his divine will and government. You do not remember him aright, unless you love him so well as to "set the Lord always before your face, lest you sin against him." Ps. xvi. 8. And, my young friends, is not your Creator continually calling upon and beseeching you, to become reconciled to him, so that you may ever remember his name and character with inexpressible delight! He calls upon you by his word, saying, "My son, keep my words, and lay up my commandments with thee." Prov. vii. 1. Receive my instruction, and not silver, and knowledge rather than choice gold. Prov. viii. 10. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Prov. viii. 32. Yes, blessed with the presence and approbation of that God, whose smiling aspect makes heaven a most happy place. Will you not seriously and constantly remember him, that you may enjoy him through life, at death, and in an endless eternity? Then will you not seek his approbation immediately and earnestly, since he gives you this encouragement? "I love them that love me; and those that seek me early shall find me." Prov. viii. 17. But if you will choose to forget him, he will consider you his enemy; he will number you among the wicked; who, he declares, "shall be cast into hell, with all the nations that forget God." Ps. ix. 17.

Again, he calls upon you by his providences, to remember your Creator. In health and prosperity he calls upon you to acknowledge his goodness; saying, "what hast thou that thou hast not received?" In sickness and adversity he calls upon thee to "humble thyself under his mighty hand; that he may lift thee up, and even exalt thee in due time." Each time the news of mortality is heard in your

ears, he calls upon you to remember him and his requirements; that death is the wages of sin, and that you are liable to die at any moment when he shall call for you. The sudden deaths, of which you frequently hear, are enough to convince you, that health, and the bloom of life cannot defend from death.

By the sudden death of this your schoolmate or acquaintance, your Creator is loudly calling upon you to prepare now to follow your young friend, and meet your judge; while he solemnly declares "he will bring you into judgment," to answer for "every secret thing, whether it be good or evil." Eccl. xi. 9. &c.

Young friends, dare you say he has not accompanied this solemn call of his providence, with the special call of his holy spirit? entreating you to "acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job xxii. 21. Has not this blessed spirit led you to contemplate the matchless love of God in sending his Son—also the boundless love of Christ in coming into the world, and suffering so much as he did, to purchase salvation for you? Have not you been called before now to remember seriously this infinite love; to forsake your sins, and, by humble repentance and faith in Christ, become reconciled to God? And will you still forget God, and neglect so great salvation? Will you never think of him, who is always mindful of you? Will you disobey his commands, and resist the spirit of him, who has your very breath in his hand, and can stop it at any moment? Job xii. 10. If you do, how can you expect he will not come out in strict justice against you, and cut you off with a stroke; making you a sad example of his holy indignation against sin. "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. xxviii. 9.

O will you be persuaded, by one who loves your soul,
To turn and look to Jesus, and he will make you whole.

If you do this immediately and sincerely, then all the blessings of the gospel will, through Christ, become your inheritance. And at the hour of death, this precious Jesus will send a kind angel, to bear away your happy spirit to himself; where you will wear a dazzling, unfading crown, and be permitted to sit with him on his throne, behold his

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ravishing beauties, admire his matchless love, and worship, serve, and enjoy him without imperfection, without weariness, and without end.

REVIVALS.

Burlington, Vt. April 11, 1825.

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR,

In addition to the short and imperfect sketch, which I gave a few weeks since of a revival of religion in Jericho, Vt. I send you the following, that if it should be thought proper, you can give it a place in your useful paper.

It must be a matter of joy to all the real friends of Zion, to hear that the good work, so graciously begun, and so powerfully continued, is still going on with rapidity and success; and frequently gives pleasing evidence of that power of grace in the salvation of sinners. The number of converts, as stated in my former communication, was more than seventy; I am informed by one of the preachers of the circuit, that there are now not far from one hundred; and that more than fifty have united with the Methodist church, and a few with the other denominations. I understand also that the work still continues in many places around the circuit.

There are two kinds of union, or union arising from two distinct motives, generally attendant on revivals of religion; the one is that, which arises from the love of God in the heart, and is generally found among those members of the different churches, who are less concerned to build up a party, than to save their own souls. The other is found among those, who seem to be more anxious to establish their own creed, than to seek the salvation of mankind. The one is truly desirable, the other is a mere time-serving thing, and deserves not the name of union. "He that hath ears to hear, let him hear." I trust that the former kind of union is not altogether absent in this revival, and it is to be feared that the latter is prevalent in some cases.

On a sacramental occasion, held a few days since, in this town, I had the pleasure of beholding many, who see cause to differ in some things, all unite to celebrate the dying love of our common Lord. The meeting commenced on Wed-

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nesday, in a small Baptist meeting-house; but on Thursday, from the increase of the congregation, it was thought proper to occupy the Congregational meeting-house, which had been kindly offered to us by the church. The Love-feast was attended with much of divine influence, and many spoke feelingly of the dealings of God with their souls. Indeed it was a most pleasing sight, to behold so large a number united in the solemn worship of God, while the stoutest heart seemed to melt as wax before the fire. The word on this occasion was accompanied with power from on high. Some trembled, while others rejoiced in the God of their salvation. When the invitation was given for the communicants to approach the table of the Lord, many flocked with eagerness to the altar, and avowed Christ before the world. The meeting closed in the spirit of love and peace, and many returned to their habitation rejoicing in hope of the glory of God.

Yours, &c.

N. LEVINGS.

By a communication from Brother Ebenezer Curtice it appears that a reformation has taken place in Penfield, N. Y. in which many have been hopefully converted to God, that a small church has been recently gathered there, and that the labours of Brother Adin Aldrith have been much blessed in that place, who is now ordained over them as their pastor.

By a letter just received from Elder Daniel Quimby of Lyndon, Vt. we learn that he has recently visited Danville, and found the work of reformation prospering through the instrumentality of Elder Thomas Jackson. A church has been gathered there, and the prospect of good is very encouraging.

They feel a great want of preachers to labour in that section of the country. They have long looked for Elder Morse, who was appointed by the Yearly Meeting to visit them, but have looked in vain. They earnestly hope, that he, or some other faithful labourer, will visit them soon.

Extract.—All true Christians must be like Noah's Ark, that was pitched within and without. They must have a holy inside and a holy outside; their profession and practice must agree together.

ILLUSTRATIONS OF SCRIPTURE.

At the gate of the ancient eastern cities there was a spacious area, adapted to receive a number of people; here justice was administered, and all public and private business transacted. "Judges and officers shalt thou make thee in all thy gates." Deut. xvi. 18. The cities were not so large and populous as ours, but contained only as many labourers as could cultivate the land adjacent; for all the Israelites were husbandmen. When the tribe of Judah took possession of its lot, it contained one hundred and fifteen cities. Joshua xxv. 21.

The inhabitants went out in the morning to the labours of the field, and returned in the evening; so the gate of the city was the place where all the people passed, and every thing transacted there, was witnessed by all ranks of the inhabitants. Thus, it was in the gate of Hebron, that Abraham purchased the field of Machpelah, and the cave therein, &c. which were made "sure unto him for a possession, in the presence of all the children of Heth, before all that went in at the gate of his city," Gen. xxiii. 17, 18. "And Hamor and Sechem his son came into the gate of their city, and communed with the men of their city," proposing to them an alliance with Jacob, Gen. xxxiv. 20, &c. It was at the gate of Bethlehem that "Boaz said unto the elders, and unto all the people, 'ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's, and Mahlon's of the hand of Naomi. Moreover Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the gate of his place: Ye are witnesses this day. And all the people that were in the gate, and the elders said, 'We are witnesses.'" Ruth iv. 9—11. The law ordained that "if a man had a stubborn and rebellious son," he should be brought out unto the elders of his city and unto the gate of his place," there to receive his punishment, Deut. xxi. 18, 21; and that a man convicted of idolatry should be brought forth unto the gates" and be stoned. Deut. xvii. 5. At the gate of the city was the neglected widow, mentioned in Deut. xxv. 5—10, to make her complaint to the elders.

The market for provisions was held at the city gates during the famine in Samaria. Elisha foretold that a measure of fine flour should shortly "be sold for a shekel in the gate of Samaria." 2 Kings vii. 1.

A building was erected at the gates, which was fitted up with seats for the judges and elders; it is said that "Boaz went up to the gate, and sat down there," Ruth iv. 1; and, that "all the princes of the King of Babylon came in and sat in the middle gate." Jer. xxxix. 3; and when David heard that Absalom was dead, he "went up to the chamber over the gate, and wept." 2 Sam. xviii. 33. This chamber might be the place for private deliberation. Even in the temple of Jerusalem, causes were tried at one of the gates, judges held their assizes there, Jer. xxvi. 10, and xxxvi. 10. The gates of the city, therefore, were places of great importance, and of public concourse; and by keeping this in mind, we shall perceive a beauty and force in several passages of scripture, which otherwise are rather obscure. When the psalmist says that a good man "shall not be ashamed, but shall speak with his enemies in the gate." (Psa. cxxvii. 5.) it is meant, that when he pleads his cause before the rulers he shall prevail. When Job says, "If I have lifted up my hand against the fatherless when I saw my help

in the gate," xxxi. 21, he intends to declare, that he never took unjust advantages against the fatherless, when their cause came before him in the gate. This conduct was conformable to the advice of Solomon, Prov. xxii. 22. "Rob not the poor because he is poor; neither oppress the afflicted in the gate;" a piece of advice not always observed; for Amos complained that in his day, "they afflicted the just, they took a bribe, and they turned aside the poor at the gate from his right." Well might such magistrates as these, "hate him that rebuked in the gate; and abhor him that spoke uprightly." How necessary then the prophet's admonition, "hate the evil and love the good; and establish judgment in the gate;" Amos v. 10, 12, 15, that is, let your judicial proceedings be directed by justice to all parties.

After all these examples, it is not to be wondered at, that in the Scripture, we find the word gate so often used, to signify judgment, or the public council of each city, or the city itself, or the state. See Lam. v. 14. "The elders have ceased from the gate, and the young men from their music." Psa. lxxix. 12, David complains that "Wisdom is too high for a fool, he openeth not his mouth in the gate." Solomon says, Prov. xxx. 23, that the husband of a virtuous woman "is known in the gate, when he sitteth among the elders of the land." Job says, v. 4, the children of the fool are far from safety, and they are crushed in the gate, neither is there any to deliver them." Zachariah exhorts Judah to "execute the judgment of truth in their gates." Jesus Christ assures Peter "That the gates of hell shall not prevail against his church, or, in other words, that the councils, stratagems, and strength of the powers of evil shall be unable to destroy it.

THE DEATH OF THE DRUNKARD.

The drunkard, then, must also die!—Yes, poor man, your career of madness will come to an end; your last cup will be emptied; your last frolic will be over; your last oath will be pronounced. Soon! the hour has already come, and you are surrounded by the furniture of the grave. Oh! horrid hour of woe, which you have always feared and tried to forget; it has come, and before to-morrow's sun shall arise, your spirit must be before its judge! your shroud is nearly ready, and soon your death bell will be tolling. And who will be your mourners? Your wife, your bosom friend, will she bend over your cold remains, and wet your clay with tears? No! her tears have all been shed before. She in vain entreated you to reform. In anguish of soul did she often pray for you. But you treated her with contempt—you have been her ruin. Had she never seen you, she might now have been blessed and happy. By you she has been abandoned, abused and disgraced. She is soon to be relieved; and do you think she will weep when you are dead? She pities you; she would do any thing to save you; but long ago she gave you up in despair. Who will be your mourners? Your children cannot feel that their father is dead. You have never told them you was their friend. You have said you hated them. You have snatched the bread from their mouths. You have torn the clothes from their shivering limbs, and they are now left to beg or starve. They owe their existence to you, and that existence you have rendered miserable. Who then will be your mourners? Your neighbours, as they in kindness shall bear away your body, and place it in its last abode, will they even feel a pang of sorrow that you are

dead? All will be silent not a sigh; not a tear! Alas, poor man, when the last sad office shall be performed, when your grave shall be filled up, and the last green turf fixed in its place, a thrill of horror will be felt in the breast of the good, as they shall turn away from the lonely spot where they have laid you.

Ye friends of virtue and of man; ye too, who believe there is no HEREAFTER, draw near while I remove the curtain, and show you this dying man. Once he was the child of tender and pious parents, the burthen of their cares, the comfort of their passing days, and the object of a thousand hopes. Once he mingled in the polite circle; was respected as a citizen and a friend. You saw when first he began to linger about the tavern, to neglect his business and family. You saw it, but you told him to go on! You saw to what it would lead; but not a word did you whisper in his ear, nor an effort did you make to save him from ruin. Now it is too late; the work of ruin is accomplished, and, "at your hands shall his blood be required!"

EXTRACT.

Upon whatsoever foundation happiness is built, when that foundation fails, happiness must be destroyed; for which reason, it is wisdom to choose such a foundation for it, as is not liable to destructive accidents. If happiness be founded upon riches, it lies at the mercy of loss, decay, oppression, war, and tyranny; if upon fine houses, and costly furniture, one spark of fire is able to consume it; if upon wife, children, friends, health, or life; a thousand diseases, and ten thousand accidents, have power to destroy it; but if it be founded upon the infinite bounty and goodness of God, and upon those virtues, which are pleasing in his sight, its foundation is unmovable, and its duration eternal.

WE PAINT FOR ETERNITY.

ZEUXIS, the most famous for his skill among the ancient painters, was observed to be very slow at his work, and to let no piece of his go abroad into the world to be seen of men, till he had turned it over, and over, this side and that side, again and again, to see if he could spy any fault in it; and being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencil, made this answer; "I am long in doing whatsoever I take in hand, because what I paint, I paint for ETERNITY."

Thus stands the case with all; we also paint for Eternity, whatsoever we do, it so belongs to Eternity, that a man may truly say of it thus; "I write, I read, I sing, I pray, I hear, I labor, whatsoever I do, whatsoever I say, whatsoever I think, all is for ETERNITY."

EXTRACT.

If you have taken a wrong position, abandon it: if you have committed an error, correct it. But if your conscience is satisfied with the part you have acted, or the duty you have performed, tranquil and self-possessed, abide the issue. If an enemy revile you, revile not in return; and if that enemy have talents, honour him; if he merits respect, render it unto him. Favor his interests,—deal gently with his failings,—shield his fame. Do even more than this: If he be in affliction, sympathize with him—if he be poor, feed him—if naked, clothe him, and let his loins be warmed with the fleeces of your flock: and as for

the injury you may have suffered, nobly forgive it, and pray God that it may be forgiven. By so doing, you will heap coals of fire upon his head—coals not to consume, but to melt him unto righteousness. This, this, if I may speak so, is the most effectual and only laudable revenge.—Pres. Nott.

WHERE HAS HE GONE.

"It is written of a gentleman who died very suddenly, that his jester ran to the other servants, and having told them that their master was dead, he, with much gravity added. 'There! And where is he gone?' The servants replied, 'Why, he is gone to heaven, to be sure.' 'No,' said the jester; 'he has not gone to heaven I am certain!' The servants, with much warmth, asked, how he knew that his master was not gone to heaven? The jester then replied, 'Because heaven is a great way off, and I never knew my master to take a long journey in my life, but he always talked of it some time before hand, and also made preparation for it; but I never heard him talk about heaven, nor ever saw him making preparation for death; and therefore I am sure he has not gone to heaven.'"

HAPPINESS.

Happier is the least and lowest of the servants of Jesus, than the greatest and most exalted potentate that knoweth him not. *A day in thy courts is better than a thousand in the tents of wickedness.* If this be the case upon earth, how much more in heaven! O that one glorious day, whose sun shall never go down, nor any cloud obscure the lustre of his beams; that day when the temple of God shall be opened in heaven, and we shall be admitted to serve him for ever therein!

NOTICE.

Agreeably to an act of the Legislature of New-Hampshire, passed June 1819, authorising each and every sect and denomination of Christians in this state, to associate and form societies for the purpose of the support of the gospel; therefore, we, David Severans, Ebenezer Stuart, and George Litchfield, and our associates, hereby form ourselves into a society by the name of First Universalist Society in the town of Danbury, and hereby agree to subject ourselves to such rules, regulations, and by-laws as a majority of the society shall hereafter vote.

DEARBORN PERKINS, Clerk.

Danbury, March 28, 1822.

DIED.

In Concord, Miss Sally Abbot of this town, aged 33 years. She was a member of the church in this place, and having been on a journey to Boston, on her return was taken sick, and stopped at Concord, hoping that she would soon be able to pursue her journey home; but alas! in a few days death closed the scene. We understand she was composed in her mind in her sickness, and willingly resigned herself into the hands of God, either to live or die.

A letter is just received from Elder A. Woodworth of Montpelier, Vt. but too late for an insertion in this number. It will appear in our next.

The following is said to have been found at Thebes, and to be the fragments of an Egyptian King.

1. I never denied justice to the poor, for his poverty; neither pardoned the wealthy for his riches.
2. I never gave reward for affection, nor punishment upon passion.
3. I never suffered evil to escape unpunished; neither goodness unrewarded.
4. I never denied justice to him that asked it; neither mercy to him that deserved it.
5. I never opened my gate to the flatterer; nor mine ear to the backbiter.
6. I always sought to be beloved of the good, and feared of the wicked.
7. I always favoured the poor that was able to do little; and God, who was able to do much, always favoured me.

NEW COMMANDMENT.

Those who love the Lord fulfil his *new commandment of loving one another*. They take pleasure in the company, in the conversation, in the prosperity, and in the spiritual good and peace of the disciples and co-heirs of Christ.—The habitual language of such a soul is—O Lord, thou art all my salvation and all my desire; I would not care for heaven were it not for thee; neither would I love myself were I not one with thee; O that I may always seek thee, find thee, and love thee, so that I may forever enjoy thee.

CASMERIAN INDIAN.



PARTING OF THE THREE FRIENDS.

When shall we three meet again?
When shall we three meet again?
Oft shall glowing hope expire,
Oft shall wearied love retire,
Oft shall death and sorrow reign,
Ere we three shall meet again.

Though in distant lands we sigh,
Parch'd beneath a hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls;
Still in fancy's wide domain,
Oft shall we three meet again.

When our burnish'd locks are grey,
Thinn'd by many a toil-spent day;
When, around this youthful pine,
Moss shall creep and ivy twine,
Long may this lov'd bow'r remain,
Here may we three meet again.

When the dreams of life are fled,
When its wasted lamp is dead,
When in cold oblivion's shade,
Beauty, wealth, and pow'r are laid,
Where immortal spirits reign,
There may we three meet again.

MEETING OF THE THREE FRIENDS.

Parted many a toil spent year,
Pledg'd in youth to mem'ry dear;
Still to friendship's magnet true,
We our social joys renew;
Bound by love's unsever'd chain,
Here on earth we meet again.

But our bow'r sunk by decay,
Wasting time has swept away;
And the youthful ever-green,
Lopp'd by death no more is seen;
Bleak the winds sweep o'er the
Where in age we meet again. [plain,

Many a friend we us'd to greet,
Here on earth, no more we meet;
Oft the fun'ral knell has rung,
Many a heart has sorrow stung,
Since we parted on this plain,
Fearful ne'er to meet again.

Worn by toil and sunk with years,
Soon we'll quit this vale of tears,
And these hoary locks be laid
Low "in cold oblivion's shade;"
But where saints and angels reign,
We all hope to meet again.

FAITH AND WORKS.

BY MRS. HANNAH MORE.

Good Dan and Jane were man and wife,
And liv'd a loving kind of life;
One point, however, they disputed,
And each by turns his mate confuted.
'Twas faith and works—this knotty question
They found not easy of digestion.
While Dan for faith alone contended,
Jane equally good works defended.
'They are not Christians sure, but Turks,
Who build on faith, and scoff at works,'
Quoth Jane—While eager Dan replied,
'By none but heathen faith's denied.'
'I'll tell you wife,' at length, quoth Dan,
'A story of a right good man.
A patriarch sage, of ancient days,
A man of faith, whom all must praise,
In his own country he possess'd
Whate'er can make a wise man blest;
His was the flock, the field, the spring;
In short, a little rural king.

Yet, pleas'd he quits his native land,
 By faith in the divine command;
 God bade him go, and he content,
 Went forth, not knowing where he went.
 He trusted in the promise made,
 And undisputing, strait obey'd.
 The heavenly word he did not doubt,
 But proved his faith by going out.
 Jane answer'd with some little pride,
 'I've an example on my side;
 And though my tale be somewhat longer,
 I trust you'll find it vastly stronger.
 I'll tell you, Daniel, of a man,
 The holiest since the world began,
 Who now God's favour is receiving,
 For prompt obeying, not believing.
 Only one son this man possesseth,
 In whom his righteous age was blest,
 And more to mark the grace of heaven,
 This son by miracle was given;
 And from this child the word divine
 Had promis'd an illustrious line.
 When lo! at once a voice he hears,
 Which sounds like thunder in his ears;
 God says—Go sacrifice thy son!
 —This moment, Lord, it shall be done.
 He goes, and instantly prepares
 To slay his child of many prayers.
 Now here you see the grand expedience,
 Of works, of actual, sound obedience.
 This was not faith, but act and deed.
 The Lord commands the child shall bleed.
 Thus Abraham acted,' Jenny cried;
 'Thus Abraham trusted,' Dan replied.
 'Abraham!' quoth Jane, 'why that's my man;
 'No, Abraham's him I mean,' says Dan,
 'He stands a monument of faith:—
 'No, 'tis for works the Scripture saith.'
 'Tis for his faith that I defend him.'
 'Tis for obedience I commend him.'
 Thus he—thus she—both warmly feel,
 And lose their temper in their zeal;
 Too quick each other's choice to blame,
 They did not see each meant the same.
 At length, 'good wife,' said honest Dan,
 'We're talking of the self-same man.
 The works you praise, I own indeed,
 Grow from that faith for which I plead;
 And Abraham, whom for faith I quote,
 For works deserves especial note:
 'Tis not enough of faith to talk,
 A man of God with God must walk,

Our doctrines are at last the same,
 They only differ in the name;
 The faith I fight for is the root,
 The works you value are the fruit.
 How shall you know my creed's sincere,
 Unless in works my faith appear?
 How shall I know a tree's alive,
 Unless I see it bear and thrive.
 Your works not growing on my root,
 Would prove they were not genuine fruit.
 If faith produce no works, I see,
 That faith is not a living tree.
 Thus faith and works together grow,
 No separate life they e'er can know;
 The're soul and body, hand and heart,
 What God hath join'd let no one part.

ODE.

By Comp. John G. Van Deusen.

Before th' Eternal Master,
 Let ev'ry mortal bow.
 From heart his mercies feeling,
 Let grateful incense flow.

Chorus.

And his holy name we know,
 And his holy name we know,
 we know,
 we know,
 And his holy name we know.

Where sun and stars are rolling,
 And in the smiling green;
 Through the wide earth and ocean
 The builder's hand is seen.

The skies, arch'd by his wisdom,
 Show forth his wondrous skill;
 And ev'ry fleeting moment
 Declares his goodness still.

The lightnings blaze, the thun-
 der,
 And Ætna's lucid flame

Bid nations dread his power,
 And fear his awful name.

He's cloth'd with truth and jus-
 tice,

Then trembling fear his rod,
 When he proclaims to mortals,
 "Prepare to meet your God."

Let the great light of Christians,
 With hope inspire our breast;
 Point to the starry brightness,
 And show the promis'd rest.

When in the tomb reposing,
 Your frame in ruin lies;
 The vault of death shall open,
 The word shall bid you rise.

Built on the rock of ages,
 Your work shall stand the test,
 The pass-word then shall greet
 you,
 "Come enter into rest."

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 ence of the Post Master where said letter is mailed.

AN EPITAPH NEAR BAGDAD.

By the author of Legends of Lampedusa, &c.

- 1 Tread softly here or pause to breathe
 A prayer o'er him, who sleeps beneath,
 Though savage hands in silence spread
 The nameless sand that hides the dead;
 Yet here, as wand'ring Arabs tell,
 A guardian spirit loves to dwell!
 'Tis said such gentle spirits seek
 The tears on widow'd beauty's cheek,
 And bring those precious drops to lave
 The sainted pilgrim's secret grave.
- 2 Tread softly!—though the tempest blows
 Unheeded o'er his deep repose,
 Though now the sun's relentless ray
 Has parch'd to dust this holy clay,
 The spirit in this clay enshrined
 Once mounted swifter than the wind—
 Once look'd, O sun! beyond thy sphere,
 Then dared to measure thy career,
 And rose above this earth as far
 As comets pass the meanest star.
- 3 Tread softly!—'midst this barren sand!
 Lie relicts of a bounteous hand!
 That hand, if living, would have press'd
 The wand'ring stranger to his breast.
 And fill'd the cup of gladness here
 Thy dark and dreary path to cheer—
 O spare this dust!—it once was part
 Of an all-kind, all-bounteous heart!
 If yet with vital warmth it glow'd,
 On thee its bounty would have flow'd.
- 4 Tread softly!—on this sacred mound
 The badge of brotherhood is found!
 Revere the signet!—in his breast
 In holiest virtue was confess'd—
 He only liv'd on earth to prove
 The fullness of a Brother's love.
 If in thy bosom dwells the sign
 Of charity and love divine,
 Give to this grave the duteous tear,
 Thy friend, thy Brother, slumbers here.

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

Vol. VI. No. 7. JULY, 1825. Whole No. 67.

FOR THE INFORMER.

Copy of a letter from Elder Ziba Woodworth to the editor dated at Montpelier, Vt. May 13, 1825.

DEAR BROTHER CHASE,

If you think it will be for the honour of our Master, you may give the following a place in the Informer.

The cause of Zion still lies near my heart. If not deceived, I value it highly above my natural life. I greatly rejoice to hear of revivals in religion, and likewise to feel it in my own soul.

It hath pleased God of late to convert a few souls in my neighbourhood. Three houses, where prayer has not been wont to be made, have become bethels, and I trust sweet incense ascends to the throne of Jehovah. May the Lord carry on his glorious work, till his lofty praise shall sweetly reverberate from mountain to mountain, and the world shall be filled with his glory.

My health of body is very poor, but blessed be the Lord I am always happy in mind. I have undergone two severe turns of fever since I saw you at Strafford Yearly Meeting, and in each of them, when my pains were so great I could scarcely breathe without a groan; like David I cried to the Lord, and he heard me, and in an instant delivered me out of all my distresses.

I have preached but a few times since last September, and never expect to much more. Sometimes I get out to hear preaching, and feel so full that I sit in a chair and preach part of the day; and a few times have been able to stand and preach. I earnestly exhort all my brethren, and especially in the ministry, to be strong in the Lord and in the power of his might. For ever victory will be proclaimed on Zion's side, and infidelity will seek a place to hide its now brazen, but then blushing face.

Vol. VI.

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In pure bonds of gospel love, I subscribe myself your sincere friend and brother in the gospel of Christ.

ZIBA WOODWORTH.

FOR THE INFORMER.

Extract of a letter from Brother James Peters, dated at Wayne, Ohio, May 16, 1825.

DEAR BROTHER,

Once more I take my pen in hand to inform you of the work of God in these parts. There has been 120 souls converted to God in Wayne, Ohio, since I wrote to you last. It has been a general reformation amongst us. Likewise God is to work in reformation in Pennsylvania, where I labour. Let his name have all the glory.

JAMES PETERS.

FOR THE INFORMER.

Copy of a letter from Elder Samuel Wire to the editor, dated at Jerusalem, N. Y. May 18, 1825.

BELoved IN THE LORD,

I rejoice to communicate some things concerning the work of God in this region. The reformation I mentioned in my last in Flint Creek Hollow, town of Middlesex, still continues and spreads. It has opened a door of utterance in the town of Italy, and a number have obtained hope in Christ, and I have baptized thirteen in that town, and, in company with Brother Orren Abbot, have constituted a church of eleven members in that town, and a council from Benton Quarterly Meeting constituted two more in the town of Middlesex, so that now there are three churches in the town of Middlesex; two have about fifty members each, and one eight.

The Lord is pouring out his spirit in various towns in this country, souls are every day delivered out of the kingdom of darkness, and translated into the kingdom of God's dear Son, and rejoice in hope. I have baptized eighty-five since the first of February last, and many more are waiting to receive the ordinance. Among the number I have baptized two of my own daughters, one in her eighteenth year, and the other twelve years old.

In the neighborhood where I live, the Lord has favoured us with a few mercy drops, which has greatly comforted

our poor hearts, especially my companion, who, having been in heaviness through manifold temptation, when our daughters were brought to rejoice in God under our own roof, began to sing, "I have escaped from the fowler, his snare is broke, my help is in God."

There are a number more that have professed faith in Christ, and others are seeking him sorrowing.

While the before mentioned Brother Abbot and myself have been travelling for a few days, we have had joyful seasons, while we have heard the cries of the wounded and the songs of the delivered in almost every meeting, and seasons of baptizing in four neighbourhoods. In Italy, where we constituted a small church, one like the jailor went forward in the night into the watery grave.

The Benton Quarterly Meeting was holden in Middlesex on the 7th and 8th of May, in which we enjoyed a glorious season. The weather was pleasant, and the Lord manifested himself to us in such a manner, that few could say they knew it not. There were fifty converts in the meeting, or more, that had been converted since January last.

At the close of the q. m. we ordained Br. Amos Perry to the work of the ministry.

Benton q. m. will be holden in Barrington, Stuben County, N. Y. on the Saturday before the second Sabbath in August next.

SAMUEL WIRE.

REVIVALS.

A letter is received from Brother Samuel Bradford, dated at Marion, Ohio, May 9th, by which we learn that a revival has taken place in that town, and that forty or more persons have professed to be brought to the knowledge of the truth. He also states that in a town south of Marion, a few have lately been converted, and a church is gathered; and likewise to the west, under the improvement of Br. David Marks, several have been hopefully converted to God.

The Ohio Yearly Meeting will be holden at the dwelling house of Elder Dudley in Centre Township, near Marion, O. on the 2nd Saturday and Sabbath in Oct. next. A general attendance of the Elders and Brethren is requested.

The Rhode Island Quarterly Meeting was holden at Gloucester, on the 7th and 8th of May. Eight epistles were presented from different churches and their branches. The information generally conveyed was not unfavourable, but it is rather a low time in the q. m. generally. The commemoration of the Lord's supper was attended, at the close of the meeting on the Sabbath, by a larger number of brethren than perhaps have ever before been together in the q. m. on the like occasion. The next q. m. was appointed at Taunton, Mass. on the second Sabbath in August next, and Saturday preceding.

The Elders' Conference the Friday before.

JOB ARMSTRONG, Clerk.

FROM THE GOSPEL LUMINARY.

From Elder Philip Sanford, to the editor, dated at Canandaigua, N. Y. April 17, 1825.

DEAR BROTHER,

Believing news of the increase of the kingdom of the Prince of Peace to be comforting to the followers of the Lamb, I wish to give you some account of the wonderful work of God in this part of his vineyard.

About six years ago I came to this place, where I found a small number of Christian brethren, who had formerly been united with the church in Woodstock, Vermont, and were still contending for the faith once delivered to the saints. These brethren, seven in number, together with four converts, I acknowledged as a church in Christ. The following year I moved here with my family, and have been labouring statedly in this town the most of the time since.— We have many times set together in heavenly places in Christ, while his banner over us has been love, and his fruit sweet to our taste.

There has been some addition to the church yearly, while the cry of the saints has been, "Lord revive us; O Lord, if this vine is of thy planting, may it prosper and flourish." In the latter part of 1823, the Lord began to work among us in power, and a goodly number, we believe were converted to God, who soon afterwards followed their Saviour in baptism. From that time until the present, the work has been prospering in a glorious manner. In a neigh-

borhood a few miles to the north, we have witnessed with heartfelt joy, the wonderful display of God's power, in bringing the loftiness of man low, that the Lord alone might be exalted. Many of the stout hearted have been willing to bow to the mild sceptre of Prince Immanuel, and crown him Lord of all.

We have had a good revival the winter past, among the youth. Several give evidence of having passed from death unto life, and more are enquiring what they must do to be saved. Within eighteen months I have baptized about fifty, and a number more are now waiting to follow their Lord in this command. This is the Lord's doings and marvellous in our eyes, and unto him be the glory for ever and ever.—
Amen.

Yours, &c.

PHILIP SANFORD.

FOR THE INFORMED.

Copy of a letter from Brother Benjamin S. Manson, dated at Limington, Maine, June 3d, 1825.

DEAR BROTHER CHASE,

The second day of last April I came into this town and commenced labouring in the gospel vineyard, with a Brother John Stevens, and we attended from one to three meetings in a day for eight days. A glorious work of reformation commenced, and the work was so powerful, that in four weeks there were seventy souls hopefully converted to the Lord of life and glory. We have continued our labours together until the first of June, and from the time that the reformation began until now there has been about one hundred and thirty souls hopefully converted to our God. We have also visited a number of towns in this vicinity, had good seasons, and saw the prospect of revivals in a number of those towns.

Elder Jeremiah Bullock, who lives in this town, has been with us some part of the time; also a number of other preachers have visited us in time of this reformation.

There have been in this town people converted from the age of eight years up to people of seventy-two, and about all classes share in this good work.

Oh, may reformation spread and meet reformation, till all shall know the Lord from the least to the greatest.

Yours in the Lord forever,

BENJ. S. MANSON.

A PERSUASIVE TO PUBLIC WORSHIP.

That the public worship of Almighty God is habitually neglected by a great number of those, who "profess and call themselves Christians," is a fact too obvious to need proof. The churches, in some places, are nearly deserted; while the fields, the roads, and the public houses, are crowded. It is a reasonable calculation, that in some considerable towns in the United States, at least half of the inhabitants absent themselves from the house of God. How awful is the idea, that supposing a town to contain 20,000 people, no less than 10,000 of them live in the neglect of their duty? But, surely, "these things ought not to be!"

Is it not reasonable that we should worship God? In him, we "live and move and have our being." And is it not right and becoming that we acknowledge our dependance? Is God the only King and Governor to whom no homage should be paid? As man is a social being, and disposed to unite with his fellow men for civil purposes, it seems agreeable to reason and the nature of man, that human creatures should associate together in the service of God, to confess their sins, to implore his mercy, to obtain his grace, and to praise him for the blessings already received.

This has been the general practice of all nations of the world, and in every age of it. We read of Cain and Abel, the sons of Adam, appearing before God, and probably, at the head of their families, with their different offerings. In early days, every father of a family acted as its priest. The history of the Bible, which is the oldest in the world, fully shows that Noah, Abraham, Joshua, and all the ancient worthies, thus worshipped the God of their fathers. And when a great part of the world had corrupted themselves by idolatry, God was pleased to restore the true worship by a revelation of his will to Moses. A variety of regulations were ordained by God himself, and for many ages observed by the Jews. The divine presence and glory were frequently manifested as tokens of his approbation; and when, at any time, they neglected his service, terrible calamities befel them, as marks of his displeasure.

Our Saviour himself frequented public worship in the temple and other places. He gave directions for the right performance of it, "in spirit, and in truth." He plainly intimates in the Lord's prayer, that we should pray *with* and *for* others, by teaching us to say, "Our Father—Give us our daily bread—forgive us our trespasses," &c. Jesus Christ having finished the work he came to perform, ascended up into heaven, but promised shortly to send down his Holy Spirit. While the disciples waited for this gift "they continued daily with one accord in prayer and supplication." It was when they were thus employed, that the Holy Ghost descended and by his heavenly influence enabled them to preach "Christ crucified" to the multitude, with amazing success. The first Christian converts abounded in the acts of public worship—"they continued daily with one accord in the temple." In early times they certainly met together by day break on the Lord's day, to sing praises to Christ as their God and Saviour." The Lord's Supper was administered very frequently; and the history of the church shows, that from that time to this, the public worship of God has always been attended by the great body of professed Christians of all denominations. It is therefore a new thing, that those, who bear that sacred name, should desert the house of God,

Public worship is strongly recommended by the many great advantages derived from it. Hereby a friendly intercourse is maintained between the different ranks of society. These are too apt to dislike each other; and their different situations keep them at a distance: but in the house of God, "the rich and the poor meet together; the Lord is the maker of them all." By uniting in the same expressions of humility, prayer, praise, and attention, an union of spirit and interest is promoted; they learn to care for each other; "to bear one another's burdens, and to fulfil the law of Christ."

Nor is it an advantage of small importance to the lower ranks of mankind, that the habit of attending public worship, and a laudable desire to appear with decency before others, excite diligence, produce cleanliness, and are consequently conducive to health; while it is too obvious that the slothful man, who disregards the Sabbath and the worship of God, often neglects the care of his person, and is covered with filth and rags.

Morality is also promoted by public worship. The services of God's house have a direct tendency to produce and increase that "fear of God, which is the beginning of wisdom." Persons do not usually proceed to extreme lengths in open iniquity, who meet every week, to confess their past sins, to pray for mercy, and to hear from the pulpit the commandments, threatenings, and promises of God. Look around you, and you will observe that atrocious and desperate sinners usually abandon the worship of God altogether; for according to an old saying, "Praying will make a man leave off sinning, or sinning will make him leave off praying."

Divine worship is well calculated to prevent an excessive love of the world. People, who are busily employed all the week in worldly affairs, find their hearts too prone to "cleave to the dust." It is therefore of great use to be directed on the Lord's day to the great objects of faith; to be reminded of the vanity of the world, the uncertainty of life, the approach of death; and to have our views extended towards the eternal world, and the different states in which saints and sinners will ere long be forever fixed.

But the greatest advantage of public worship is, that thereby we obtain a knowledge of "the glorious Gospel of the blessed God." Jesus Christ, the great Head of the church, has commanded that his Gospel should be preached to every creature; and a command to preach it, certainly includes a command to hear it. The Gospel signifies good news, "glad tidings of great joy to all people," namely, "that God so loved the world, that he has sent his Son to be our Saviour; that whoever believeth in him should not perish, but have everlasting life." The Gospel is a proclamation of God's mercy, through Christ, to sinners ready to perish. "Therein the righteousness of God, by faith, revealed to faith; even that righteousness, which Christ wrought by his obedience and death; a righteousness such as the law demands such as we are destitute of; but such an one as we must have or perish." This righteousness is held forth to sinners; and becomes the righteousness of every one, who sees his need of it, and is enabled to trust for his own acceptance with God.

The same Jesus, who commanded this Gospel to be preached, promised to be with those, who preach it, to the end of the world. He has also declared, that, wherever two or three meet in his name,

"I'll be in the midst of them." These promises should induce us all to be diligent hearers of the word. Our Saviour has said, "Blessed are they, who hear the word of God and keep it." Paul says, "it is the power of God unto salvation;" it is the grand instrument, which God has appointed, and which he blesses for the purpose of regeneration, or making us new creatures. Hereby the ignorant become "wise unto salvation." Hereby sinners are brought to repentance. "Faith cometh by hearing, and hearing by the word of God; and it is by faith that the heart is purified, the conscience cleansed, affliction softened, and holiness promoted."

These are some of the great advantages, which attend the worship of God. What an enemy then to himself, is that person, who wilfully and habitually neglects the service of God, and thereby renounces them all—and for what? What equal advantages can be proposed? Is a walk, or a ride into the country, or a visit to a friend, or any amusement whatever, of equal value? Certainly not. These are short lived pleasures at best; but the blessings derived from the service of God are solid, spiritual, and everlasting. It is thus that the soul is formed for the worship of God above, and prepared to join the general assembly of the church triumphant.

These arguments seem of sufficient weight to convince any man, who believes the scripture, that the public worship of God is a "reasonable service." How is it then, that thousands, in this Christian country, dare to live in the neglect of it? Those, who reflect upon it, must certainly form some excuses, which appear plausible to themselves, and serve to still their consciences. But it is highly probable, that the greater part of those, who neglect this duty, never reflect upon the subject; but give themselves up to a careless, thoughtless temper. Such, however, would do well to consider their ways. Man is a rational being; and it is his duty to consider his relation to his Creator, the duty he owes him, and his own personal safety, in reference to the eternal world, whither he is hastening.

If indeed any have drunk the deadly poison of infidelity, we need not wonder at their defection, nor that "they set their mouth against the heavens, and defy the Holy one of Israel;" but it may be charitably hoped, that their number is comparatively small, and that the greater part rather forget than defy him; that they deceive themselves by vain excuses, which, upon second thoughts, they may be willing to lay aside. Indeed, the infidelity of some ought to be an argument with others to confess Christ crucified before men. Now is the time for us to avow "Who is on the Lord's side;" nor can they be thought his friends, who are unwilling to avow it, by uniting in his public service. It may be proper here to consider some of those objections, which are frequently urged by way of excuse.

One says, "I can serve God just as well at home, by reading a good book, as I went to church." It is to be feared, that many, who make this objection, do not employ much of their time in reading, especially in reading religious books. That some parts of the Sabbath should be spent in reading and retirement, is certainly right and very commendable; but one duty is not to displace another. We have already seen that God has appointed public worship; and if you are a Christian you must obey his laws. It is not for you to set up your private opinion against the authority of heaven; to despise the ministers and ordinance.

God, is to despise him; and no pretence of serving him as well another way will be admitted. If you carefully examine your own heart, you will probably find that it is sinful sloth, prejudice, and self-conceit, that keep you away.

Another objector cries—"I do not see that people, who go to church so much, are any better than their neighbours." If they are not, it is their own fault; for they have better means of improvement, and ought to excel. "But who art thou that judgest another man's servant? To his own master he standeth or falleth." Perhaps he might be much worse, if he did not go to church; and probably you would be much better, if you did—for you will surely admit that there is room for amendment. But your neighbour's conduct is not the rule of your duty. Leave him to God, while you obey the divine command.

Another absents himself, because he does not like the preacher; his voice, his manner, or his conduct offends. You would do well seriously to consider how far your dislike of the minister is well founded. Perhaps you never prayed for him in your life; how then could you expect to profit by his ministry? But if you have sufficient reason to dislike his doctrine, because it is unscriptural, or his life, because it is immoral, you are at liberty to attend elsewhere. "Take heed what, and how you hear."—Prove all things, and hold fast that which is good.

Mean apparel is an objection of thousands more. The poor are ashamed to appear among their well dressed neighbours. But remember, "the Lord seeth not as man seeth; man looketh at the outward appearance, but the Lord looketh at the heart." If you "worship him in spirit and in truth," your service will not be less acceptable, because of your mean attire. The poor man may be clean, and then no one will despise him, whose opinion is worth minding. Wait then upon God. It is his blessing that maketh rich; he can prosper the work of your hands, enable you to procure the comforts of life, or raise up charitable friends to assist you; and nothing is more likely to procure them, than your steady and serious attention to public worship. Good men will observe, pity, and help you.

Too many plead the incumbrances of young children as an excuse; and many poor women are not at church for years together. But scarcely any ought to be wholly hindered by a family. The father, or an elder child, where no servant is kept, should stay at home by turns; or neighbours might do this friendly office for one another occasionally; some contrivances of this kind will be made, if there is an inclination; for other purposes they are made.

But indeed—The want of inclination is the greatest hindrance of all, and the true objection of most. But what does this discover? It shows the want of the fear and love of God. It shows the power of a carnal mind, "alienated from the life of God." It proves a person to be in a state of nature, and a child of wrath. "O consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver!"

Take in good part these plain hints, these faithful cautions, dictated by a sincere desire to promote your present and eternal welfare. Duty to God, your own best interest, the influence of example, and the good of your country, all invite you to the house of God. Delay no longer, and however long you may have neglected his service, and forsaken your own mercies, let the very next Sabbath find you in a Christian assembly. May God incline your heart to his service, which is

Perfect freedom! May his churches be crowded with sincere worshipers; may they echo with his praises; may they resound with the glad tidings of salvation; and thus may thousands be made "joyful in his house forever!" And O, that every reader may sincerely add, *Amen, and Amen.*

THE MORAL PALM TREE.

"The righteous shall flourish as a palm tree."—Psalm xci. 12.

Many are the illusions, the illustrations, and the figures of speech, used in the Bible, to convey spiritual ideas and sacred things to the mind. That before us is singular in beauty, and well adapted to its designed purpose.

The palm tree is of a singular excellence, and may be called the tree of wonders. Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest.

The palm tree takes no repose, it bears fruit every month! Thus righteous men, through the efficacy of divine grace, bring forth much fruit! They devise liberal things daily.

Palm trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another; some are more and some are less beautiful; some are more and some are less fruitful; some are more and others less healthy and strong.—See Rom. xiv. 1, 2.

The nut *barca*, which the tree bears, is, in its juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful; by their prayers, their counsels, and their conduct, they not unfrequently abate the fever of sin—a worse fever never raged.

If the roots of the palm tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much improved. Thus in regard to the true believer; the righteous man, let him be planted in the neighbourhood of adversity, let his roots be steeped in the waters of affliction, it will be found, on a just comparison, that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch in the vine, which bears some fruit, "he purgeth, that it may bring forth more fruit." So said Jesus.

Of the leaves of the palm tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath. Perhaps righteous Lot was, for a length of time, a protection to Sodom and Gomorrah; and Noah, for 120 years, a defence to the world.

Palm trees flourish best on low grounds. On hills they seldom come to maturity—scarce ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in a low station, in the soil of humility. The Christian, who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence, when elevated to rank in life, and to a high station in the world. If you rise, "be not high-minded, but fear."

Palm trees are exposed to injury by means of cattle, which rend the tender bark, and it is found necessary to fence them in. Now the Lord has surrounded the righteous with a wall of salvation, and underneath

use the everlasting arms. Satan confessed the security of Job, and said to God, "Hast thou not made a fence round about him?"

It is credibly reported that the palm tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, oil, vinegar, sugar, and other commodities! Thus the righteous are rich in divine graces and in good works. They reprove, rebuke, and exhort; they help the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry—refresh the weary, and help all mankind.

The palm tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unhallowed passions, and by temptations that are ever aiming at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

There is in the palm tree a part of distinguished excellence, called *palmito*; it is the innermost eye of the tree, far exceeding in quality the richest milk; it is exquisitely delicious to the taste. Thus in a righteous man there is a quality, a certain principle, which gives excellence to all he is and all he has: that principle is sincerity, "godly sincerity." Yes, his words and actions bear the stamp of integrity. His matter of rejoicing, in suffering and under false accusations, is the conscience void of designed and wilful offence, both before God and man. Insincerity is a mark, a proof of hypocrisy; it is an evidence of unrighteousness. If there were no current coin, there would be no counterfeits, no hypocrites.

The finer boughs, and even leaves of the palm tree, made up into wick, serve the purpose of a torch to give light around. Thus righteous persons are said to be lights in the world. By their conversation and example they give illumination to those, who walk in darkness, and are pursuing the by-paths of error and sin.

Some palm trees are said to produce leaves called *ollas*. These leaves are of such a texture as to serve the purposes of paper and books. With a style of pointed iron the natives can impress fair characters, and write swiftly and legibly, without using ink of any kind. What a singular provision, when our manufactured paper was unknown! Now, observe, the righteous are formed, by grace, to such a texture, as to receive the fairest and finest impression, under the ministry of divine truth. 2 Cor. iii. 3.

That the fruit and foliage of the palms may not be injured by rending storms, nature hath provided some of the strongest bandages, a sort of canvass, which holds them firm. Thus the righteous are united and bound together by the ties of love, a spiritual and divine affection, which is stronger than death. This protected the prophets and apostles; this preserved the martyrs, the persecuted Waldenses, the reformers, the 2000 ejected ministers, and the numerous French refugees. The righteous man, however poor, or persecuted, or despised, ranks with the excellent of the earth, as the palm with the first and finest of trees.—This is the man to be respected. The majesty of his principles, and the purity of his actions, render him like the stately cedar on Mount Lebanon; a tree of righteousness, the Lord's own planting.

The palm is said to rise high, to fifty, sixty, and even to a hundred feet. It seems to present its fruit towards heaven, and make an offer-

ing to God. Thus the righteous mount upwards; they rise in the affections, desires, and aims, towards God and heaven.

The palm is regarded as an emblem of *constancy*, being always green. Constancy is one property of the righteous; they hold on their way, and do not draw back to perdition.

The palm is the emblem of *fruitfulness*, as it bears fruit every month. Now Jesus Christ said to his disciples, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain."

The palm is an emblem of *patience*. Oppressive weights may be hung on its branches, without hindering its growth, or preventing its thriving. Thus the Christian often thrives most under oppression, and in circumstances of trial.

The palm is an emblem of *victory*; and in it, as such, we may read the future glory of the righteous. This world's conquerors bore it in their ovations, amid the acclamations of the multitude; but the soldiers of the cross shall bear it in the triumphs of eternity, amid the songs of the redeemed.—*London Christian Instructor*.

MONITOR.—No. 3.

OF PRAYER.

"Pray without ceasing." 1 Thess. v. 17. Such is our dependence on God, that we are obliged not only to do every thing for his sake, but also to seek from him the very power. This happy necessity of having recourse to him in all our wants, instead of being grievous to us, should be our greatest consolation. What happiness is it, that we are allowed to speak to him with confidence; to open our hearts, and hold familiar conversation with him by prayer! He himself invites us to it; and, as St. Cyprian well observes, we may judge how ready he is to give us those good things, which he himself solicits us to ask of him. Let us pray then with faith, and not lose the fruit of our prayers by a wavering uncertainty; which, as St. James testifies, hinders the success of them. The same apostle advises us to pray when we are in trouble, because thereby we should find consolation; yet, we are so wretched, that this heavenly employment is often a burden, instead of a comfort to us. The luke-warmness of our prayer is the source of all other infidelities.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii. 7. If riches were to be had for asking, with what earnestness, assiduity, and perseverance, would men ask for them? If treasures were to be found with looking for, what place would escape their search? if by knocking they could gain admittance into the king's council, or the highest places of preferment, what a knocking we should hear! But what reproaches, pains, and disappointments we undergo, in search of false happiness, vain honours, and wretched pleasures of this world, where nothing remains to us besides remorse. Divine grace is the only true good, yet the only thing they neglect; the only thing which they have not patience to wait for. The promise of Christ is infallibly certain, and it is our own fault, if we do not find the effect of it.

FENELON.

MINISTERIAL DUTIES.

All faithful ministers of the gospel, who are called by the Spirit of God to the sacred office, are obliged to act in ten different departments—

First, As ambassadors from the King of kings to his rebellious subjects, who have revolted from him, with conditions of peace, and offers of full pardon, if they will return to their allegiance.

Secondly, As officers in the army of heaven, to enlist soldiers under the banner of Christ, the Captain of our salvation, to fight against the world, the flesh, and the devil; to teach them their exercise, and to direct them how to obtain their armour.

Thirdly, As doctors, who are to make the disorders incident to the human soul their study, that they may administer relief to them, and direct them to the great Physician, Christ, who alone can perfect their cure.

Fourthly, As lawyers, who must be well acquainted with the land of promise, and the right every person has to an inheritance in it, and with the Wonderful Counsellor, to whom they must lead them, to have their claims established against all opposition.

Fifthly, As wise master-builders, under the High Architect of the universe, they are to endeavour to build up their people as spiritual houses, as temples for God to dwell in.

Sixthly, As labourers in the vineyard of the Lord, to prepare the ground of the heart, to plant the good seed, to water it, and to watch over it continually.

Seventhly, As shepherds over the flocks of the Lord, to guard them, to feed them, to strengthen the weak, to heal the broken, and to bring back the wanderers.

Eighthly, As stewards of the household of the Lord, to dispense to his people the bread of life, and to lead them to the fountain of living water.

Ninthly, As watchmen to the servants of God, to warn them of the approach of their enemies, in order that they may be able to repulse them, and

Tenthly, As pilots, to guide the souls of the persons committed to their charge into the haven of everlasting rest, and to teach them to cast their anchor, Hope, into the only sure ground, the Lord Jesus Christ, where alone they can be secure.—*Phil. Rec.*

FROM THE WESTERN LUMINARY.

PARENT AND CHILD.

Dear Sir,—I send you the following anecdote, stating how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument brought to engage in the duty of family prayer. About twenty years since, when I was a wicked, careless sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a pious young woman, who had taken much pains, both by precept and example, to impress my son's mind with the importance of religion, and especially of secret prayer. The family, with whom he lived, was in the habit of bringing him to see his mother on Saturday, and calling for him on the Sabbath day following. On one of these visits he asked his mother in my presence, "where bad people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell! His mother's answer was, that they would unless they repented. He answered with a deep sigh, which I never shall forget, that his papa would go to hell, then, he said bad words, repeating those profane expressions, which I was

in the habit of using. Language would fail, in expressing my shame, confusion, and remorse at the time. I endeavoured to conceal my feelings by affecting to continue reading a book, I had been perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprovcr. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day until this.

It pleased God shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arm of divine mercy, through a dear Redeemer's blood and righteousness. I made a publick profession of my repentance, and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now, again, the Lord sends my son to reprove me in this thing. My son asked his mother in my presence, if all good people did not pray? To which his mother answered, yes. He then asked his mother if his papa was a good man? To which his mother replied, yes, my dear, I hope he is. "Well, then," said he, "if papa is a good man, why don't he pray? Miss — prays every night and morning."

This had the effect, I trust, which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep I determined I would commence the discharge of that duty, and have ever since, through much weakness and infirmity, endeavoured to continue the same, much to my own comfort, and not in vain to the great blessing of my family.

L. M.

WEARE QUARTERLY-MEETING

Was holden in this town, the last Saturday and Sabbath in May last. We enjoyed a very agreeable interview during the meeting, though not so many accounts of revivals, as we sometimes have heard; yet we were pleased to hear that the churches generally stand stedfast in the faith. Two churches were received at this meeting as sister churches, viz. one at Springfield, Vt. and one at Hopkinton, N. H.

The preaching was instructive and interesting.

The next q. m. is appointed to be holden at Andover, N. H. on the last Saturday and Sabbath in August next.

Athens Quarterly-Meeting was holden in Porter, Scioto Co. Ohio June 4th, 1825.

The churches reported at this meeting are as follows:

Alexander 33 members, Morgantown 11, Columbia 18, Porter 89.

Brother George Davis of Columbia, Ohio, is chosen standing clerk for the Quarterly-Meeting.

ORDINATION.

Ordained in Alton, N. H. June 14th, 1825. Brother Thomas Flanders to the work of an Evangelist.

Sermon by Elder Noah Place from 1 Tim. iv. 16. "Take heed unto thyself, and unto thy doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Consecrating prayer by Elder John Knowles. Charge by Elder Nathaniel Berry. Right hand of Fellowship by Elder Arthur Caverno.

Communicated for the Informer by Elder Zalmon Tobey of Providence, Rhode Island.

POETRY AND PIETY.

[We published a few weeks since (says a late Maine paper) the sudden death of the Rev. Harvey Loomis, of Bangor, Maine. He had ascended the pulpit to preach from the text, "This year thou shalt die," when he was observed to falter, and in a few minutes was a corpse. The lines following, from the Penobscot Gazette, refer to that event. They unite the pure spirit of poetry with heavenly piety.]

THE DESERTED CONFERENCE ROOM.

Ye need not hang that candle by the desk,
Ye may remove his chair, and take away his book;
He will not come to night. He did not hear the bell,
Which told the hour of prayer. I cannot speak the reason,
But he does not seem to love, as he did once,
The conference room.

We've waited long of late, and thought we heard, at length,
His well-known step. We were deceiv'd,
He did not come. 'Tis very sad to say,
But he will never come again.

Do ye remember how he'd sometimes sit
In this now vacant corner, quite hid by its obscurity,
Only ye might perceive his matchless eye
Striving to read the feelings of your souls,
That he might know if ye would hear the voice of Jesus?

Ye do remember—Well—He's not there now,
Ye may be gay and thoughtless, if ye will,
His glance shall not reprove you.
Or, if ye choose it, ye may slumber on your seats,
And never fear the watchman's eye.
It weeps not o'er you now.

There—listen to that hymn of praise;
But how it falters on the lip;
How like a funeral dirge it sounds.
Ah! ye have lost your leader, and ye cannot sing.
But hearken. When ye struck that note,
Did ye not hear an angel voice take up the lofty strain?
"For thou, O Lamb of God, art worthy?"

'Twas his voice.
Not rising, as in former days, from this low temple;
Sing softly, or ye will not hear it.

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Only the clearest, softest strain, waving its way
From the celestial world, just strikes the list'ning ear;
And now, 'tis gone.

Ye've not forgotten what he us'd to say,
Or, if ye have, methinks he'd answer,
"Remember, O my people, for the day approaches
When ye must remember.
Accept of mercy, while ye may. What shall it profit
'Tho' you gain the whole world and lose your souls?
And then he would conclude, perhaps,
"A few years hence, and where are we?
Our bodies mouldering in the tomb,
Our very names forgotten by the living,
Our spirits, where are they?"

O how it chills the heart to think
That voice is no more heard, within these walls,
It is no fiction, is it? no deluding dream?
Ah! no. Our friend is gone. The damp of death is o'er him.
The moon is shining on his grave. He will not wake
Until he wakes to immortality.

'Tis sweet to pause and think
In what a higher world than this his spirit shines;
How very near he is to Jesus. For sure he must be near
To him in Heav'n, who did so love his name on earth.
And now he's wash'd his mortal woes and sins away,
And now he drinks the consolations of a Saviour's love,
And now he tunes his voice to angel themes,
And now he joins a band, the rapture of whose song
An angel's mind can scarce imagine.
How does he swell the chorus "Thou wast slain for us!"
A song not new to him; he had been learning it
In years gone by.

But we are not in heav'n. We are here
Where desolation reigns in every heart,
And sorrow looks from every eye.
Soon we must go away, and there is none to ask
A blessing for us. When we're done praying
We shall stand and wait. But none shall say
"Now grace be with you."
Yet, surely we must not repine
At what he does, who made us. He hath done well;
So be it, Father, even so, since it hath seem'd
Most righteous in thy sight.
And if we ask of God a blessing for ourselves,
If we repent that we have sinned against Him,
He will not frown upon us. He'll hear our prayer.
We'll go then, trusting in his name.
He oft hath blessed us in this room,
He'll bless us yet again—we'll go.

ZELIA

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

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FOR THE INFORMER. TO THE FREEWILL BAPTISTS.

DEARLY BELOVED BRETHREN,

I have for a long time been impressed with the idea
that it was my duty to direct a letter to you through the
medium of the Informer. I hope you will forgive me, if I
err in judgment. I do think that you as a religious denom-
ination, are placed in a very important station. That great
and precious sentiment, dear to you as it is also to myself,
FREE SALVATION, gives you in a peculiar degree the means
of doing much good to the souls of men. In your senti-
ments, you are not circumscribed. Wherever you go, you
carry with you a *free gospel*, a gospel that is good news
and glad tidings to *all* who are willing to receive it. You
can say to the chief of sinners, look to Christ and live.

You can say in the sweet language of the Poet,

"Were sinners more,
Than sand upon the ocean's shore:
Christ has for *all* a ransom paid;
For *all* a full atonement made."

Another thing, I think, gives you, in many respects, ad-
vantage over many denominations of christians. As a dis-
tinct society you are young, and, I rejoice to say, have not
become puffed up with pride and sinful conformity to the
world. Believe me, dear brethren, splendid temples, priest-
ly robes, and all the grandeur and honour of the world, add
nothing to the real happiness and spirituality of christians.
From the history of those, who have gone before you, you
can at once perceive the truth of what I say. Has world-
ly prosperity benefitted them? Ah! no; it has been their
destruction, on this rock how many thousands have split?
O beware! Beware of the honour that cometh from men.

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You may not be popular, in the world, you may not receive the applauses of the multitude yea, you may even be despised by many; but, be humble, and trust in him, who was born in a stable and cradled in a manger, trust in the blessed Jesus, and you will have and enjoy that which is infinitely better than all that earth can give. Maintain your christian simplicity, maintain gospel humility, maintain a conformity to the selfdenying precepts of Jesus, and God will bless you. He has already blessed you, he is now blessing you; be meek and he will continue to bless you. Yes, God is now blessing you. How often am I affected and sometimes even to tears by reading accounts of revivals of religion in the Informer. The account of the dear young sister, whom her Father would not permit to go forward in baptism, affected me much; and even now while I am writing, I feel to bless God for his goodness in answering the prayers of the brethren and opening the way before her. O the great goodness of God! If we are faithful and trust in him, he will remove our difficulties and though many may be our afflictions and trials, yet out of them all will he deliver us. Brethren, I should write much more on this subject, but I know not how you will receive it. If you receive it kindly I may write you again.

I hope you will not be discouraged because you are not so learned and wealthy and honorable as are some denominations around you. As I said above, I think you are in a situation to be instrumental of great good to the souls of men by preaching a free gospel and maintaining, (as I think you now do,) gospel simplicity and humility. I beseech you, not, as you increase in numbers and influence, to forsake the strait and narrow way. Be not weary in well doing, and in due season you shall reap if you faint not. Receive instruction, take warning by those who have gone before you. As soon as they began to be inflated with pride, and ambitious to be honourable in the world, they began to lose their spirituality, and God began to withdraw from them those peculiar blessings, with which, while they were humble, he was pleased to favour them. Brethren if you walk in their steps, it will, by and by, be so with you. I write as unto wise men, Judge ye of what I say.

Your servant in the bonds of a Free Gospel,

O. F. B.

Providence, July 7th, 1825.

FOR THE INFORMER.

Copy of a letter from Br. Barachias Holt to the editor, dated at Exeter, Penobscot Co. Me. June 24, 1825.

DEAR BROTHER,

Desirous to become more extensively acquainted with our brethren residing westward of us; we send you a communication comprising a brief history of our united circle; known by the name of the Exeter Q. M. Last June we became a conjoint corporation including seven churches; the two extremities of which are about fifty miles distant from each other. Since our Q. M. in Jan. last, at Atkinson, of which you published refreshing information from brother Baker; we have had two: one at Milow and another at Exeter, both of which were attended with the delightful presence of the Lord of Hosts to his saints; while a fearfulness of falling into the hands of the living God, roused the impenitent from their dreadful slumbers.

Our last Q. M. which was at Exeter, commenced the third Saturday in this month, and continued during the successive Sabbath. Saturday the meeting of business opened as usual, and letters, and messengers from most of the churches represented the favorable standing of our brethren. Three churches within the circuit of the Q. M. presented requests for reception which were granted; likewise requests were forwarded for Elders to visit in two of these churches and examine and separate for the work of the ministry one in each church, provided on examination, they should consider them set apart by the HOLY GHOST, to bear the vessels of the Lord. Accordingly in the Elders' conference on Monday, messengers were chosen to visit their churches, and to "*do with all their might*," whatever they should deem requisite; and report their success at the next quarter, which, together with Zion's general prosperity among us, we shall probably communicate to you for publication immediately after our meeting in Oct.

Our Q. M. now stands agreeable to the following.—The church at Maxfield, contains 39 members, Milow 23, Sebec 15, Atkinson 46, New Charlestown 14, Garland 9, Exeter 50, Pittsfield 11, Harmony 14 North hill unknown.

The Ordained Elders are Jesse Burnam, Maxfield. Asa Burnam, Sebec. Nathaniel Harvey, Atkinson. Josiah Bartlett, Garland. John Page, Joseph Osgood, Exeter.

Wm. Knowls, Harmony. Samuel Wormwood, North hill.

The benign appearing of the Morning Star in this eastern part of the state excites the renewal of rapturous joys in the hearts of the faithful disciples of the dear Redeemer. Those who have solitarily wept while they beheld the new towns flourishing in agriculture, that the husband man's obdurate heart remained unmoved, notwithstanding the smiles of a bounteous providence kindly invited to reverence and adore the Author of so much beneficence, now rejoice and praise God with acclamations of thanksgiving, that the distilling dew from the high hand of Jehovah has fallen upon the inhabitants; and the relentless heart that long refused to obey his God, now bows in humble adoration of the great Father of the universe. We are happy to learn from the pages of the Informer, that in different places in the western and middle states, as well as to the eastward, the Lord is wonderfully enlightening the benighted hearts of lost sinners by the glorious effusions of the Holy Ghost. The ancient promise of this blessed and only remedy for the recovery of the impenitent is astonishingly verified in this later age, so that sinners are crying out in broken accents, "*what must I do to be saved,*" the precious youth are persuaded to forget their idle vanities, in remembrance of the momentous concerns of an unseen state, and earnestly solicit an interest in "the Lamb of God that taketh away the sins of the world." We rejoice that we hear such good tidings, but more especially are our hearts gladdened by beholding with our eyes the wonderful works of the Lord. Sinners are weeping around us in many of the towns where our churches are situated, and a general solemnity prevails.

The harvest is truly plenteous, and many more faithful labourers are needed to engage in the great works of persuading precious souls to "*flee from the wrath to come,*" and we rejoice to add, that there appears to be a holy resolution awakened in the hearts of our brethren to go and work in the vineyard of the Lord; and diligently attend to the part assigned them. We see our fellow sinners perishing in their sins; and as the preaching of the gospel was instituted by the Lord Jesus as a more especial means of convincing the impenitent of their danger: we have made an effort to reheve faithful ministers of the cross, that they may, *unembarr-*

passed, preach the everlasting gospel to the dying children of men.

We earnestly pray God to bless our recent exertion to stay up the hands of the faithful heralds of Jesus, and that our success will be such in promoting reformations, that every Q. M. in the states will adopt a similar method, and pursue it with a holy ardour relying upon the good spirit of the Lord to make abundantly useful all their endeavours.

In behalf of the Q. M.

BARACHIAS HOLT, Clerk.

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FOR THE INFORMER.

Copy of a letter from Br. Joseph Robinson to the editor, dated at Richmond, Me. July 16, 1825.

BROTHER EBENEZER CHASE,

Dear Sir,—I write to inform you that God has recently visited this part of his heritage in great mercy. A Quarterly Meeting was holden in this town the 19th of last February, at which we experienced the indications of a gracious visitation, since which time the work of reformation has been spreading rapidly in this and the adjacent towns, till scores have been brought triumphantly from darkness to the glorious light of the gospel of Christ. The principal instrument in this great work is Br. Clement Phinney, from Harrison who visited this vicinity the last winter and has continued labouring in conjunction with others till within about three weeks.—Just before he left us, a church was embodied containing 66 members, called the second church in Richmond. Several more candidates are now ready for baptism and admission into this infant church. The whole number that have professed faith in Christ in this Reformation, exceeds 100, and nearly as many more have been reclaimed from a backslidden state. The work is still spreading in this town and in Litchfield, Gardiner, Bowdoinham, and Bowdoin.—Many of the instances of conversion have been attended with circumstances unusual and almost miraculous. Many stout hearted sinners, who have opposed themselves to this work of God, have been brought to bow to the sceptre of Christ.

Yours in christian affection,

JOSEPH ROBINSON.

EDGECOMB QUARTERLY MEETING

Was holden in Brunswick July 2d and 3d 1825. Accounts were received from several churches as follows, viz. From Bowdoin Church that they have had a glorious refreshing from the presence of the Lord, and four have been added: several others baptized. In Small Point Church, a prospect of additions. Lisbon 2d Church, rather low, but a good prospect of a revival. In Lisbon 1st Church, a reviving; two have been added.

In the town of Richmond there has been, since February last, a glorious outpouring of the spirit of God. A Church has been embodied in Richmond consisting of about 60 members, most of whom have lately experienced a pardon of their sins. This work has spread marvellously in Litchfield and Bowdoinham; and some in Bowdoin and Gardiner, adjacent towns. Elders Clement Phinney, Joseph Robinson and Allen Files have been honored as instruments in promoting the work which still continues to spread without any appearance of relaxation. Other Churches in this Q. M. generally in a low state.

Voted to establish a new Q. M., to be called Bowdoin Q. M. and to include all the Churches on the West side of Kennebeck River.

Edgecomb Yearly Meeting is to be holden in Woolwich on the 1st Saturday in Sept. next.

Bowdoin Q. M. to be holden in Bowdoin 1st Saturday in Oct. next.

Edgecomb Q. M. to be holden on Parkers Island 3d Saturday in Oct. next.

JOHN HINKLEY, Clerk.

Copy of a letter from Elder S. F. Whitten to the editor, dated at Newburgh Me. June 9th, 1825.

DEAR BROTHER IN CHRIST,

After a silence of a number of months, I take my pen to inform you, that I attended an extra Q. M. at Prospect last Saturday and Sabbath, which was truly refreshing.

Yesterday I held a meeting in Newburgh with Elder Swett and others, at which time my soul was much delighted to see the wonderful works of God. In the year 1819

I laboured here with tears, but returned home with a heavy heart. I now find, however, that my labour was not in vain in the Lord. The state of things is so changed, that I cannot describe my joy. Many, who wept then, rejoice now.

The labours of Elder Swett have been abundantly blessed here. When he came, there was a church of about 30 members, who united in prayer for a revival, and now there are over 80 members in Newburgh, and 60 in Dixmont; but these are but part of the great number, who have found a part in Jesus of late.

The work of God has been and still is marvellous beyond description in this region. Truly the "*wilderness buds and blossoms like the rose.*"

SAMUEL F. WHITTEN.

THE HABITATION NOT MADE WITH HANDS.

A Letter from a pious poor Man to a Christian Friend.

Having this opportunity I send you a line; and it informs you that, through the great goodness of the Lord, my poor clay tabernacle is in tolerable good repair, although the beams and rafters seem to grow weaker; when the Builder intends taking it down I am altogether uncertain; and as I may, and ought to expect that the time will shortly come when I must quit my present habitation, I desire, wish, and pray that my next house may be built of better materials, and not subject to any decay. I sometimes take a peep at the place where my new house is to be built; but through the dimness of my sight and the weakness of my understanding, I cannot as yet comprehend the beauty of the situation, nor rightly understand the form of the house, but I am informed by the Builder, that he will make it like his own habitation. I have somewhere read about the form of the city, and the beauty of the streets, and the description is so elegantly grand and glorious, it is enough to stir up a desire and a longing in the heart to be there; I am told further, there is a vast number of inhabitants in the place where my house is to be built; and also that they all live in love and in peace, and no foe can ever enter the city, so that the inhabitants live without fear, and I am further assured that their employ will be praising the Builder of the city, and as you and I love singing, I humbly hope our voices will be properly tuned, for I should like to sing as well as the best, for surely no one will have greater cause to sing than I. Now I being a tenant at will, the owner of my tabernacle has a right to turn me out at a moment's warning; nay, without any warning at all, therefore I daily pray that I may be enabled to obey His command, and that is, to be always ready; I find a vast number of things want rectifying and altering in my poor tabernacle; but I humbly hope, that as the Builder I trust, intends my tabernacle for a habitation for Himself, He will subvert every thing that is contrary to His good pleasure, and cleanse the house thoroughly, making it a fit and proper habitation for his blessed

abode. The glorious Builder of my house has left upon record exceedingly encouraging words of promise, to comfort the wayfaring man while on his journey to the desired city. He has also set up way-marks, and given proper directions, insomuch that if the traveller keeps his eye upon the direction post, and walks according to the plan marked out, he will not greatly err; besides, there is something more encouraging still, the traveller has one for his guide, who is perfectly acquainted with the way to the city, and also knows all the dangers, enemies, and difficulties of the way through which the traveller has to pass; and this guide is more than a match for all the foes that infest the road; nay, He has power of all countries invested in His hand, and all His enemies, and His followers' enemies will shortly, and forever, be put under His feet. You, dear madam, have had a taste of the fruit of this upper and better country, and the taste makes you long to feast more bountifully upon the heart-cheering, soul-comforting viands; the earnest of your future possession you have already received, which is a sure token or seal that the full enjoyment shall be experienced in due time; in the mean time it is the pilgrim's duty and privilege to be desiring, hoping, watching and striving till the time of deliverance comes; and as the heavenly manna is daily spreading round your habitation, I humbly hope and pray that you may experience abundance of increase, that you may daily rejoice in full assurance of hope of forever enjoying the house not made with hands, in a kingdom that shall never be removed.

Am. Tract Mag.

THE MINISTER AND THE INDIAN WOMAN,

OR

THE TRACT ON ARDENT SPIRITS AND TOBACCO.

From a Clergyman in Massachusetts.

About eight or nine years ago, I procured for distribution among my people one hundred of Rush's Treatise upon the "EFFECTS OF ARDENT SPIRITS." Among those to whom they were distributed, was a female of colour, who was often observed to be under the influence of intoxicating liquors. She was a person of uncommon shrewdness, and had a great inclination for reading. Sometime after she received this Tract, she called at my house, in my absence, and left with my wife a Tract, which she requested that I would read, and give my opinion as to its correctness. It was "ADAM CLARKE'S SERIOUS ADDRESS TO CHRISTIANS UPON THE USE OF TOBACCO." She stated that she herself was in the habit of using tobacco, but if she could be made to believe it was sinful, as Mr. Clarke represented it to be, she would certainly lay it aside. To satisfy her mind she wished to have the opinion of her minister, in which she professed to repose entire confidence. When the tract was presented to me on my return, with the accompanying message, it was not difficult to understand the meaning. I myself had been in the habit of using tobacco for many years, both by chewing and smoking. I had already experienced many struggles in my own mind in relation to the practice as productive of evils, and not very seemly for a Christian minister; but like most others indulging similar habits, had not been able to come to an effectual resolution to desist. I read Dr. Clarke's Address with great attention and pleasure, and in full view of the man-

ner in which it had come into my hands. In addition to the convictions, which it wrought in my own mind, I was led to reflect, that it was presented to me by one who acknowledged my kindness in furnishing her with arguments for reformation as to the use of ardent spirits; that we should undoubtedly meet at some future day, when the subject of the Tracts, which we had exchanged, would be conversed upon; and if I had not quitted a practice, which I could not but acknowledge to be a bad one, after attending to the arguments of Dr. Clarke, the inquiry would come with ill grace from me, whether she had been benefited by the Tract on Ardent Spirits. I accordingly took my tobacco from my pocket, and threw it out of my window, and have never used a pipe since. I am happy to add, that Dr. Rush's Tract was equally effectual upon my African friend. She declares, and I believe with truth, that she has drunk no ardent spirits since reading Dr. Rush.

I feel myself under great obligations for the very appropriate return of a Tract, which I so much needed. In consequence of the use of tobacco, I had been for years in a low debilitated state of health. Tobacco destroys the inclination for food—causes indigestion and costiveness, especially in those, who are accustomed to a sedentary life. I have seen a hundred persons since my own experiment, complaining of debility, faintness at stomach, &c. upon whom I have charged the sin of the excessive use of tobacco, and I have generally received an acknowledgement of the fact.

The subject ought to be brought before the Christian community in a serious manner. Thousands, like myself, only need to meet proper remonstrances, in a proper way, and they will no longer defile their pockets with this poisonous weed. Whenever a minister, who is in the habit of using tobacco, shall present RUSH ON ARDENT SPIRITS, let him be repaid by ADAM CLARKE'S SERIOUS ADDRESS. *ib.*

FILIAL AFFECTION.—A TRUE STORY.

In a great seaport in one of the most distant provinces of France, there lived a merchant, who had carried on trade with equal honour and prosperity, until he was turned of fifty years of age; and then, by a sudden series of unexpected and unavoidable losses, found himself unable to comply with his engagements; and his wife and children, in whom he placed his principal happiness, reduced in such a situation, as doubled his distress.

His sole resource in this sad situation, was the reflection, that upon the strictest review of his own conduct, nothing either of imprudence or iniquity appeared. He thought best, therefore, to repair to Paris, in order to lay a true statement of his affairs before his creditors, that being convinced of his honesty they might be induced to pity his misfortunes, and allow him a reasonable space of time to settle his affairs. He was kindly received by some and very civilly by all: From whence he received great hopes, which he communicated to his family; but these were speedily dashed by the cruelty of his principal creditor, who caused him to be arrested and put to jail. As soon as this melancholy event was known in the country, his eldest son, who was about nineteen years old, listening only to the dictates of filial piety, came post to Paris, and threw himself at the feet of the obdurate creditor, to whom he painted the distress of the family in the most pathetic terms, but without effect. At length in the greatest agony of mind, he said, "Sire,

since you think nothing can compensate for your loss but a victim, let your resentment devolve on me. Let me suffer instead of my father; and the miseries of a prison will seem light in procuring the liberty of a parent, to console the sorrows of the distressed and distracted family I have left behind me. Thus, Sir, you will gratify your vengeance, without sealing their irretrievable ruin." And here his tears and sighs stopped his utterance. His father's creditor beheld him upon his knees, in this condition for a full quarter of an hour.—He then sternly bade him to rise and set down, which he obeyed. The gentleman then walked from one corner of the room to the other, in great agitation of mind, for about the same space of time. At length throwing his arms around the young man's neck, "I find," said he "there is something more valuable than money:—I have an only daughter for whose fate I have the utmost anxiety. I am resolved to fix it; in marrying you she must be happy.—Go, carry your father his discharge—ask his consent—bring him instantly hither—and let us bury in the joy of this alliance, all remembrance of what has formerly happened." Thus the generous gratitude of the son relieved the calamity of the worthy father. The man who had considered wealth and happiness as synonymous terms was freed from that fatal error; and Providence vindicated the manner of its proceeding by thus bringing light out of darkness, and through a short scene of misery, rewarded a virtuous family with lasting peace, in the enjoyment of that prosperity, which they so richly deserved.

THE WIFE.

The treasures of the deep are not so precious
As are the concealed features of a man
Lock'd up in woman's love. I scent the air
Of blessings, when I come but near the house,
What a delicious breath marriage sends forth—
The violet bed's not sweeter!

MIDDLETON.

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters, which break down the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness while treading the prosperous paths of life, suddenly rising in mental force, to be the comforter and supporter of her husband, under misfortune, and abiding, with unshrinking firmness, the bitterest blasts of adversity.

As the vine, which has long twined its graceful foliage around the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs; so it is beautifully ordered by Providence, that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

I was, once congratulating a friend, who had around him a blooming

family, knitted together in the strongest affection. "I can wish you no better lot," said he with enthusiasm, "than to have a wife and children—if you are prosperous, they are to share your prosperity; if otherwise, they are to comfort you." And, indeed, I have observed that married men falling into misfortune, are more apt to retrieve their situation in the world than single men; partly because they are more stimulated to exertion by the necessities of the helpless and beloved beings, who depend upon them for subsistence; but chiefly because their spirits are soothed and relieved by domestic endearments, and their self respect kept alive by finding, that though all abroad is darkness and humiliation, yet still there is a little world of love, of which they are monarchs. Whereas a single man is apt to run to waste and self neglect:—to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion, for want of an inhabitant.

These observations call to mind a little domestic story, of which I was once a witness. My intimate friend, Leslie, had married a beautiful and accomplished girl, who had been brought up in the midst of fashionable life. She had, it is true, no fortune; but that of my friend was ample; and he delighted in the anticipation of indulging her in every elegant pursuit, and administering to those delicate tastes and fancies, that spread a kind of witchery about the sex. "Her life," said he, "shall be like a fairy tale."

The very difference in their characters produced an harmonious combination; he was of a romantic, and somewhat serious cast; she was all life and gladness. I have often noticed the mute rapture with which he would gaze upon her in company, of which her sprightly powers made her the delight; and how in the midst of applause, her eye would still turn to him, as if there alone she sought favor and acceptance. When leaning on his arm, her slender form contrasted finely with his tall, manly person. The fond confiding air with which she looked up to him, seemed to call forth a flush of triumphal pride and cherishing tenderness, as if he doated on his lovely burthen for its very helplessness. Never did a couple set forward on the flowery path of early and well-suited marriage with a fairer prospect of felicity.

It was the mishap of my friend, however, to have embarked his fortunes in large speculations; and had not been married many months, when, by a succession of sudden disasters, it was swept from him, and he found himself reduced almost to penury. For a time he kept his situation to himself, and went about with a haggard countenance, and a breaking heart. His life was but a protracted agony; and what rendered it more insupportable, was the necessity of keeping up a smile in the presence of his wife; for he could not bring himself to overwhelm her with the news. She saw, however, with the quick eyes of affection, that all was not well with him. She marked his altered looks and stifled sighs, and was not to be deceived by his sickly and vapid attempts at cheerfulness. She tasked all her sprightly powers and tender blandishments to win him back to happiness; but she only drove the arrow deeper into his soul. The more he saw cause to love her, the more tormenting was the thought that he soon was to make her wretched. A little while, thought he, and the smile will vanish from that cheek—the song will die away from those lips—the lustre of those eyes will be quenched with sorrow; and the happy heart, which now beats lightly in that bosom, will be weighed down like mine, by the cares and miseries of the world.

At length he came to me one day, and related his whole situation in a tone of the deepest despair. When I had heard him I inquired, "does your wife know all this?" At the question he burst into an agony of tears. "For God's sake!" cried he, "if you have any pity on me don't mention my wife; it is the thought of her that drives me almost to madness."

"And why not?" said I. "She must know it sooner or later; you cannot keep it long from her; and the intelligence may break upon her in a more startling manner, than if imparted by yourself; for the accents of those we love soften the harshest things. Besides, you are depriving yourself of the comforts of her sympathy; and not merely that, but also endangering the only bond that can keep hearts together—an unreserved community of thought and feeling. She will perceive that something is secretly preying upon your mind; and true love will not brook reserve, but feels undervalued and outraged, when even the sorrows of those it loves are concealed from it."

"Oh! but, my friend! to think what a blow I am to give her future prospects—how I am to strike her very soul to the earth, by telling her that her husband is a beggar!—that she is to forego all the elegancies of life—all the pleasures of society—to sink with me into indigence and obscurity! To tell her that I have dragged her down from the sphere in which she might have continued to move in constant brightness—the light of every eye—the admiration of every heart!—How can she bear poverty? she has been brought up in all the refinements of opulence. How can she bear neglect? she has been the idol of society. Oh! it will break her heart, it will break her heart!"

I saw his grief was eloquent, and I let it have its flow; for sorrow relieves itself by words. When its paroxysm had subsided, and he had relapsed into moody silence, I resumed the subject gently, and urged him to break his situation at once to his wife. He shook his head mournfully but positively.

"But how are you to keep it from her? It is necessary she should know it, that you may take the steps proper to the alteration of your circumstances. You must change your style of living—nay," observing a pang to pass across his countenance, "don't let that afflict you. I am sure you never placed your happiness on outward show—you have yet friends, warm friends, who will not think the worse of you for being less splendidly lodged; and sure it does not require a palace to be happy with Mary."—"I could be happy with her," cried he convulsively, "in a hovel!—I could go down with her into poverty and the dust!—I could—I could—I could—God bless her!" cried he, bursting into a transport of grief and tenderness.

"And believe me, my friend," said I, stepping up and grasping him warmly by the hand, "believe me, she can be the same with you. Aye, more; it will be a source of pride and triumph to her—It will call forth all the latent energies and fervent sympathies of her nature; for she will rejoice to prove that she loves you for yourself. There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad day light of prosperity; but which kindles up, and beams and blazes in the dark hour of adversity. No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until he has gone with her through the fiery trials of this world."

There was something in the earnestness of my manner, and the firm-

ative style of my language; that caught the excited imagination of Leslie. I knew the auditor I had to deal with; and followed up the impression I had made. I finished by persuading him to go home and unburden his sad heart to his wife.

I must confess, notwithstanding all I had said, I felt some little solicitude for the result. Who can calculate on the fortitude of one, whose whole life has been a round of pleasures? Her gay spirits might revolt at the dark, downward path of low humility, suddenly pointed out before her, and might cling to that sunny region in which they had hitherto revelled. Besides, ruin in fashionable life is accompanied by so many galling mortifications, to which, in other ranks, it is a stranger. In short, I could not meet Leslie the next morning, without trepidation. He had made the disclosure.

"And how did she bear it?"

"Like an angel! It seemed rather to be a relief to her mind, for she threw her arms around my neck, and asked me if this was all that had lately made me so unhappy—but poor girl," added he, "she cannot realize the change we must undergo. She has no idea of poverty but in the abstract; she has only read of it in poetry, where it is allied to love. She feels as yet no privation; she experiences no want of accustomed conveniences or elegancies. When we come practically to experience its sordid cares, its paltry wants, its petty humiliations—then will be a real trial."

"But," said I, "now that you have got over the severest task, that of breaking it to her, the sooner you let the world into the secret the better. The disclosure may be mortifying; but then it is a single misery, and soon over; whereas you otherwise suffer it in anticipation every hour in the day. It is not poverty, so much as pretence, that harasses a ruined man—the struggle between a proud mind and an empty purse—the keeping up a hollow show that must soon come to an end. Have the courage to appear poor, and you disarm poverty of its sharpest sting." On this point I found Leslie perfectly prepared. He had no false pride himself, and as to his wife, she was only anxious to conform to their altered fortunes.

Some days afterwards he called upon me in the evening. He had disposed of his dwelling house, and taken a small cottage in the country a few miles from town. He had been busied all day in sending out furniture. The new establishment required few articles, and those of the simplest kind. All the splendid furniture of his late residence had been sold, except his wife's harp. This, he said, was too closely associated with the idea of herself; it belonged to the little story of their loves; for some of the sweetest moments of their courtship were those when he had leaned over that instrument, and listened to the melting tones of her voice. I could not but smile at this instance of romantic gallantry in a doating husband.

He was now going out to the cottage where his wife had been all day superintending its arrangement. My feelings had become strongly interested in this family story, and as it was a fine evening, I offered to accompany him.

He was wearied with the fatigues of the day, and as he walked fell into a fit of gloomy musing.

"Poor Mary!" at length broke, with a heavy sigh, from his lips.

"And what of her," asked I, "has any thing happened to her?"

"What," said he, darting an impatient glance, "is it nothing to be reduced to this paltry situation—to be caged in a miserable cottage—to be obliged to toil almost in the menial concerns of her wretched habitation?"

"Has she then repined at the change?"

"Repined! she has been nothing but sweetness and good humor. Indeed, she seems in better spirits than I have ever known her; she has been to me all love and tenderness and comfort!"

"Admirable girl!" exclaimed I, "You call yourself poor, my friend; you never were so rich—you never knew the boundless treasures of excellence you possessed in that woman."

"Oh, but my friend, if this first meeting at the cottage were over, I think I could then be comfortable. But this is her first day of real experience. She is introduced into a humble dwelling; she has been employed all day in arranging its miserable equipments; she has for the first time known the fatigues of domestic employment—she has for the first time looked around her on a home destitute of every thing elegant, and almost convenient; and may now be sitting down, exhausted and spiritless, brooding over a prospect of future poverty."

"There was a degree of probability in this picture that I could not gainsay, so we walked on in silence."

After turning from the main road up a narrow lane, so thickly shaded with forest trees, as to give it a complete air of seclusion, we came in sight of the cottage. It was humble enough in its appearance for the most pastoral poet; and yet it had a pleasing rural look. A wild vine had overrun one end with a profusion of foliage; a few trees threw their branches gracefully over it; and I observed several pots of flowers tastefully disposed about the door, and on the grass plat in front. A small wicket gate opened upon a foot path that wound through the same shrubbery to the door. Just as we approached, we heard the sound of music—Leslie grasped my arm; we paused and listened. It is Mary's voice in a style of the most touching simplicity, singing a little air of which her husband was peculiarly fond.

I felt Leslie's hand tremble on my arm. He stepped forward to hear more distinctly. His step made a noise on the gravel walk—A bright beautiful face glanced out at the window, and vanished—a light footstep was heard—and Mary came tripping forth to meet us. She was in a pretty rural dress of white; a few wild flowers were twisted in her fine hair; a fresh bloom was on her cheek; and her whole countenance beamed with smiles—I had never seen her look so lovely.

"My dear George," cried she, "I am so glad you are come; I've been watching and watching for you; and running down the lane, and looking out for you. I've set out a table under a beautiful tree behind the cottage; and I've been gathering some of the most delicious strawberries, for I know you are fond of them, and we have such excellent cream, and every thing is so sweet and still here; Oh!" said she, putting her arm within his, and looking up brightly in his face; "Oh, we shall be so snug!"

Poor Leslie was overcome. He caught her to his bosom; he folded his arms around her; he kissed her again and again; he could not speak, but the tears gushed into his eyes. And, he has often assured me that though the world has since gone prosperously with him, and he has been a happy one, yet never has he experienced a moment of unutterable felicity.

"Thou shalt not bear false witness against thy neighbor."

By this commandment is forbidden strict remarking of the faults of others, without any calling to do so or honest intention of their good; which appears, if, having observed any thing that of truth is reprovable, we seek not to reclaim them by secret and friendly admonition, but passing by themselves divulge it abroad to others. For this is a most foolish self-deceit to think that because it is not forged but true that thou speakest, this keeps thee free of the commandment; thy false intention and malice make it calumny and falsehood in thee, although for the matter of it, what thou sayest be most true; all thou gainest by it is, that thou dost tumble and bemire thyself in the sin of another, and makest it possibly more thine than it is his own that committed it, for he, may be, hath some touch of remorse for it; whereas it is evident that thou delightest in it. And though thou preface it with a whining feigned regret and semblance of pitying him, and add withal some word of commending him in somewhat else; this is but the gilding and sugaring the pill to make men swallow it more easily, and thy bitter malice pass unperceived.—*Leighton.*

DESTRUCTIVE WHIRLPOOL.

On the coast of Norway is a dreadful whirlpool. The body of water which forms it is extended in a circle above thirteen miles in circumference. In the midst of this stands a rock against which the tide in its ebb is dashed with inconceivable fury; when it instantly swallows up every thing which comes within the sphere of its violence. No skill of the mariner or strength of rowing can work an escape. The sailor at the helm finds the ship at first going contrary to his intention; his vessel's motion, though slow in the beginning, becomes every moment more rapid, it goes round in circles still narrower and narrower, till it is dashed against the rocks and entirely disappears. And thus it fares with the hapless youth that falls under the power of any vicious habit, particularly drunkenness. At first he indulges with caution and timidity, and struggles against the streams of vicious inclinations. But every relapse carries him further down the current, and brings him nearer to the fatal rock in the midst of the whirlpool, till at length stupified and subdued, he yields without a struggle. It should also be observed, on the other hand, good habits are powerful as well as bad.

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the safe side. Thus, we seldom regret having been too mild, too cautious, or too humble; but we often repent having been too violent, too precipitate, or too proud.

To think well, and not do well, amounts to no more than to dream well.

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MORAL THERMOMETER

TEMPERANCE.

Liquors.	Effects.
Water,	Health, Wealth.
{ Milk and Water, Vinegar and Water, Molasses and Water, Small Beer,	Serenity of mind, Reputation, Long life, and Happiness.
Cider,	Cheerfulness.
Wine,	Strength and Nourishment, when taken only at Meals, and in Moderate Quantities.
Porter,	
Strong Beer,	

INTEMPERANCE.

Liquors.	Vices.	Diseases.	Punishments.
Punch,	Idleness.	Gout, Sickness.	Debt.
Toddy,	{ Peevishness, Quarrelling.	{ Puking, and tremors of the hands in the morning.	{ Black eyes, Rags.
Grog,	{ Fighting, Lying.	{ Bloating, Inflamed eyes.	Hunger.
Slings,	Swearing.	Red nose and face, sore and swelled legs.	Almshouse.
Bitters,	{ Obscenity, Fraud.	{ Jaundice, Pains in the Limbs.	Workhouse.
{ Rum, Gin, Whiskey, & Brandy in the morning,	{ Anarchy, ha- tred of just government.	{ Dropsy, Epilepsy, Melancholy.	{ Jail, Whip- ping-post.
{ Ditto Day and Night,	{ Murder, Suicide,	{ Idiotism, Mad- ness, Palsy, Apoplexy, Death.	{ State Prison, GALLOWS.

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

Vol. VI. No. 9. SEPTEMBER, 1825. Whole No. 69.

FOR THE INFORMER.

A new Quarterly Meeting in Ohio.

DEAR BROTHER,

If you think proper, you will please to give the following a place in your Informer.

After consulting the brethren and friends, we appointed a quarterly meeting in Wayne, Ashtabula Co. Ohio, on the last Saturday and Sunday in May. Met according to appointment—meeting opened by prayer—then made choice of Br. James Peters, *Moderator*, and Br. Horace Morse, *Clerk*. Br. Peters expounded the general rules and leading principles of the Freewill Baptist Church; then the question was asked whether we should have a Q. M. organized—the answer was in the affirmative. After reading reports, which were interesting, Br. Ebenezer Cole preached a sermon, which was attended with divine power; after which, there were several spirited exhortations given—we had a good season. We held an Elders' Conference after service.

There is one Elder and two licensed preachers in this q. m. viz. Elder James Peters, of Gustavus, Trumbull Co. O. Ebenezer Cole, of Poland, Trumbull co. and Horace Morse, of Kinsman, Trumbull co. Ohio.

Agreed that this quarterly meeting be known by the name of Wayne q. m.

Saturday evening there was another sermon preached. On Sunday, met for prayer meeting, and the Lord was in our midst. At 10 o'clock, Br. Morse preached from Malachi, iv. 25. Elder Peters followed with another, from 2d Peter, i. 5, 6, 7, 8. God blessed the word. In the after part of the day, Br. Cole preached from Acts viii. 35. with great liberty. We had a solemn season, then broke bread

and washed feet, and the Great Head of the Church was manifested in his ordinances.

On the 2d Saturday in June, met in Poland, Ohio, for a two days meeting,—preachers met in the morning for consultation, and the Lord evidently approbated this meeting, in testimony whereof he gave us the spirit of unity and peace. Elder John Cheney, who has stood as a separate preacher some time, met with us, informed us of his desire to unite with us soon.

Met at 2 o'clock, P. M. for worship in the school-house, near the east part of the town.—Repaired to a grove,—Elder Cheney preached from John, xv, 1, and latter clause of the 5th verse,—Elder Peters followed with another from James i. 25, after which there were two powerful exhortations given; one by Brother Cole, the other by Sister Cheney.—Glory to God for the refreshing season. The cloud of darkness begun to break; sinners begun to weep and tremble. Adjourned until 10 o'clock on Sunday.—Met at the Methodist Meeting-House, where it was supposed that there were between five and six hundred people collected. Four sermons were preached,—First by Br. Horace Morse, from 2d Kings, vii. 4. Brother Cheney followed with a very interesting discourse from 1st Peter, ii. 4, and first clause of the fifth verse. Sister Cheney gave a very powerful exhortation, which was acknowledged by many falling tears in the congregation.

After an intermission of 30 minutes, Brother Cole delivered a powerful sermon from 2d Timothy, iii. 16, which discourse was very interesting. The doctrine of the gospel was very emphatically held forth. Elder Peters followed with another entertaining subject, from Isaiah, xxxii. 2.—Then broke bread. The voice of the wounded was heard at the meeting, and it is thought some found peace in the wounds of the blessed Saviour, through whose stripes they were healed. The powers of darkness gave way, whilst the glorious light of the gospel was manifested.

To the Brethren scattered abroad.

Our next q. m. will be holden in Conneaut Township, Crawford County, Pennsylvania. The brethren here pray for you to send some assistance to this q. m.—O brethren, hear the Macedonian cry, and come and help us.

Whilst we look around on these western climes, and see

the numerous multitudes throng the downward road to misery, it makes our hearts to mourn to think that so many precious souls must perish for the want of the gospel preached in its purity.

Again, when we look around on the true ministers of God, we find them but few, and mostly poor men, who have left their native land in the east, and pressed their way into this western country, in order to publish the glad news of salvation to precious souls. They have spent much of their substance—some are involved—the people poor and unable to help them—necessity calls them to see to the needs of their families, whilst God, and the worth of souls would otherwise call them to the ministry, and the enemy like a roaring lion is crying against them, whilst they are labouring for souls.

Oh, ye brethren in the east, when we look eastward and view your highly favoured situation, your land under good cultivation, your buildings comfortable, your roads good, your brethren numerous, your churches large, and ministers wealthy and many; we sometimes wonder if you have not forgotten our poor, distressed situation in the west. Whilst you are enjoying yourselves with your brethren in your quarterly and yearly meetings, pray remember our poor distressed situation in these regions, and send some of your able ministers here to help us, for great is the work of the Lord. O that the gospel may be spread here, and ye, who cannot come, lift up your prayers for us, whilst we are travelling through this wilderness country in order to win souls to Christ. We hope some of our dear brethren will come to our quarterly meeting. Come, visit us, O brethren. May we ever have the worth of souls rest with proper weight on our minds. May we ever be found diligent and faithful, whilst we are intrusted with the glorious gospel of our Lord and Saviour Jesus Christ. And may it flourish in our hands, and may it spread from sea to sea and from land to land, until the whole world become christianized, and the watchmen see eye to eye as it is in Christ Jesus.

HORACE MORSE, Clerk.

—***—
Extract.—Never oppose artifice to artifice to defeat roguery—never have recourse to intrigues to counteract cabals, nor combine with bad men against bad men.

THE STAR IN THE EAST.

BELOVED BROTHER,

Through the medium of your paper our hearts are made glad, by the good news it sounds from the *west*. Permit us to cause it to reverberate from the *east*. The work of God has become so general in this part of the country that I shall be only able to give you a summary account of the many revivals, which have taken place in the different parts of this q. m.

About one year ago the attention to religion began to increase in Farmington and its vicinity. In September it became more visible, but in October it began to be very powerful, and continued until nearly two hundred had shared in this glorious work. It spread out into Chesterville and Wilton, and finally it continues yet. There has been one church gathered out of the fruit of this reformation, and a number that have joined other churches.

A glorious revival took place in Sidney the last winter, and continued until quite a number had been brought to the knowledge of the truth. A church has been gathered out of the fruits of this reformation.

The power of the Lord has been richly displayed in Belgrade, Dearborn, and Rome, in this county; many backsliders have been reclaimed here, and sinners converted to God. There has been two churches gathered out of the fruit of this revival, and a large number added to the Belgrade church.

There has been five churches added to this Qr. Meeting within one year, besides a large number added to the other churches.

A very glorious work of God commenced last March and still continues to progress in Richmond, Litchfield, and Gardiner. A large church has been gathered by Elder Clement Phinney out of the fruits of this reformation. This is in the limits of Edgecomb Qr. Meeting. I attended their Qr. Meeting, which was holden the first Saturday and Sabbath in July, and it was truly refreshing to see so many of these heaven-born souls, that but a few months ago were in the gall of bitterness and bonds of iniquity, now happy in the Lord, and to hear them tell how the Lord had taken their feet out of the miry clay, and set them upon a rock,

and to hear them sing the new song, which the Lord had put into their mouths, was truly refreshing to our souls, and we could say "what hath God wrought!"

A very powerful reformation commenced in the town of Fayette in March last, and is yet spreading. About one hundred have found the glorious Redeemer to be precious to their souls, and many more are inquiring the way to Zion. Many other places have shared largely in the same blessing; but I am in haste, and must close.

I am, dear Brother, your

Companion in tribulation,

WARD LOCKE.

Hallowell, Me. Aug. 16, 1825.

FOR THE INFORMER.

Copy of a letter from Br. Mark Hill to the editor, dated at Buxton, Me. July 6th, 1825.

BROTHER CHASE,

It seems duty for me, if agreeable to you, to communicate a few words through your useful and entertaining paper; hoping you will prune whatever is redundant, and correct what may be wanting in style.

All letters, or epistles, or any other composition whatever, should be written with as much simplicity and plainness as possible; that others may not only read with ease, but have a good understanding of the sense. We cannot read nor hear with so much satisfaction and comfort, one, who labours hard to write his thoughts or communicate his mind elegantly; as we can one, whose heart seems to give rise to his subject, and is moved to write in the simplicity of the spirit. It is natural for a person to imitate the manners of those, that he mostly associates with, though in many things they may be superfluous;—so we are apt to catch the style of those, whom we suppose to speak or write elegantly, though it may rather border on pride than humility. I have the satisfaction to think that your paper has been quite clear of that, and I hope it will ever be.

Though the apostle Paul was brought up at the feet of Gamaliel, and taught in all the boasted wisdom of Greece and Rome; yet, after his conversion to God, he says to his Corinthian brethren, (1 Cor. ii. 1, 2, 4,) "And I, brethren, when I came to you, came not with excellency of speech,

or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and him crucified; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

As our Saviour says that for every idle word that man shall speak, he shall give an account thereof in the day of judgment, how exceedingly careful ought we to be in all holy conversation and godliness.

I travelled in May last, about 100 miles to the east, into the towns of Hope, Camden and Montville, and there had the happiness of seeing many of the children of God, though it appears to be a low time in general in those regions.—There is a great want of gospel labourers in those regions of God's vineyard—men, who are willing to labour with tears from house to house for the building of the kingdom of Christ, and for the edification of the saints of God. Not only in this state, Brother Chase, but in almost every section of our country, there is a general want of truly humble and skilful ministers of the New Testament, not of the *letter* but of the *spirit*; who are willing to run to and fro, that knowledge might increase; men, who are workmen, that need not be ashamed, proclaiming, not only the acceptable year of the Lord, but also the day of vengeance of our God—and to bind up the broken hearted.

Elder M'Farland, who lives in Montville, told me, that though he was very weak in body during last winter, and was almost unable to walk out, yet he had the happy privilege of baptizing 25 converts near where he lives. His labours have been greatly blessed of the Lord in these eastern regions. I was also informed by a Brother, who, I think, lives in Litchfield, or if not, in those regions, that he had often attended the meetings in Bowdoinham, and other contiguous towns, where Elder Clement Phinney and others had been the spring past very successfully labouring, and where 100 converts of the Redeemer were expected to make a public profession of their faith in God, and be embodied in a church on Tuesday, the 31st of May.

I am requested by Brother Doe of China, (Me.) to give a short sketch of the work of God in the south part of that town, and in the contiguous parts of the towns near; that the Lord had established a church in that place, of

between 60 and 70 members, who have been embodied and added since two years ago last December. Between 20 and 30 have been added during the last winter and spring. Eld. A. Bridges, their beloved brother, has been their principal labourer, and has been blessed under God to the awakening of many sinners in various places in this region.

A revival has taken place the spring past in Limington, in a very powerful manner; 50 or more have been brought to the knowledge of God. Brother John Stephens of that place was set apart on June 23, to preach the gospel of the Kingdom of God, after the Elders and Brethren had received the grace of God given unto him.

Doubtless it is the prayer of all the saints, that these revivals may be, not only a drop of divine grace and mercy before a more plentiful shower; but that the wilderness may become a fruitful field, and the desert blossom as the rose, when the watchmen shall see eye to eye, and the saints sing together in the heights of Zion.

Your unworthy Brother in Christ,

MARK HILL.

FOR THE INFORMER.

By a letter received from Eld. Hermon Jenkins of Bethany, N. Y. we learn that the place where he resides has recently had some mercy drops. He has baptized three of late, one of whom was his oldest daughter.

He has lately been a journey to Upper Canada, where he thinks the prospect is, that Zion will enlarge her borders. On his way, he stopped at Buffaloe, where he witnessed the painful sight of seeing three young men executed for murder, who, while on the gallows, confessed their guilt, and intimated that one thing, which encouraged them to commit this crime, was, that they did not believe in any future punishment, but had embraced (until since their confinement in prison) that damnable doctrine, "*Thou shalt not surely die,*" which their father had early taught them. Parents, beware what you teach your children!

During his journey he rode about four hundred miles, preached twenty-five sermons, and baptized eleven persons. In many places that he visited the prospect of reformation was very encouraging.

I am now in the enjoyment of health, I have strength and activity, and am in the height of worldly prosperity. Now the smiling face of nature presents before me its innumerable attractions, I witness the gay and active scenes of life, and every thing around me wears a cheerful aspect. Books spread before me their intellectual treasures to amuse my leisure hours, and affectionate friends make joyous the social circle. Will it always be thus with me? Will these things always afford me that enjoyment I now receive from them? My fond heart often wishes it were so, the careless multitude seem by their practice to say it will be so.—Thoughtless and vain, they look not forward on the future, they reflect not on the past. But alas! Notwithstanding all, I am sometimes, especially in my retired moments, constrained to reflect. Soon, too soon, all these pleasures will leave me, all these fascinating scenes of life will recede and disappear. The history of those who have gone before me, and the word of God, both declare that I am only on a pilgrimage, my life only a dream, a vapour, a morning flower. I know that evil days will come, for they come upon all—days of affliction and trouble and sorrow. I know that pale disease will fasten on this body, these limbs now active, will become enfeebled and emaciated, and these “lips quiver in the convulsions of death!

“And must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mouldering in the clay?”

Solemn thought! Ah! then, alone, descending to the dreary mansions of the silent dead, what shall comfort me? Tell me not of former pleasures and amusements; tell me not of gay associates and companions; name not any of these things; even the world itself with all its promising enjoyments gives no support—affords no consolation in a dying hour. What, I repeat the question, shall then comfort me? What shall illumine the dark valley? What shall smooth the rugged passage to the tomb? In vain do I trust to this delusive world, “a broken reed at best;”—In vain consult proud philosophy or boasting reason. They attempt to comfort me but in vain. Is there then no hope, nothing that can ease my troubled mind, nothing that can administer comfort to this desponding breast! O yes! there is. I hear a voice softly whispering in my ear—“Life and immortality are brought to light by the gospel.” I hear one, of whom it is declared that he is able to save to the uttermost all, who come unto God by him, saying—“Come unto me all ye that labor and are heavy laden, and I will give you rest.—He that believeth in me, though he were dead, yet shall he live again.” Here I find a hope, a glorious hope set before me. Here I find a Saviour. I will lay hold on that hope, I will believe in that Saviour, I will endeavor to repent of my sins, and give all diligence to make my calling and election sure.” If I may but secure an interest in Jesus, if I may have the promises and grace of God in the Gospel, I will fear no evil. I will calmly wait the approach of the King of Terrors, and fearlessly commit my body to the tomb. The dust of death shall be sweet and pleasant unto me, I shall find in the grave a hiding place from the win-

dy storm and tempest,” and in the language of the apostle, exclaim, “Oh death, where is thy sting? O grave, where is thy victory?” O precious Saviour! be thou mine, and death itself shall not harm me; yea more! be thou my Saviour and I can not only triumph amidst “the pains and groans, and dying strife,” but “calm and undismayed,” look forward to a still more awful period—the destruction of the universe, when “our God shall appear in grandeur, and the world be on fire.” Be thou my Saviour, and then may I and all the saints of God, rising superior to every fear, in the sublime strains of the poet sweetly sing,

“Stand th’ omnipotent decree!
Jehovah’s will be done!
Nature’s end we wait to see,
And here her final groan:
Let this earth dissolve, and blend
In death the wicked and the just;
Let those pond’rous orbs descend,
And grind us into dust.

Rests secure the righteous man!
At his Redeemer’s beck,
Sure to emerge and rise again,
And mount above the wreck:
Lo! th’ heavenly spirit towers,
Like flames o’er nature’s funeral pyre,
Triumphs in immortal powers,
And claps his wings of fire!

Nothing hath the just to lose,
By worlds on worlds destroy’d;
Far beneath his feet he views,
With smiles, the flaming void;
Sees this Universe renew’d,
The grand millennial reign begun;
Shouts with all the sons of God
Around the eternal throne!”

O. F. E.

A WORD FITLY SPOKEN.

“A word fitly spoken is like apples of gold in pictures of silver.”

Travelling in the stage a short time since, I was highly amused with the various characters that came into contact. The peculiarities of each were exhibited in the clearest point of view by the contrast. My attention was particularly attracted by the modesty, good sense, and sound principles of a Quaker, who said little and that to the purpose—while the whole company was exceedingly annoyed by the incessant prating of a conceited coxcomb, who knew every thing except the very evident fact, that every person present was disgusted with his conduct. He was by turns a farmer, a politician, philosopher, and a divine. He repeatedly boasted of his knowledge of Scripture, and of his ability to quote more texts than any other person present, or even in this country.—After a while, the Quaker who had hitherto said nothing on the

subject, cast on him a countenance beaming with the law of kindness. "Friend," said, he, "I think I heard thee say thou art very learned in the Scriptures." Yes replied he and who disputes it? I'll bet a hat that I can quote more passages than all of you together.—"Well, friend, then thou dost doubtless recollect this one passage—*Seest thou a man wise in his own conceit? there is more hope of a fool than of him!*" The effect of this reproof was instantaneous and astonishing. It was a word fitly spoken. The man appeared to lose all knowledge of scripture, and command of his tongue. He seemed to be deaf, and he was almost literally dumb the remainder of his journey. I was no less surprised than delighted, to find that the words of the wise are indeed as goads, and that the fools mouth can be so easily sealed up.

From Zion's Herald.

MR. EDITOR,

The following short piece is taken from a very ancient work, entitled "Divine Breathings of a pious soul." And if you think it worthy, you will oblige your friend by giving it a place in Zion's Herald.

A Six Fold Voice of Warning.

H. D.

Methinks I hear six voices cry aloud: The first voice is of a dying man. The second is the voice of the damned. The third is the voice of my precious soul. The fourth is the voice of Jesus Christ. The fifth is the voice of evil times. The sixth is the voice of the day of judgment.

First.—Methinks I hear a dying man breathing out these groans:—Oh! lose not a moment of time; for thy time is but a moment. Oh, now make sure of Heaven; for thou knowest not how soon thou must leave the earth! And then methinks I hear the damned man roaring forth these lamentations: Oh, Come and see the end of sin, in these that know no end of sorrow! Oh! come and learn the price of time, from those that must forever suffer for the loss of time!—And then methinks I hear my precious soul using these expostulations: Oh! my body, what a fool am I to satisfy thy lusts, thou art but for a moment of time, but I must endure forever, when thou art wrapt up in rottenness; where shall I spend my eternity! I might now get Heaven for my mansion, Angels for my companions, God for my possession;—and dost thou think I will lose my felicity to satisfy thy dainty; is it not better that I should carry thee to Heaven, than that thou shouldst carry me with thee to Hell! And then methinks I hear Jesus Christ using these invitations, "Behold I stand at the door and knock, till my head is filled with dew, and my locks with the dew of the night; here I stand weeping, knocking, begging, and waiting. Oh! open to me. My tears beg, my tears knock, my blood knocks, my groans knock. Oh! open to me. My patience knocks and waits; oh! open to me." Let not sin lodge in thy heart and Christ wait at the door. Let not damnation rule within and salvation wait without.

And then methinks evil times use their invitations:—Oh! now be living Christians for these are dying days! Oh! now be groaning Christians, for these are backsliding times. Oh! now make Jesus Christ thine own, for here thou knowest not what is thine own. And then, lastly, methinks I hear the voice of the Archangel summoning the dead to come to Judgment: Arise ye holy and blessed saints, take

your places with God and his holy angels, to judge the world. Arise, ye cursed, naked souls, and take your standing in the sight of God and of his blessed saints, to be judged as you lived in the world. O Lord, Let me hear with fear the first voices, that I may not fear to hear the last.

DEATH.

DEATH, that almighty victor, retards the progress of human splendour by his repeated blows. He triumphs over the vain distinctions of the great, and sways his haughty sceptre throughout the world. Like an imperious prince he breaks the silken cord of friendship, and destroys the golden chain of conjugal felicity. The beauteous and serene must fall resistless into his cold embrace, as well as the Swarthy Ethiopian. Alexander the Great, who sat down and wept because he had no more worlds to conquer, with one act of this tyrannic monster's received a mortal stroke which checked his towering ambition, and put an end to all his glory. That too aspiring mind which he possessed could scarce be kept within the boundaries of the globe; but now content with smaller room, he lies at ease within the narrow limits of a shroud. Mortals, the young, the fair, the noble, and the wise, must all so meet with the same irresistible fate. And

"Ev'n I, the lowest of the throng,
"Unskill'd in verse and artful song,
"Shall shortly shroud my humble head,
"And mix with them among the dead."

ROWE.

And is it true that I shall quit this stage of mortality? Is it an undeniable fact that this tabernacle must ere long be unpinned, and mingle with its native dust? Why then, O my soul! art thou centering thine affections in any thing below the skies? Consider that this is not thine home; it is but an inn, where weary pilgrims call for refreshment, and then pursue their journey to another and better country. Act like the man who, when travelling to Jerusalem, met with many things in the way which attracted his admiration; but at every object made a sudden pause, and cried out, "This is not Jerusalem! this is not Jerusalem; I must be gone." So thou, if any thing should command thine attention while in the road to the kingdom, stand a moment and reflect, that "This is not Jerusalem! the new Jerusalem! whither I am bound!" and therefore here I must not, I cannot stay." Let also the thoughts of an approaching dissolution cheer and animate thy drooping spirits, when trials like mighty torrents roll one upon another in swift succession. Remember that the troubles of this life will shortly be over: and thou, O my soul! redeemed by the blood of Christ, and sanctified by his Spirit, wilt find a retreat from the noise and clamour of an evil world. Yet a few more storms may wing their impetuous way across the tempestuous ocean; a few more billows may rear their proud presumptuous heads; but ere long this little barge shall nobly outride them all, and gain the wished-for heaven of eternal rest.

VERMIS.

Extract.—A zealous soul without meekness, is like a ship in a storm, in danger of being wrecked. A meek soul without zeal, is like a ship in a calm, that moves not so fast to its harbor as it ought.

THE POWER OF GRACE IN THE HEART.

The Christian, whose heart is thoroughly reformed "never envies nor grieves at the good of his neighbor," the excellence and the happiness of others no longer subject him to the painful feelings of malignity and hatred towards them. Their happiness increases his own; he rejoices with those who do rejoice. His benevolence, and Christian charity lead him to desire and pray for the happiness of all men; when his prayer is answered he is thankful, not envious.

How calm and peaceful is the mind, guarded from the painful agitations of anger, wrath, malice, resentment, and revenge, by that meekness, forbearance, and forgiveness, which are features of every Christian character? The moment of provocation is the moment when those affections are required and called into exercise, and when they appear in their most amiable and attractive light. The greater the provocation; the more it would justify in the world's estimation, the feeling of resentment, the more glorious is the triumph of the Christian in maintaining a sweet serenity and peace of mind. The man of wrathful spirits takes the work of revenge into his own hands, and driven by blind and furious passion, inflicts the punishment which resentment suggests. When this excitement has subsided, when he reviews in cooler moments what is past, often will he find that this one rash act will furnish reflections more than sufficient to embitter his future life. The Christian, through the exercise of meekness and forbearance, prevents the passion from rising; and, in the true spirit of his Master, forgives the injury received. Being reviled, he blesses; being defamed, he entreats, and prays for those who spitefully use him. This spirit and this conduct will not pursue and torment him, in his moments of retirement, with bitter reflections, with remorse of conscience; it will spread through his soul, and over his life, the blessings of peace; even the peace of God, which passeth all understanding.—*Lit. and Evan. Magazine.*

THE BIBLE.

We contemplate with no ordinary degree of interest, a rock, which has braved for centuries the ocean's rage practically saying "hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed." With still greater interest, though somewhat of a different kind, should we contemplate a fortress, which, during thousands of years, had been constantly assaulted by successive generations of enemies; around whose walls millions had perished; and to overthrow which, human efforts had been exerted in vain. Such a rock, such a fortress, we contemplate in the Bible. For thousands of years this volume has withstood, not only the iron tooth of time, which devours men, and their works together, but all the physical and intellectual strength of man. Pretended friends have endeavored to corrupt and betray it; kings and princes have perseveringly sought to banish it from the world; the civil and military powers of the greatest empires have been leagued for its destruction; the fires of persecution have often been lighted to consume it and its friends together; and, at many seasons, death, in some horrid form, has been the almost certain consequence of affording it an asylum from the fury of its enemies.—It has also been almost incessantly assailed by weapons of a different kind, which, to any other book, would be far more dangerous than fire or sword. In these

assaults, wit and ridicule have wasted all their shafts; misguided reason has been compelled though reluctantly to lend her aid; and after repeated defeats has again been dragged to the field; the arsenals of learning have been emptied to arm her for the contest; and, in search of means to prosecute it with success, recourse has been had, not only to remote ages, and distant lands, but even to the bowels of the earth, and the region of the stars. Yet still the object of all these attacks remains uninjured; while one army of its assailants after another melted away. Though it has been ridiculed more bitterly, misrepresented more grossly, opposed more rancorously, and burnt more frequently than any other book, and perhaps than all other books united; it is so far from sinking under the efforts of its enemies that the probability of its surviving until the final consummation of all things is now, evidently much greater than ever. The rain has descended, the floods have come, the storm is arisen, and beat upon it; but it falls not, for it is founded upon a rock. Like the burning bush, it has ever been in the flames, yet it is still unconsumed; a sufficient proof, were there no other, that he who dwelt in the bush, preserves the Bible.—*Payson's address to Seamen.*

VALUABLE OPINION.

The Gospel of Christ is like a seal or signet, of such divine graving, that no created power can counterfeit it; and when the spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn and impressed thereby, so many sacred signatures and divine features stamped on the mind, that give certain evidence both of a heavenly signet and a heavenly Operator. Some may think it the duty and business of the day to temporize, and by preaching the gospel a little more conformable to natural religion, in a more rational and legal form, to bring it down as near as may be to their scheme that we may gain them to hear and approve it; or at least that we may not offend them. But I am rather of opinion, that we should, in such a day, stand up for the defence of the gospel in the full glory of its most important doctrine, and in the full freedom of its grace; that we should preach it in its divinest and most evangelical form, that the cross of Christ, by the promised power of the Spirit, may vanquish the vain reasonings of men; and that this despised doctrine, triumphing in the conversion of souls, may confound the wise and the mighty, and silence the disputers of this world.—*Watts.*

SERIOUS REFLECTIONS.

"He cometh forth like a flower, and is cut down."—*Job.*

In no part of the sacred volume do we find a more striking picture of the brevity of human life, and the instability of earthly prospects, than in the book of Job.—The pathetic simplicity of the language appeals at once to the heart and reason, and we involuntarily pause to consider "what shadows we are, and what shadows we pursue."

"He cometh forth like a flower." Passing the period of childhood, even when reason is matured, we are still as the tender herb of the field, bending beneath the blast of affliction, and are at last destroyed by the frost of death. Surely, man at his best estate is altogether vanity—he seeks for happiness, but it eludes his pursuit, and he is left a prey to unavailing regret. Does he devote his time and talents to the

requirement of wealth? Riches bring with them anxiety of mind, and often tend to deaden the better feelings of our nature. Is fame his object? If it be an "honest fame," he is justifiable in seeking it—but that renown is but as a vapour of the morning, which has not virtue for its basis. Does he place his felicity in the enjoyment of friendship? Alas! year after year removes to the silent tomb the objects of his affection, and reminds him of his own inevitable destiny.

Mutability is stamped upon every thing human—and as the fashion of this world passeth away, may the hourly admonitions we receive, so teach us to number our days, that we may apply our hearts unto wisdom.—*Christian Watchman.*

"We have a building of God, a house not made with hands, eternal in the Heavens."

The feelings of the Christian, while journeying through this "vale of tears," are various and changing. At one time he is on Pisgah's lofty eminence, in full prospect of the promised land; at another, grovelling in the valley of Achor. In the morning, perhaps, he is basking in the sunshine of prosperity, enjoying sweet and uninterrupted repose; he beholds the "pillar of cloud" marking out his course, and he follows on with confidence and alacrity; but ere the sun arrives at his meridian, the divine beacon disappears, and his path is overwhelmed with more than midnight darkness. Thus he is alternately experiencing joy and sorrow, happiness and misery. Uninterrupted happiness, he finds, is not to be obtained beneath the sun, but that all is fluctuation and uncertainty. He therefore often grows weary of the world, and looks forward with joyful anticipation to the time when his earthly tabernacle shall be dissolved, that his weary soul may forever be at rest. O happy hour! I will welcome thy approach, as the glorious harbinger of my emancipation. Then shall I be delivered from this body of sin, this clog of error and guilt—then shall I be stript of these rags of sin and shame, and be clothed in the perfect righteousness of a Saviour.

Be encouraged then, O my soul, since thou hast such a hope, and no longer indulge in gloom and melancholy; the storm, which now beats upon thy 'devoted head,' and threatens thy feeble bark with immediate destruction, will soon be over, and thou wilt arrive at the haven of eternal peace, where the wicked will cease from troubling, and the weary be at rest.—W.

ibid.

WEARE QUARTERLY-MEETING

Was holden at Andover, N. H. on the last Saturday and Sabbath in August. Meeting being organized as usual, we received the reports from the churches, which conveyed the intelligence of general steadfastness, though no particular revivals.

In the course of the meeting of business, we took into consideration the subject of holding our Quarterly Meetings on the Sabbath, and tho' we were sensible that many more people would attend on the Sabbath, than on any other day in the week, yet we considered that there are many more churches in the connexion than preachers, who are continually calling for labourers, and many of them are not supplied with preaching but few, or no Sabbaths in a year. Under these considerations, we thought it a pity, that from ten to twenty preachers should be together on the Sabbath, and not more than two or three of them preach,

while a number of churches and congregations must be destitute on this account. We therefore voted to hold our meeting near the middle of the week, that preachers may scatter into different places on the Sabbath, that more may be benefitted by the preaching of the word.

Our q. m. being small, we have in years past omitted the winter term, and probably shall continue to do so at present. Our days for q. m. as now appointed, will be on the last Wednesday in the months of May, August, and October in each year, and the Thursday following.

These remarks are published in the Informer, with a view that others, who hold their q. m's. on the Sabbath, may take the subject into consideration, and if thought to be for the honour of the cause of Christ, to alter the times of holding theirs also, that churches and people generally may be better supplied with preaching on the Sabbath.

The afternoon of Saturday and the Sabbath following was spent in preaching, praying, exhorting, &c. which we trust will be profitable.

Our next q. m. is appointed to be holden on the last Wednesday and Thursday in October next, at the Meetinghouse in Springfield, N. H. The Elders' Conference is to be holden at the dwelling house of Br. D. Loverin in said town, on the Tuesday preceding, at one o'clock in the afternoon.

The members of the Freewill Baptist Charitable Society are hereby notified and requested to meet at the place of the aforesaid Elders' Conference, on the day of the Conference, at 4 o'clock, P. M. for the purpose of settling with the Treasurer, and disposing of the money in his hands, and to transact such other business as may be found necessary when met.

By order of the Society,

EBENEZER CHASE, Rec. Sec.

ON HUMILITY.

"It is not of ourselves, it is the gift of God."

"This Doctrine of Grace must infallably therefore lead to humility, since it takes away all our opinion of ourselves, and makes us 'believe with the heart and confess with the mouth to salvation,' that the grace of the Lord is the cause of all that we have. If we are just, if we are faithful, if we possess a religion that is pure, if we lead an honest and holy life, if we have advantages that make us of consequence in the world, and which make us love heaven, let us not be so blind and ungrateful as to give ourselves the glory of it. Let us not 'sacrifice to our own net, nor burn incense to our own drag.' All is of God, and 'descendeth from the Father of light, from whom cometh every good and perfect gift.' All our talents are taken from his treasury. They are presents from his bounty, and not the revenues of our own flock. For in us there is naturally nothing but what is evil; in our flesh dwelleth no good thing, and we say of it positively what Nathaniel said doubtingly of Nazareth, that 'no good thing can come out of it.' The virtues are not plants which grow of themselves in our land, nor that our care and culture are capable of propagating. They are sent us from the Indies on high, and it is the heavenly Father himself who plants them in us with his own hand, who waters them with his grace, and gives them their increase by his Spirit. As David then, when he conquered Goliath, put the sword of that giant into the tabernacle of

the Lord, to do him homage for his victory and strongly to testify that he obtained it, neither by his courage, nor his strength, nor his address; but by the assistance of the God of hosts. So should we render him the honour of all our success, and pay him the just and lawful attribute of our acknowledgement. Since all our sufficiency comes from him, and we draw it not from nature, as the spider draws its web out of its own bowels, but from his grace, as the bee draws its honey from that sweet manna that descends from heaven. We must ascribe it entirely to the admirable Author, and write upon every commendable quality we possess, and every virtuous action we do, 'It is not of ourselves it is the gift of God.'

CHARITY.

"Charity is the same with benevolence, and is the term generally made use of in the New Testament, to denote all the good affections, which we ought to bear to one another. It consists not in speculative ideas of general benevolence, floating in the head and leaving the heart, as speculations too often do, cold and untouched. Neither is it confined to that indolent good nature, which makes us satisfied with being free from inveterate malice, or ill will to our fellow creatures, without pressing us into the service of any"—True Charity is a far different principle from this; it is an active principle. It is not properly a single virtue, but a disposition residing in the heart, as a fountain from which all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality flow, as so many native streams. From general good will to all, it extends its influence particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our good offices. From the country or community to which we belong, it ascends to the smaller association of neighbourhood, relations, and friends; and spreads itself over the whole circle of social and domestic life. I would not be understood, that it implies a promiscuous undistinguished affection, which gives every man an

equal title to our regard. Charity, if we should attempt to carry it so far, would be rendered an impracticable virtue; and would resolve itself into mere words without affecting the heart.—But true charity does not attempt to shut our eyes to the distinctions of good and bad men; nor does it attempt to warm our hearts equally to those, who befriend, and those, who injure us. It reserves our esteem for good men, and complacency for our friends. Towards our enemies it inspires forgiveness, humanity, and a solicitude for their welfare. It breathes universal candour and liberality of sentiment; it forms gentleness of temper, and dictates affability of manners; it prompts corresponding sympathies with those who weep, and with those who rejoice; it teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, care and attention in the parent; in children it is reverence and submission. In a word it is the soul of social life; it is the sun, that enlivens and cheers the abodes of men. "It is like the dew of Hermon," says the Psalmist, "and the dew that descended on the mountains of Zion, where the Lord commanded the blessing even life forever more."

RELIGIOUS INFORMER.

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To whom all letters, must be addressed.

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FOR THE INFORMER.

THE AGED.

When I consider the *aged*, many sensations impress my mind. They have been the instruments of our existence; from them we received our first instructions and support; and by their labours we enjoy comfortable dwellings. They have dandled us on the lap, when we were helpless infants, they have watched our sleeping moments, and when disease has preyed upon our feeble natures, no pains has been spared by them for our recovery, and many of them have faced the canon's mouth to procure our freedom. In view of this subject, suffer me, my honoured fathers, to address you, through the medium of the Informer.

Your labours for our good we have not forgotten, and I hope we may be instruments to smoothen your path of life, as you are sinking toward the grave. O how cruel, how unreasonable are children, who slight the aged and infirm. Let us remember that when we were young and childish, our parents bore with our folly, and if our parents have now become childish, shall we not indulge them? We certainly ought. But to return.

When we were children, you, our parents, laboured to procure habitations suitable for yourselves and us, and now will you permit me to inquire, whether you have procured a seat in that "*building of God, that house not made with hands, eternal in the heavens.*" If you have, with what calmness can you resign your earthly house to the dust, that you may obtain that most glorious house, that shall stand forever.

There you'll recount life's dangers o'er,
Review the suff'rings that you bore,
And see yourselves safe on the shore,
With love your Conquerer you'll adore,
And feel increasing Union.

O how will the things of time disappear, while you gaze on the beauties of the Lamb. Then to bid adieu to every pain or infirmity of any kind, and bask in the ocean of Christ's love forever.

But, must I harbour the thought, that one of you have yet neglected to secure an interest in that house? If so, what shall I say! I will not use harsh language. No, I love you too well not to feel interested in your welfare. Permit a child to persuade you to consider how great has been the love of God for you, to send his Son Jesus Christ to die, that you may have life. See how freely his blood has flowed on Calvary to save you. Hark! Hear his groans in the garden Gethsemane, while the bloody sweat urged its passage through every opening! Behold him now interceding at God's right hand, saying, "Father, save them, I have died." Can you slight such love as this? Will you, who have laboured so hard for an earthly inheritance, deprive yourselves of a heavenly one, when it is so freely offered? O, I hope not. We have rejoiced under your care on earth, and we want to rejoice with you in heaven. Do remember the mercies you have received from the hand of God. Consider the warnings and entreaties you have had to turn to Christ, and now, once more I plead with you to accept of salvation. Willingly would I kneel at your feet and bathe them with my tears, could I persuade you. How can I be deprived of the company of my aged friends, if I should be so happy as to arrive at last at glory! Be not angry with me, while I thus plead; for I think it is the love of Christ that constrains me so to speak.

O God, may I be so happy as to arrive within the pearly gates of the New Jerusalem, and there enjoy the company of the *aged*, who, from my earliest recollection, have ever been peculiarly near to me.

E. C.

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FOR THE INFORMER.

TO THE FREEWILL BAPTISTS.

DEAR, VERY DEAR BRETHREN,

My former letter I designed merely as an introduction to a series of epistles, which I have long felt it my duty to forward you, through the medium of the Informer. In pursuance of this object I would in my present dwell more largely on some particulars, which were mentioned in that com-

munication. I there expressed my opinion, that you, as a denomination, are placed in a very important station. The first reason assigned is, your belief in that precious doctrine of the gospel, Free Salvation. I would now assign a few reasons for my opinion on this subject, that your belief in Free Salvation places you in a very important situation, and even gives you advantage of doing good to the souls of men, over many other denominations, who reject this sentiment.

1. This sentiment better accords with scripture than its opposite.—Take the general tenor of scripture, and what does it teach us but that God is gracious and merciful to all who have not sinned away their day of grace. Consider the history of the ancient covenant people of God, and what is more certain than that in the covenant, which God made with them, he placed Life and Death before them, and commanded them to *choose* life. In other words, what can be more certain than that there were conditions in that covenant, which, if the people faithfully observed, they were blessed, but if they did not keep the conditions they were cursed,—God punished them for their sins. The language of the New Testament is equally explicit. "Behold," says the angel, who first announced the gospel to a guilty world, "I bring you good news and glad tidings of great joy, which shall be to *all people*." Yes, the language of the gospel to *all people* is unto you. God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Again, there are almost innumerable particular texts of Scripture, which teach a Free Salvation,—texts, which declare that the Lord hath no pleasure in the death of the wicked,—texts, which exhort *all* to come to Christ, assuring all, who will come, they shall find rest,—texts, which speak of the salvation of the gospel under the metaphor of water—the water of life—wells of living water—in fine, texts, which so evidently teach a *free* salvation, that it is mysterious indeed any should think to resort to the gospel to support a contrary doctrine.

2. This sentiment has the advantage of its opposite, because it commends itself to reason and common sense. This is so evident it needs no labour to prove it. The doctrine of free salvation can be understood, even by a child, "the wayfaring man, though a fool, need not err therein,"—God is good to *all*, is no respecter of persons, but accepts all, &c.

every nation, who fear him and work righteousness, surely is a sentiment plain and easy to be understood.

3. We prefer the doctrine in question to its opposite, because it is better calculated to unite Christians in the love and fellowship of the gospel. Be ye (says the apostle) followers of God as dear children. According to this doctrine, God is loving to every man. How then can we be followers of him, as dear children, and hate a brother? This doctrine declares that God is no respecter of persons.—Why should we then think of ourselves more highly than we do of others? We have no just ground for boasting. In the light of this sentiment we see not ourselves as the peculiar, exclusive favourites of heaven,—Ah! no,—we were by nature children of wrath even as others; and the same God, who has manifested towards us the riches of his mercy and grace, has been merciful to our brethren also; thus teaching us not to be puffed up one above the other, but to be humble. These are a very few of the reasons I think proper to assign for saying in my former letter, that you are placed in an important situation, and now, brethren, I appeal to yourselves for the propriety of this expression. Are you not standing in an important place? This doctrine appears precious, important, glorious.—But by whom shall it be defended? Multitudes are engaged with all their ingenuity, learning, and influence, to oppose, some of whom are men, no doubt, of real piety and sincerity. Who will appear to defend? Methinks I hear you all with united voice and heart say, here am I, send me. Has not God chosen you for the defence of this doctrine of the gospel? O, my brethren in the ministry! to you in particular is this grace given to preach a free gospel to a perishing, guilty world. Go forth—go, according to your commission, into all the world, and preach this gospel to every creature.

And, my brethren in every place, may you consider the importance of being united in the truth and fellowship of the gospel; may you ever remain steadfast, immovable, always abounding in the work of the Lord, and your labour not be in vain in the Lord.—Amen and Amen.

O. F. B.

Extract.—A desire of happiness is natural; a desire of holiness is supernatural.

Extract from Hervey's *Meditations among the Tombs*,

***** Yonder entrance leads, I suppose, to the vault. Let me turn aside, and take one view of the habitation, and its tenants.—The sullen door grates upon its hinges. Not used to receive many visitants, it admits me with reluctance and murmurs.—What meaneth this sudden trepidation, while I descend the steps, and am visiting the pale nations of the dead?—Be composed, my spirits, there is nothing to fear in these quiet chambers. “Here, even the wicked cease from troubling.”

Good heavens! what a solemn scene!—How dismal the gloom! Here is perpetual darkness, and night even at noon-day.—How doleful the solitude! Not one trace of cheerful society; but sorrow and terror seem to have made this their dread abode.—Hark! how the hollow doom resounds at every tread. The echoes that long have slept are awakened; and lament and sigh along the walls.

A beam or two finds its way through the grates; and reflects a feeble glimmer on the nails of the coffins. So many of those sad spectacles, half concealed in shades; half seen dimly by the baleful twilight; add a deeper horror to these gloomy mansions.—I pore upon the inscriptions—and am just able to pick out, that these are the remains of the rich and renowned. No vulgar dead are deposited here. The most illustrious and Right Honourable have claimed this for their last retreat. And, indeed, they retain somewhat of a shadowy pre-eminence. They lie ranged in a mournful order, and in a sort of silent pomp, under the arches of an ample sepulchre, while meaner corpses, without much ceremony, “go down to the stones of the pit.”

My apprehensions recover from their surprise. I find there are no phantoms, but such as fear raises.—However, it still amazes me to observe the wonders of this nether world. Those, who received vast revenues, and called whole lordships their own, are reduced to half a dozen feet of earth, or confined in a few sheets of lead. Rooms of state, and sumptuous furniture, are resigned; for no other ornament than the shroud, for no other apartment than the darksome niche.—Where is the star that blazed upon the breast, or coronet that glittered round the temples? The only remains of departed dignity are the weather beaten hatchment, and the tattered escutcheon. I see no splendid reti-

the surrounding this solitary dwelling. The lordly equipage hovers no longer about the lifeless master. He has no other attendant than a dusty statue; which, while the regardless world is as gay as ever, the sculptors hand has taught to weep.

Those, who glorified in high-born ancestors, and noble pedigree, here drop their lofty pretensions. They acknowledge kindred with creeping things, and *quarter arms* with the meanest reptiles. *They say to corruption, Thou art my father; and to the worm, Thou art my mother and my sister.*—Or, shall they still assume the title of distinction, ah! how impotent were the claim! how apparent the ostentation! It is said by their monuments, HERE LIES THE GREAT. How easily is it replied by a spectator!

——False marble! Where?
Nothing but poor and sordid dust lies here.

Mortifying truth! Sufficient one would think to wean the most sanguine appetite from this transitory state of things; from its sickly satisfactions, its fading glories, its vanishing treasures.

For now, ye *lying vanities* of life!
Ye ever tempting, ever cheating train!
Where are ye *now*? and what is your amount.

What is all the world to these poor, breathless beings? What are their *pleasures*? A bubble broke—What their *honours*? a dream that is forgotten.—What the sum total of their *enjoyments* below? Once perhaps, it appeared, to inexperienced and fond desire, something considerable. But now death has measured it with his line, and weighed it in his scale.—What is the upshot? Alas! it is shorter than a span, lighter than the dancing spark, and driven away like the dissolving smoke.

Indulge, my soul, a serious pause. Recollect all the *gay things* that were wont to dazzle thy eyes, and inveigle thy affections. Here form an estimate of their real value. Suppose thyself first among the favourites of fortune, who revel in the lap of pleasure, who shine in the robes of honour, and swim in tides of inexhausted riches. Yet how soon would the passing-bell proclaim thy exit! and, when once

that iron call has summoned thee to thy future reckoning, where would all these gratifications be? At that period, how will all the pageantry of the most affluent, splendid, or luxurious circumstances, vanish into empty air!—And is this happiness, so passionately to be coveted?

I thank you, ye relics of sounding titles, and magnificent names. Ye have taught me more of the littleness of the world, than all the volumes of my library. Your nobility arrayed in a winding sheet, your grandeur mouldering in an urn, are the most indisputable proofs of the *nothingness* of created things. Never, surely, did Providence write this important print in such legible characters, as in the ashes of *My Lord*, or on the corpse of *His Grace*.—Let others, if they please, pay their obsequious court to your wealthy sons; and ignobly fawn, or anxiously sue for preferments. My thoughts shall often resort in pensive contemplation to the sepulchres of their sires; and learn, from their sleeping dust, to *moderate* my expectations from mortals; to stand *disengaged* from every undue attachment to the little interests of time; to get above the delusive amusements of honour, the gaudy tinsels of wealth, and all the empty shadows of a perishing world. * * * * *

From the Methodist Magazine.

ON FAMILY RELIGION.

We take pleasure in presenting to our readers the following communication, from an unknown correspondent, under a lively impression of the vast importance of the subject on which it treats, and with an ardent desire that it may receive that practical attention, which its merits justly demand. The evils deprecated by the author are to be dreaded by every friend to domestic peace and happiness, by every believer in the realities of an invisible world; and therefore should be most strenuously guarded against, by every head of a family, as forming one of the strongest barriers to present and future felicity. The duties recommended, the neglect of which forms one of the most striking features of inconsistency in the Christian character and conduct, cannot be performed with too great assiduity.

MESSRS. EDITORS,

Should the following observations be thought admissible in a future number of the Magazine, they might perhaps have their use with one class of your readers, whose souls and happiness are no less valuable, because they hold a more obscure rank in life. The observations, however, may not be restricted to one class only, as human nature is the same in all. Should they be laid by with the refuse of your manuscripts, the writer will feel no mortification, from their being thought unworthy, while enjoying the consciousness of their being well intended.

ed, and believing the subject of sufficient magnitude to claim the notice of an abler pen, the neglect of which has prompted this attempt.

The present day is peculiarly signalized by exertions for the general diffusion of the gospel. In the efforts, which are made, almost every hitherto neglected spot of the globe is recognized, and though the means are yet insufficient, thus far to extend it, the increasing endeavours of a generous public predict, that at no very distant period the gospel will be planted in every land. In this noble work are engaged all ranks, classes and ages. The pens of many are circulating religious intelligence, and civilians unite with divines in the praise of Missionary and Bible societies.

But after this extensive survey of the spread of religion, we purpose to examine it at home, and if our zeal should be found more ready to scatter its influence abroad than to secure its saving effects on our own hearts, we should be no better than an apostle, who "having preached to others, should himself become a cast-away." It was not the design of that "charity, which seeketh not her own," to require an exercise of benevolence at the neglect of our own eternal interests. Nor does all that is here specified necessarily deprive us, in the least degree, of bestowing as much attention on our own spiritual concerns, and the concerns of those immediately connected with us, as we ought. It is far from the writer's design, to depreciate the duty of promoting the interest of religion abroad, or to undervalue the blessings, which have attended the endeavours to christianize the benighted heathen. But, what is particularly designed, is to offer something as a balance to that mistaken notion, that the great work lies in ostensive charity and public labour. In temporal things, people are seldom culpable for being too liberal, but in spirituals they are frequently much more ready to lavish upon others, than to retain themselves.

Notwithstanding the numerous dissertations, harangues, and treatises on the extent and excellence of religion, we rarely meet with one upon *Family Religion*. We shall therefore endeavour to descend to some particulars in domestic life, considering that religion defective, which does not influence and regulate the minutest circumstances and actions. And yet, nothing is small, which involves the important concerns of our own, or the souls of others.

I purpose in the following essay to sketch the outlines of a *happy family*. Secondly, inquire why so few, in comparison, are found to answer the description; and thirdly, suggest some hints for improvement. But in this attempt the writer is sensible that the skill of a masterly hand is requisite to do justice. For though many of the distinguishing marks are too prominent to be mistook, yet the numerous fibres, and niceties of shade, which constitute the whole, can never be given by a superficial observer.

It is not sufficient that in the group before us there be no tumults, strifes, nor angry words, or that in general there be a good understanding as to the method of prosecuting the most obvious interests; but here, there must be an attention in particular to interests that are co-extensive with eternity. And this work is not effected by a casual recurrence to moral and religious requisitions; nor by stated or periodical seasons of communication and instruction. But the ever vigilant eye, the ever wakeful care, the heart-felt solicitude, and persevering faith and prayer, must necessarily combine to accomplish it. With this

belief one might well exclaim "Who is sufficient for these things?" The neglect of properly considering which, has plunged thousands in wretchedness.

In an union of affection, desires, views, efforts, and interest, we see the husband, as often as the discharge of other duties admits, in the society of her, whom he has chosen for his nearest friend. Here, if in trouble, he finds an alleviation by imparting to the heart, which he knows to be the faithful depository of whatever he there intrusts. If oppressed under the weight of spiritual or bodily disease, none so ready as she to point him to relief, or if possible, to bring it near. If in prosperity, his enjoyment is doubled by communicating to her, for their happiness is mutual. His conduct, in all things respecting her, manifests that to him there is not her equal. If he sees her erring judgment lead her astray, he rests not till he has restored her, and watches her, not with the cold eye of jealousy, but that his sagacity may point her the right way, and his tenderness carefully guide her therein.

The wife, as the honour and happiness of the family demand, acknowledges the superiority of her husband in all the distinctions, which the gospel requires, and next to pleasing God, she seeks to please him. She performs with delicacy and faithfulness the duties of her station, that she may render herself the most agreeable to her husband, and thus their family become the most desirable place to both. The duties of religion are not confided to either as an exclusive right or task, but both unite in the sacred work, and prove the "yoke to be easy, and the burden light." If they be parents there will be employment for every moment. Earnestly desirous to form the growing minds of their offspring to piety and virtue, they are "instant in season," giving "line upon line, precept upon precept," and are carefully exact to add the most powerful persuasive to godliness—a godlike example. They do not faint in their minds because they see not immediately the fruit of their labour, but to their unwearied endeavours, they join the fervent prayer, in expectation that blessings will sooner or later follow. Where early and suitable pains are taken with children, there is every reason to expect a filial requital, which is one of the finishing strokes in our exhibition. Here are no separate interests, no inherent supremacy or distinction, but such as arises from the different relation of husband and wife, parent and child. All harmoniously conspire to raise the happiness of each, and none unhappy without the interested sympathy of the whole. Behold! the Head united by the double ties of Christian and conjugal affection, disseminating the fruit of that union in a two fold sense! Happy are the children that are in such a case, and happy are the parents whose children shall call them blessed. Over this lovely circle, methinks I see the angel of peace spread her wings, and each one emulous to court her residence, and establish her dominion.

We come now to inquire why so few thus walk in undisturbed harmony; and shall observe, first, that it is impossible where religion is only nominal; as nothing but that operative faith, which purifies the affections, and continually exalts them to divine objects, can keep depraved dispositions from inordinate love, or can create proper attachment. The truly pious discern how necessary it is, that with each other, they maintain the strictest watchfulness over themselves, lest in the freedom of their union they give or receive an indulgence, which

blunts the Spirit's edge. And it is frequently remarked by the less experienced Christian, that he loses more by an intercourse with professors, than with the people of the world. With the latter, the restraints of his profession keep him within bounds, but with the former, he is free from the suspicion that his friend sets as critic and judge, and so gives latitude to his feelings, till he is drained of his spirituality. If then so much grace, wisdom and prudence are requisite to render Christians profitable to each other in the occasional intercourse of life, what must it be in that connection, which should make of twain one flesh? There is oftener, however, a greater impediment to domestic felicity than excessive freedom and affection, and what causes Christianity secretly to bleed. It is an aversion to, or disrelish of each other's society, which is wholly incompatible with the right discharge of relative and respective duties. So differently are persons constituted, that in the happiest union of this nature, which can be formed, there will be frequent occasion for the mutual exercise of forbearance and patience, with nameless minute acts of reciprocal attention and kindness, which would not be necessary to the well-being of any other society.

(Concluded in our next.)

MONITOR.—No. 10.

ON THE RIGHT USE OF AFFLICTIONS.

"They who are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 24. The more we fear crosses, the more reason we have to think that we stand in need of them: let us not be discouraged when the hand of God layeth heavy ones upon us. We ought to judge of the violence of our disease by the violence of our remedies which our spiritual physician prescribes us. It is a great argument of our own wretchedness, and of God's mercy, that notwithstanding the difficulty of our recovery he vouchsafes to undertake our cure. Let us then draw from our very afflictions a source of love, of comfort, and trust in God, saying with the apostle, "our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. Blessed are they who mourn and sow in tears, because they shall reap with ineffable joy the harvest of eternal felicity.

"I am crucified with Christ," said St. Paul: we are fastened to the cross with him, and by him, for his grace fixed us there, and for his sake we choose to continue there, lest by forsaking it, we should part from him. O suffering and adorable Jesus! to whose sacrifice I unite myself, do thou communicate to me, together with thy cross, also thy spirit of love and resignation. Make me think less of my sufferings, than of the happiness of suffering with thee. Make me love thee, and I shall not fear the cross; and although my sufferings should be very great, yet will they not be greater than I am willing to endure.

FENELON.

Extract.—What good is it to the blind that his parents could see? What benefit is it to the dumb that they could speak? Even so, what is it to the vicious and mean, that their predecessors were virtuous and noble?

From the Christian Herald.

THE RESURRECTION.

I will speak of excellent things. Prov. viii. 6.

Among the many excellent things mentioned in the scriptures, I know of nothing more so, or better calculated to support and comfort the real Christian in every vicissitude of life, than the doctrine of the resurrection.

Though this doctrine, when viewed in its proper light, is truly glorious, yet through mutilation, the glory has measurably departed; and all this in consequence of inattention to the scriptures, and the teaching of that spirit which guides into all truth. Having of late corresponded with two gentlemen of diverse sentiments in regard to the resurrection, the one affirming that it meant simply a reanimation of the body after literal death, and the other as confidently asserting that it meant a change in the mind only, and extended no further than the present life. I have examined the scriptures impartially, to see what they teach in regard to the subject of such magnitude, and upon which the hope of the righteous depends. After a thorough search and careful investigation of the subject, I must say that these two ideas look to me like extremes; and the truth seems to lie in the medium between them. Let us examine the first idea, which is, "that the resurrection means simply a reanimation of the body after literal death." Now this may be the opinion of a gentleman and a christian, but that does not prove it true. The question is, is it a bible truth? This I think no one will be able to prove; for the scriptures nowhere teach, (as I can find,) that the resurrection is restricted to the reanimation of the body after literal death, but the contrary; for that it begins in this life, and consists in its commencement in being raised from a state of death in sin, to spiritual life; we have abundant evidence, both from the testimony of Christ and his holy apostles.

Christ said, "the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Our Saviour declared that this change or resurrection from death to life, was then taking place in those who heard him and believed in God, saying, "he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Paul preached the same doctrine, and said to his Ephesian brethren, "and you hath he quickened [or raised] who were dead in trespasses and sins."—He also said to his Colossian brethren, "If ye then be risen with Christ, seek those things which are above." What a glorious view of the resurrection do the scriptures present! They teach that the dead [in sin] hear the voice of Christ and live; that they are quickened—have passed from death unto life, &c.—

Should any, after reading the above mentioned texts of scriptures, through unbelief or inexperience, still think that the resurrection means simply a reanimation of the body after literal death, such cannot consistently adopt the language of John and say, "We know that we have passed from death unto life, because we love the brethren." But to them the words of Peter (Acts viii. 21, 22) seems well to apply: "Thou hast neither part nor lot in this matter for thy heart is not right in the sight of God. Repent therefore, of this thy wickedness, pray God if perhaps the thought of thine heart may be forgiven thee."

Having proved as I trust will appear to every discerning mind, that the first idea is extremely erroneous and incompatible with scripture, I will dismiss that for the present and examine the second, which is, that the resurrection means a change in the mind only, and extends no farther than the present life. Before I give my assent to this idea, I wish to be informed where I am to find proof of all this? Is it in the bible? If it is I have overlooked it, and wish to be pointed to the place where it may be found. But said my opponent, "reason alone approves this, even if revelation affords us no evidence of its truth; for if the resurrection is in *this* life, it cannot be after death." But does God's raising the mind in *this* life prove that he will not raise the body after death? If so procure the proof and it shall be acknowledged. But if no such proof can be found remember that mere assertion is not argument, nor sophistry a good substitute for sound reason. Should it be said that it does not belong to the negative to prove the question false but to the affirmative to prove it true, I readily admit it, and most cheerfully attempt to perform this part of my duty. When we are informed that the dead know not any thing," (Eccl. ix. 5.) but that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi. 4. We naturally inquire as did Job, "If a man die shall he live again?" Job xiv. 14. From scripture testimony I feel authorized to say that he will: for of this, Christ has given the most direct proof before a multitude of witnesses. Did he not die literally, and rise literally the third day? Let Paul answer this question. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he arose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain into this present, but some are fallen asleep. After that he was seen of James, then of all the apostles; and last of all he was seen of me also, as of one born out of due time." The apostles acknowledged his resurrection. "To whom also he shewed himself *alive* after his passion [suffering and death] by many infallable proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God." Well might our Saviour say to John, (when he appeared to him on the isle of Patmos,) "I am he that liveth and was dead, behold I am alive forevermore."

Now if Christ the great *head* of the church [his body] has risen from the grave to immortality, as has been proved, is it not a reasonable conclusion that all his members who die in faith will be raised in him? Paul contends that it is, and says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Again he says, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

The same apostle in the 15th chapter of his first Epistle to the Corinthians has spoken most beautifully upon this subject, in which, he has clearly shown that the resurrection of the whole body is predicated upon the truth of the resurrection on him who said "I am the resurrection and the life." He says, "If Christ be not raised your faith is vain—then they also which are fallen asleep in Christ are perished." He adds, "but now is Christ risen from the dead, and become the first fruits of them that slept.—For since by man came death, by man came

also the resurrection of the dead." "Behold," says he; "I shew you a mystery: we [saints] shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead [in Christ] shall be raised incorruptible, and we [saints] shall be changed." If I understand the meaning of the apostle here, it is this, viz: that at the time of the resurrection, there will be some living saints upon earth, who will not sleep [or die] but be changed in a moment from a mortal to an immortal state. This idea seems to be confirmed in his first Epistle to Thessalonians iv: 15, 16, 17, where he writes thus; "For this we say unto you by the word of the Lord, [good authority,] that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [that is, before the living saints are changed] then we which are alive and remain [on the earth] shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." As this subject stands in the scriptures so it stands in my mind. And I am persuaded that the general tenor of scripture clearly points out a medium between the two extremes above mentioned, and draws this conclusion; that the spirit of man is wrought up by the spirit of God, which influences it to contemplate, seek and pursue spiritual things, and raises it from death in sin to the enjoyment of the life of God. The spirit being thus raised, gives energy to the soul [life] and engages all the powers of the mind for God. It also teaches the practice of a holy life, and submission to the divine will of all things. It is our privilege to be raised to this state here, that we may live happy, die in faith, in full assurance of a future resurrection of the body to immortality, when the work will be completed, and the three measures [spirit, soul, and body] will all be leavened and death swallowed up in victory.—And I pray God your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

EBENEZER ROBINSON.

PLAY BILL.

Written by Sir Matthew Hale, and posted on the corners of the streets in London.

For the benefit of the poor in spirit, by command of the Supreme Governor of the world. At the desire of all who love his appearance

—at the

THÉÂTRE OF THE UNIVERSE,

on the Evening of Time, will be

The Great Assize,

OR

DAY OF JUDGMENT.

The Scenery which is now actually preparing, will not only surpass every thing that eye hath seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of

all the inhabitants of the world in their various and proper colors, and their customs and manners will be so exactly and minutely delineated, that the most secret thought will be discovered. For God shall bring every work in Judgment, with every secret thing, whether it be good or evil. Eccles. xii. 14.

This Theatre will be laid out on a new plan, and will consist of pit and gallery only; and contrary to all others, the Gallery is fitted up for the reception of people of high (or heavenly) birth; and the Pit for low (or earthly.) N. B. The gallery is very spacious, and the Pit without bottom. To prevent inconvenience there are separate doors for admitting the company; and they are so different that none can mistake that are not wilfully blind. The door which opens into the Gallery is very narrow and the steps up to it appear some difficult, and there are seldom many people about it. But the door giving entrance into the Pit is very wide, and seems commodious; which causes such numbers to flock to it, that it is generally crowded. N. B. The strait door leads to the right hand, and the broad one to the left. It will be in vain for one with tinselled coat and borrowed language to personate one of high birth, in order to get admittance into the upper places; for there is one of wonderful and deep penetration, who will search and examine every individual; and all who are not savingly converted but die in their sins; and all who cannot sing the song of Moses and the Lamb; all those who are not born again, and baptised with the Holy Ghost; all who have not received a white stone and a new name written thereon, all these must be turned to the left hand.

The Principal Performers

Are described 2d Thess. i. 7, 8, 9; Mat. xxv. 31, 32; Dan. vii. 9, 10. But as there are some people better acquainted with a play bill, than the word of God, it may not be amiss to transcribe a verse or two for their perusal: "The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel," but "to be glorified in his saints." A fiery stream issued and came forth from before him. Thousands and thousands ministered unto him, and ten thousand times ten thousands stood before him. The judgment was set and the books were opened—and whoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15.

Act I, of this grand and solemn piece, Will be opened by an Archangel with the trumpet of God. And the trumpet shall sound and the dead shall be raised. 1 Cor. xv. 52.

Act II, will be a procession of Saints in white, with golden harps, the music accompanied with a new song, Hallelujahs, shouts of joy, and humble praise.

Act III, will be an assemblage of all the unregenerate. When instead of music and divine songs there will be lamentation, and mourning and woe, accompanied with weeping and gnashing of teeth. To conclude with an Oration by

THE SON OF GOD.

It is written in the 25th of Matthew, from the 34th verse to the end of the chapter—but for the sake of those who seldom read the scriptures, I shall here transcribe two verses, "Then shall the king say to

them on the right hand, "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world; then shall he say also to them on the left hand, "depart from me ye cursed, into everlasting fire; prepared for the devil and his angels."

After which the curtain will drop.

Their joys and sorrows then what tongue can tell?
Some raised on high and others doom'd to Hell!
These praise the Lamb and sing redeeming love,
Lodg'd in his bosom all his goodness prove;
While those who trampled under foot his grace,
Are banished now forever from his face,
Divided thus, a gulph is fixed between,
Dread everlasting! blest, eternal scene.

O that they were wise, that they considered their latter end. Deut. xxxii. 29.

Tickets of admittance into the Pit, are sold at every place of temptation, where the lust of the flesh, the lust of the eye, and the pride of life are displayed.

The price is given away to these things, and sinning against God. For "thus saith the Lord, the soul that sinneth it shall die." Ezek. xviii—4.

Tickets of admittance into the Gallery may be had gratis, at the fountain open for sin and for uncleanness, (and no where else.) Acts iv. 12. But will only be given to those who are willing to deny all ungodliness, and take up the cross daily, to forsake all self righteousness and follow Christ in the regeneration. He that hath ears to hear let him hear. Mat. xi. 15. Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap. Gal. vi. 7. Tickets not transferable, and no money will be taken at the door: all that are admitted into the galleries must be sprinkled with the blood of Christ and sealed with Immanuel's signet.

Prepare to meet thy God! Amos, iv. 12. For in such an hour as ye think not, the Son of man cometh. Mat. xxiv.

REWARD OF HYPOCRISY.

It is said, that when Constantius, the father of Constantine, came on the throne he issued an edict that all Christians in office should renounce Christianity, or quit their places.—The greater part of them readily gave up their employment to preserve a good conscience; but a few cringed and renounced Christianity.—When the Emperor had thus made full proof of their disposition, he turned out every one who had complied and took all the others again, giving this as the reason for his conduct, that "those who would not be faithful to Christ would not be faithful to him."

Extract.—It is a depraved and a mean spirit, that will reproach a person for what his parents or connexions are guilty of.

Notice.—Clerks of Quarterly Meetings, or any other persons, who observe any corrections necessary to be made from the December No. of the Informer for 1824, are requested to forward such corrections in season for the December Informer this year. Ene

From the Gospel Treasury
MY JESUS.

'Tis true, here is another year;
 And I'm permitted to appear
 Before thee, and thy name revere,

My Jesus!

Though I've abus'd thy providence,
 Though long I've liv'd in indolence,
 Yet in thy love me recompense,

My Jesus!

O that I had a glimpse of thee!
 O that I had but faith to see,
 Thy righteousness transferr'd to me,

My Jesus!

But, O this vile, deceitful heart,
 So loth with earthly joy to part,
 I fear will make me hence depart,

My Jesus!

Then, since in sin I am involv'd,
 On thee be all my sins devolv'd,
 That I henceforth may be absolv'd,

My Jesus!

Sweetly permit me to confide
 In thee alone, and none beside;
 Ever be thou my God, my guide,

My Jesus!

But here is no continued rest;
 Earth is a wilderness at best;
 But thou canst make me truly blest,

My Jesus!

On thee then I will humbly call,
 When this clay tenement shall fall,
 And joy to crown thee Lord of all,

My Jesus!

Till then, dear Lord, thy servant keep,
 By night, by day, awake, asleep;
 And place me with thy dear bought sheep,

My Jesus!

Keep me dependent on thy grace,
 Till I shall see thee face to face,
 And be complete in thine embrace,

My Jesus!

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

Vol. VI. No. 11. NOVEMBER, 1825. Whole No. 71.

FOR THE INFORMER.

Copy of a letter from Elder Timothy Morse, dated at Fishersfield, N. H. Oct. 25, 1825.

BELoved BROTHER,

A considerable time has elapsed since I have handed you any communication for your valuable Informer, but now I feel it my duty and privilege to exhibit a few lines.

For the last four years, I have given myself wholly to the service of the Lord in my calling, and I must say, as I have done, I think it best for every ambassador of Jesus Christ, to abide in his own calling, in so doing he will be the better able to judge of the effect of that blessed word of Christ, "Lo, I am with you alway, even to the end of the world."

On the eighteenth day of June last, I left my family to preach Christ in the northerly part of Vermont, and returned to my family on the 19th Oct. inst. and in this time I have seen and felt much of the glory of God, especially the latter part of my journey. I first passed through Strafford, Corinth, Topsham, and Groton, had meetings in each place, but nothing very special, only comfortable seasons. I then went to Danville, where there had been a good reformation under the labours of my good, careful young brother, Thomas Jackson. Persecution had arisen high, and I think I came there in a good time; stayed there two weeks, saw several converted, the enemy giving back, and I had a good season.

I then went on to Wheelock, Sheffield, Lyndon, and Sutton. In these towns I found three or four hundred brethren, and but few labourers. Our beloved brother Daniel Quimby is the principal labourer. Here I found much labour, and God with me. Some were brought to liberty. I tarried about four weeks, then came down sixty miles to.

Corinth to Quarterly Meeting, and had a solemn, blessed q. m. such as they had not had for ten years. Elder Quimby came with me and was much blessed in that meeting.

I then returned back to Lyndon with Elder Quimby, and attended the Quarterly Meeting in Lyndon. Elders' Conference was at Elder Quimby's house. Here I must say, that considering the very scattered state the brethren were in a few years past, I could not but admire to see their exertions and zeal to get home again, and get into gospel order. We attended the q. m. in the meeting-house; had a good season, and ordained Brother Harvey to the ministry. After this I laboured in Sutton and Lyndon about 4 weeks, had good seasons, God being with us.

Then I returned alone to the Yearly Meeting in Tunbridge, (visiting by the way,) which was holden on the three first days of Oct. Here we met our well beloved brother, Elder Joseph White, from Rhode Island; also Elder Sawyer from Maine, and other preachers from a distance, who seemed to come clothed with salvation. In conference it was voted to continue the meeting three days, agreeably to our ancient practice. Meeting of business was attended with solemnity; reports were good in general. Afternoon, Saturday, Elder White preached from these words; "O that my head were waters, and mine eyes a fountain of tears, &c. God, being there, made it solemn.

Sabbath day Elder White preached in the forenoon, and Elder Sawyer in the afternoon, and a more solemn day I never witnessed for many years.

Monday morning, met at the meeting-house at 9 o'clock, and there was no intermission till six o'clock at night. 14 were hopefully converted to God that day. After an intermission of half an hour, we returned to the meeting-house and held meeting till eleven.

Next morning I went to Strafford, eight miles, thinking next to go home, (as I had been gone near four months,) but two persons, who had been to the Yearly Meeting, had returned, wounded, and wanted me to stay and have one meeting; I did so, and one of them found peace. Then I saw I had not got quite ready to go home, and staid two weeks, holding meetings about every night, and in this time 17 souls were converted in Strafford.

Now I have run home on a furlough to see my friends,

and am going directly back to see how the vine flourishes. O may Zion's God yet reign, till thousands more shall learn the folly of making a God of this world.

Your true hearted brother till death,

TIMOTHY MORSE.

N. B. Last fall I gave notice by the Informer of an intention of going to Rhode Island, and the adjacent towns to visit my dear brethren there, but failed. The only reason of my failure was the continuance of the work of God where I was. I still wait with a strong desire to embrace my first opportunity to go and see all my brethren there again; and when I go, I think (at least) I shall go in the fulness of the blessing of the Gospel of Christ.

Mind, brethren, and not blame me too much for not being every where at once.

T. M.

FOR THE INFORMER.

Copy of a letter from Elder Elisha Collins, dated at Friendship, N. Y. Allegany Co. Sept. 8th, 1825.

DEAR BROTHER CHASE,

I once more sit down to give you some information of the state of Zion in this region. I came here one year ago last July, and have been trying to sound a Free Gospel to the people ever since, as much as my health would admit; but it is a low time of religion in these parts, and I am situated about forty miles from any of my brethren in the ministry; yet I have reason to bless the Lord, that he has not left me without some tokens of his presence. Last fall and winter there were a few, that hopefully found the Saviour to be precious, and some old backsliders returned home.

My labours for a few months past have been in the town of Bolivar. Old professors appear to be much stirred up, and three or four have found him of whom Moses and the Prophets did write. I expect to go with them in the ordinance of baptism in a week from next Sabbath.

I have just returned from the Yearly Meeting. We had a solemn, heavenly, refreshing time. I trust the form of the fourth was in our midst; and what rendered the season still more so, at the close, Brother Amos C. Andrews was set apart to the work of the ministry by laying on of hands. Accounts from some of the Qr. Meetings were re-

refreshing. Zion in this region appears to be lengthening her cords and strengthening her stakes.

Ride on all conquering King, till the whole earth is filled with thy glory, is the prayer of

Your unworthy Brother in the best of bonds,

ELISHA COLLINS.

FOR THE INFORMER.

Copy of a letter from Br. Peregrine P. Foster, dated at Troy, Pennsylvania, Sept. 29, 1825.

DEAR BROTHER,

I take the liberty to write a few lines to you concerning the work of the Lord in this region, and in different places whither I have travelled of late. About three years ago, I think through the tender mercies of the Lord, I was called from nature's darkness into the light of the Gospel, about which time, our beloved brother, Elder Asa Dodge visited through this part of the country, and commenced occasionally preaching a free gospel in these regions. In May following one sister with myself went forward in the ordinance of baptism, since which additions have been made from time to time, and in November last, our number had increased to 27. About this time our beloved brother Abel Thornton from Rhode Island visited us, whose labours with Elder Dodge were much blessed to the awakening and conversion of about 40, we trust to the knowledge of the truth, so that our present number consists of about 70, who are endeavouring to make their way from this to a happier clime.

About the first of August last, I commenced a tour to the east, in which among other places I visited Chesterfield and Hinsdale N. H. Dummerston and Dover, Vt. Zoar and Florida, Ms. and found in each of these places loving brethren of the Free Baptist connexion, that are very desirous of having the preaching brethren of our connexion visit them, and although they are much persecuted by the formalist and the world, I believe they are increasing very fast, both in numbers and graces. It is only three or four years since they come out on the broad basis of free salvation and communion, and may they live faithful and humble, that the blessings of a free Gospel may attend them. I do sincerely hope our preachers from the east will visit this dear people.

There are now seven churches and six elders in this connexion, and a prospect of more being added soon. If any brother should feel disposed to visit them, they can enquire for Ezra Burnham and Abner Leonard, Hinsdale, N. H. Elder Mann and Elder Leonard, Dover Vt. Elder Thayer and Elder Clark, Florida Ms.

I have now just returned from a tour of seven weeks and four days, in which time I have attended 40 meetings, have seen much of the goodness of the Lord, and the manifestation of his power among the people.

My heart is truly made to rejoice and my fervent prayer to God is, that he would still carry on his work in the hearts of the children of men, until the kingdoms of this world shall become the kingdom of our Lord, and all his children one in Christ.

I remain yours affectionately, in the bonds of that Gospel that contains Christian Union.

PEREGRINE P. FOSTER.

FOR THE INFORMER.

Copy of a letter from Brother James Peters to the editor, dated at Delaware, Penn. Sept. 30, 1825.

DEAR BROTHER CHASE,

It has been some time since I have written to you, and as I have a few moments granted me, I therefore improve the opportunity, to inform you of the great prosperity of the cause of Christ in these regions. I have had good times this summer—God has poured out his power in a wonderful manner—there have been two churches formed in Pennsylvania, since May Q. M. one in Sadsbury, and one in Delaware township, which are flourishing. There is a circumstance that I must notice concerning Delaware Church. There was a number of brethren moved from the State of Maine some years ago, together with some from New-Hampshire, who settled in this place. Seeing they had moved so far from their own brethren, they thought proper to join the Methodists, but finding themselves not at home, they concluded to withdraw from them, and set up a meeting themselves, which they did some time last fall; not knowing that there was an administrator of the Free-will Baptist order within 250 miles of them. They prayed for help until God heard their prayers, and put it into my heart that there was a people somewhere in Penn. that needed help. In the fore part of July, while passing through Penn. I happened to be directed to them, and I found they rejoiced to think that God had been so kind to them, and had answered their prayers so soon. I formed them into a church and reformation soon took place—a number were converted to the Lord, and I have baptized five—we have had good times here.

I now live in Delaware, where I am in hopes of spending my days; God being my helper.

Our last Q. M. was holden the last Saturday and Sunday in August, at

Conneaut, Pa. We had a very good time—the God of heaven was with us. The churches belonging to this Q. M. are three. We expect more at the next Q. M. I am the only ordained preacher. We have two licensed preachers, viz. Ebenezer Cole, Poland, Ohio, and Horace Morse, Kinsmantown, Ohio. There are three churches, viz. Wayne, Ohio, Delaware, Penn. and Sadsbury, Penn.

I am yours in Christian Bonds,
JAMES PETERS,

FOR THE INFORMER.

WHELOCK QUARTERLY MEETING

Was holden at Lyndon, Vt. on the last Saturday and Sabbath in August, 1825. In Elders' Conference, the Friday before, Brother Erastus Harvey came forward, at the request of the church in Lyndon, to which he belongs, and related his experience and call to the work of the gospel ministry, to the satisfaction of the conference, who voted that he should be set apart by ordination in the course of the Quarterly Meeting; and Elder David Norris of Danville, having heretofore received ordination in what is called the Christian denomination, and lately united with the little church in that place of this connection, was examined with regard to the doctrine he held, which so well satisfied the conference, that they agreed to fellowship him as an administrator of the gospel ordinances, as well as a preacher of the same, by giving him the right hand of fellowship, which is to be attended to in the course of the Quarterly Meeting.

Saturday in the forenoon met in the meeting-house in Lyndon. Chose Elder Daniel Quimby Moderator, after which, reports were brought in from the different churches, a number of which were refreshing, bringing the news of the mighty works of the Lord in converting sinners. In the afternoon we had preaching by Elder Stevens and Elder Woodman.

Sabbath forenoon, preaching by Elder King, at the close of which, the ordination of Br. Erastus Harvey was attended to in the following order: 1st. Prayer at the laying on of hands by Elder Jonathan Woodman. 2d. Charge by Elder King. Right hand of Fellowship by Elder T. Morse.

Elder Jonathan Woodman gave Elder David Norris the right hand of fellowship. Concluding prayer by Elder D. Batchelder. Preaching in the afternoon by Elder Morse.

A number of meetings were attended in the evening, and the preaching in general was weighty and impressive. Many other affecting testimonies were delivered—the audience was attentive—the power of God was in some instances manifested, and we hope that some fruit will be the result of our pleasing interview.

JOSIAH LANE, Q. M. Clerk.

A q. m. has been holden since at Waterford, Vt. the last Saturday in October, the result of which we have not heard.

ED.

FOR THE INFORMER.

HOLLAND PURCHASE YEARLY MEETING

Was holden in the town of Pike, N. Y. Aug. 27, and 28, 1825, and is as follows:

Meeting opened by prayer,—Chose Eld. Jonathan N. Hinkley, Moderator, and Eld. Elisha Collins, Clerk.

Voted that Elders Brown, Craw, Hinkley Wire, M'Cary, and Collins be a committee to examine Brother Amos C. Andrews for ordination.—Examined and approved.—Ordaining Prayer by Eld. Nathaniel Brown. Charge by Elder Israel Craw. Right hand of fellowship by Elder Jonathan N. Hinkley. Concluding prayer by Elder Samuel Wire.

Voted that the next Yearly Meeting be in Ontario, County of Wayne, the last Saturday, and Sabbath following in August, 1826. Elders' Conference the Monday following.

Elders' Conference, Monday.

1. Chose Brother M'Cary, Moderator.
2. Propose that this Conference recommend the several churches composing this Yearly-Meeting, that they lay up in store of the good things of this life, to relieve the wants of travelling preachers.
3. Voted that the Monday following the Yearly Meeting be a Conference, composed of all the public gifts, who feel it duty to attend.

ELISHA COLLINS, Clerk.

An account of the churches and preachers, as communicated in this letter, is deferred until next number.

ED.

FOR THE INFORMER.

THE RHODE-ISLAND Q. M.

Was holden in Taunton, Mass. on the 13th and 14th of August last. It appeared rather a low time in most of the churches, but nothing particularly discouraging appeared. Br. Horatio N. Loring was ordained to the work of the ministry.

The next Quarterly Meeting was appointed at Burrillville on the 2d Sabbath in October, [now past,] and Saturday preceding. The Elders' Conference the day previous.

JOB ARMSTRONG, Clerk.

Gloucester, Sept. 9th, 1825.

ORDINATION.

On Monday the 5th September Brother Abel Thornton and Brother Ahab Reed were ordained to the Gospel Ministry; Br. Reed as pastor of the 2d Baptist Church in Smithfield, and Br. Thornton as an Evangelist. The Introductory prayer was offered by Elder Allen Brown, & the sermon preached by Elder Zalmon Tobey, both of Providence; Ordaining prayers by Elder J. White of Smithfield, and Elder R. Allen of Pawtucket; Elder Daniel Greene of Pawtucket gave the Right Hand of Fellowship to Br. Thornton, and Elder Daniel Williams of Gloucester to Br. Reed. Both charges were given by Elder White. These exercises were interspersed with suitable singing. Elder Allen made the Concluding Prayer, and Elder White pronounced the benediction. The day was fine and the audience numerous, solemn, and attentive. It was truly a refreshing season from the presence of the Lord.

FOR THE INFORMER.

OBITUARY.

Died in London N. H. August 9th 1825, Mrs. Abigail, wife of Elder Samuel B. Dyer, in the 43d year of her age. She died of a complaint

seldom known among us, and when compared with the multiplicity of other diseases, terminates the mortal existence of but few. It was an infection in the head, which first seized the optick nerve, and thence was directed to the brain, producing in its progress total blindness, and greatly impairing the senses.

This disorder attacked her more than one year and a half ago, and continued to increase gradually, baffling the power of medical efforts, and at last terminated in her departure.

Mrs. Dyer lived in a married state twenty four years, and became the mother of twelve children, one of whom was by death soon taken from her.

She was a woman that was faithful not only in the duties of a kind and tender wife but in those of a parent. She always manifested a parental concern for her offspring, and was never weary in promoting their present and everlasting happiness. Never were her children allowed in idle indulgences, or in any unbecoming amusements; but were taught at an early and a suitable time in life, both by precept and example, the advantages of industry, morality and religion. Nor were those endeavours without a very desirable effect, for she lived to see her children in a promising way for the attainment of a character consistent with the principles of industry and morality, and some of the eldest of them, become subjects of piety. Respecting our sister, who is the subject of this obituary, we may say, *She was worthy*—worthy of esteem, worthy of praise, worthy of imitation, and worthy of remembrance.

She was a person of an unexceptionable character, possessing those moral virtues that are ornamental to her sex, and rendered her a suitable example for others to imitate. But these moral virtues were not the only desirable qualities which she possessed; there was a heavenly gem, the pearl of great price, that not only made her far richer than kings or princes can possibly be without it, but made her such a valuable member of society. This she sought and found in early life. At the age of eighteen years, she renounced the pleasures of youth, and made a publick profession of religion, and at the age of twenty one, was baptised and added to the Freewill Baptist church, and remained a regular member of said church till her decease.

In life religion was her sweetest theme, her best enjoyment; though blessed with these external advantages that are calculated to make life comfortable. It was religion that cheered the abodes of life, and made the thoughts of futurity delightful. It was religion that gave peace and reconciliation amidst surrounding and providential afflictions. It was religion that enabled her to say, when questioned upon the subject of her hope, that it was an anchor to the soul, both sure and steadfast, that it made her immovable when beset by storms of temptation, or when tossed upon the waves of affliction. And it was religion that guarded her from the fear of death, and brought to the mind a delightful expectation of seeing her Saviour in glory, and sharing in that rest that remains for the people of God.

Her last sitting sun was a fair one; it went down without a cloud, and the spirit, alas! that immortal subject of an angelical ministry, was dismissed from the tabernacle of clay, and by angels was carried to Abraham's bosom. "Blessed are the dead that die in the Lord from henceforth; yea saith the spirit, that they may rest from their labours; and their works do follow them."

Before I conclude this obituary, I would just mention the loss, sustained in this solemn event of divine providence. A husband by this mortality, is bereaved of his amiable companion, who in her life time took a very active part in the concerns of life, and spared no pains in making him comfortable. But this was not all, for there were the benefits of a prayerful wife, whose prayerful labours in the closet, were no less constant, than those of her husband in the pulpit. We sympathise with him in his affliction, and prayerfully hope that it may be moderated to him by the consideration, that what is his loss is her immortal gain. A family of motherless children are also left to mourn their unprecedented and irreparable loss. Her anxieties and labours for the good of her children were no less extensive than for her husband. Their affliction of course must be tedious, but their mourning may be moderated by the consideration that they mourn not as those mourn who have no hope.

Other relations must also realize a loss; but especially the church of God must feel the effects of the loss of so desirable a member. No more will Abigail be found in our congregations of worship nor at home administering to the necessities of the saints. But we are consoled by the belief that she will appear in a white robe with that innumerable company in glory, and join to ascribe everlasting praises to our dear Emmanuel.

At her funeral an appropriate discourse was preached by Elder Peter Clarke of Gilmanton from Psalms 16th. 9 and 10th verses. "I have set the Lord always before me; because he is on my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope."—AMEN.

ARTHUR CAVERNO,

A TIME TO DANCE.

A Ball having occurred in the parish of a worthy Minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their Pastor, who in consequence received the following anonymous note.

"SIR—Obey the voice of Holy Scripture. Take the following for your text and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4. 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.'

A TRUE CHRISTIAN BUT NO HYPOCRITE.

The minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others.

MY DEAR SIR,

Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous

an omission In the mean time, there are certain difficulties in the text which you commend to my notice, the salutation of which I should receive with gratitude from "a true Christian."

My first difficulty respects the time for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not a time to dance.—We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "night meetings," in all ages, both upon morals and health, no one will pretend that evening is the "time to dance;" and perhaps it may be immaterial which portion of the day-light is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do in the providence of God come to pass? If the text be a command, it is of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of these innocent practices of hating, and making war, and killing men for which it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances."—This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthah "came out to meet him with timbrels and with dances," This was also on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in Shiloh was a feast unto the Lord in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14 and 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems was a sacred rite, and usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame.—David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this *not* been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psal. cxlix. 3. "Let them praise his name in the dance." Ps. xxx. 11.—"Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. Ob virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the divine favour, with the consequent expression of religious joy.

Mat. xi. 17. We have piped unto you and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgements nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke, xv. 25. "Now his elder son was in the field; and as he became, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father according to the usages of the Jewish church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. "But when Herod's birth day was kept, the daughter of Herodias danced before them, and pleased Herod," in this case dancing was perverted from its original object, to purposes of vanity and ostentation.

Job, xxi. 7. "Wherefore do the wicked live become old, yea are mighty in power?" Verse 11. "They send forth their little ones, like a flock, and their children dance. They spend their days in wealth and in a moment go down to the grave.—Therefore they say unto God depart from us for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him or pray to him.

From the preceding quotations, it will sufficiently appear—

That dancing was a religious act, both of the true and also of idol worship.

That it was practiced exclusively on joyful occasions, such as national festivals or great victories.

That it was performed usually in the day time, in the open air, in high-ways, fields, or groves.

That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

THE INFORMER.

Whereas there are so many subscribers for the *Informer*, that neglect to pay, the publisher has found himself in debt to his paper maker 200 dollars, and subscribers owing more than \$400, which leads him to inquire why is it thus? Is it not easier for each one to pay 50 cents, or a dollar to support the work, than for the publisher to pay 200 dollars, and give it to those, who are better able to pay than himself? And can that man be honest, who has offered his services as an agent, and received pay from his patrons, and put the money to his own use, to cheat the publisher out of his hard earning? Judge ye! I have sometimes thought of publishing the names of those, who neglect this duty, that others may know by whom I suffer; but have felt unwilling to wound the feelings of any, though they appear willing to hurt my interest. I think at this time I may be justified, from several considerations, to mention the name of Elder John Gould, formerly of Berkshire, N. Y. who owes more than \$10 for the *Informer*. As he has neglected to answer any letter I have sent to him of late, and I do not know where he has gone, I wish that any person, who may read this, if they should see him, would ask him to inform me, whether he ever intends to pay me any thing or not. Possibly I may hereafter publish the names of some more, who are in a similar situation.

I wish not to use any coercive measures, but I know not what to do, unless subscribers pay better. True, several are punctual, and I am sorry to trouble them to read such complaints as these. I have thought I must discontinue the work, and laid the case before the last Elders' Conference, but they felt very unwilling that it should stop, and recommended that it should be continued in a different form so that the poorest of the brethren might be able to pay for them. The conditions proposed, which I have concluded to adopt after this year has expired, are as follows:

1. To be published quarterly, i. e. in the months of March, June, September, and December; each number to contain 24 pages duodecimo, and stitched, and put to subscribers at 25 cents a year.
2. Any person, subscribing and paying for 5 sets, shall have them for one dollar a year, and 11 sets for two dollars. Postage paid by subscribers.

bers, which will be one and a half cents a number, for any distance short of a hundred miles, and over one hundred, two and a half cents.

In this form, all the accounts of the churches, preachers, revivals of religion, &c. will be inserted, the same as formerly; and only some of the miscellaneous pieces, that can be found in other papers, will be omitted. It is hoped this will meet the approbation of the brethren generally, and be amply supported. The *Informer* on the new plan will be sent to all the present subscribers, that are not indebted for one year, unless they give directions otherwise; but those, who owe more than a year, need not expect any, until arrearages are paid.

All who wish to have a medium of communication continued in the connection, are requested to use their influence to increase the circulation of the *Informer* by soliciting subscriptions.

EBENEZER CHASE.

MISTAKE CORRECTED.

Marion, Ohio, Aug. 17, 1825.

DEAR BROTHER,

I take this opportunity to inform you that in the extract you made from my letter dated some time in May last, you stated the reformation to have been in Marion, which I informed you to have been in the neighbourhood of Elder Dudley, where I first arrived when I came to this County.

SAMUEL BRADFORD.

Since I returned from my journey, which I mentioned in my last letter, there has been a church planted in Marion, and the Lord is still doing wonders in those regions. A Quarterly Meeting is to be established here in one week from next Saturday.

Your Brother until death,

S. BRADFORD.

TO PRINTERS.

I have the pleasure to inform printers in this section of the country, that Mr. RUFUS PERKINS of this town has recently cast a brass receiving screw for my printing press, that answers as good a purpose, in my opinion, as any that can be made in any other place. Should printers be in want of any, I can recommend them to Mr. PERKINS, who I think will make their screws as durable, handsome, and cheaper than any other person.

E. CHASE.

The December number of the *INFORMER* will not be published until toward the last of the month, that those, who wish to make corrections from last December number, may have opportunity, and it is hoped, if corrections are necessary, that this opportunity will not be neglected.

1826.

The *FREEWILL-BAPTIST REGISTER* for 1826, published by Elder SAMUEL BURBANK of Newfield, Me. is now ready for delivery, and for sale at this office, price twelve and a half cents. The work is considerably enlarged, and is well worthy of patronage. It will be well for those, who wish to purchase, to obtain them by private conveyance—if possible, as by the new Post Office Law, the postage would be very high. They contain 54 pages, and are handsomely done up in printed covers.

Lines composed by Mr. Judah Wright, a blind man.

THOUGHTS ON THE LOSS OF SIGHT, ADDRESSED TO YOUNG PEOPLE.

- 1 Young people in the flow'r of age,
Indulg'd in dear delights of time,
Who are assiduously engag'd
To polish and adorn the mind;
- 2 A moment please to pause and view
A fellow mortal's mournful state,
Who blossom'd once as fair as you,
Though now a picture of distress.
- 3 At my first entrance on the stage,
My morn unclouded, shone serene;
But e'er I was three years of age,
The frowns of fortune chang'd the scene.
- 4 Now blooming health and prospects bright,
Decline, disease, and pain succeed;
Which issue in the loss of sight—
It was a fatal change indeed.
- 5 Thence must I be for life exil'd,
From light, the common lot of man;
Bereaved of those radiant smiles
In which our happiness depends.
- 6 And spring with all its beauteous train
Affords no rural joy to me.
The leafy groves and flow'ry plains
Are things I long in vain to see.
- 7 But when this flow'ry scene subsides,
And fields and meads present their crops,
And fruitful trees in autumn's pride
With plenty crown the labourers' hope;
- 8 Thence I cannot with joy survey
The pleasing scene that wakes delight,
Excluded from a view so gay—
I must lament the loss of sight.

- 9 I am deni'd the sight of friends;
That cheers the heart and life refines;
And lit'rature, that precious gem,
That beautifies the human mind.
- 10 In this bereft, dependent state,
Replete with dangers, griefs, and fears;
Expos'd to mischief and deceit,
I spend the choicest of my years.
- 11 Embarrasments on ev'ry side
Attend, and painful to relate,
That some, through inconsiderate pride,
Disdain my rude unpolish'd state.
- 12 Ah! ruful lot—the loss of sight,
Must I by this secluded be
From all the sweets of social life!
Forbid the human face to see!
- 13 Whilst others spend their time in mirth,
And think themselves secure from grief;
Sorrow's my lot almost from birth,
From which in vain I've sought relief.
- 14 At home, abroad, in company,
Or when I am retir'd alone;
Experience daily teaches me
How much I am consign'd to mourn.
- 15 If grief attend the flow'r of life,
What can I hope from riper age?
Thus I despair to taste delight,
Whilst acting on this earthly stage.
- 16 But if this is allotted me,
'Tis from a just, omniscient God;
I must submit to his decree,
And still persue the thorny road.
- 17 And while I drink this bitter cup,
And pass the gloomy shade of night;
I'll rest upon the precious hope,
That all divine decrees are right.

- 18 That far beyond this vale of tears,
There is a state of endless joy;
Devoid of vice, exempt from cares,
Where no misfortune can alloy.
- 19 And thus, my friends, I've given you
A brief description of my state;
While my unhappy case you view,
Your favours learn to estimate.
- 20 Time, and the blessings you enjoy,
Should be employ'd with care and zeal;
In paths of virtue, not in toys,
Which can no solid pleasure yield.
- 21 You may improve these favours lent,
Both to your own and others good;
But if neglected or mispent,
They'll brand you with ingratitude.
- 22 We are but vanity at best,
Like morning flowers that flourish bright;
Till by some unexpected blast,
We fade and wither e'er tis night.
- 23 Then let it be your chief desire
In youth and health, while reason's bright;
Such useful knowledge to acquire,
As brings advantage and delight.
- 24 Through all the changing scenes of time,
In which you may be call'd to act;
O may the light of grace divine
Your various steps in life direct.
- 25 May each improve our talents right,
And when we are recall'd from time;
Then conscious of a well spent life,
Our breath with cheerfulness resign;
- 26 And find admission on that shore,
Where mourners find a safe retreat;
Where sin and sorrows are no more,
But joy forever reigns complete.

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

Vol. VI. No: 12. DECEMBER, 1825. Whole No. 72.

STATE OF THE FREEWILL BAPTIST CONNEXION,

December, 1825.

There are seven Yearly Meetings in the United States, viz. Two in the State of Maine, one in New-Hampshire, one in Vermont, one in New-York, one in Ohio, and one partly in Pennsylvania and partly in New-York.

There are 23 Quarterly Meetings, 273 churches, and 190 ordained Elders of which we have received accounts, and doubtless there are several churches and preachers the names of which have not been returned.

Each Yearly Meeting is composed of Quarterly Meetings, Churches, and Preachers.

General System of order and Connexion.

CHURCHES.—Each church usually holds a stated meeting every month for conference, and business, when necessary. Besides the other proper officers, there is a standing clerk, whose duty it is to keep a regular record of the doings of the church. Every church reports its standing by letter, or a messenger appointed for that purpose, to the Quarterly Meeting to which it belongs, and thereby gives information of its condition four times in each year.

QUARTERLY MEETINGS.

These meetings are held once a quarter, or four times in a year. The meeting is usually commenced by singing, praying, and praising. It is organized by appointing a suitable person to preside during the transaction of business, and attending to the concerns of Zion, which is commonly on the morning of the first day. There is a permanent clerk to each meeting who keeps a record of all the business. The residue of time is expended in preaching, and waiting on the Lord, as the great Head of the church may direct.

Each Q. Meeting represents, by letter or messengers, the standing of its churches to the next Yearly Meeting; so that the general state of the whole Connexion is known in each Yearly meeting.

YEARLY MEETINGS.

Each of these Meetings is convened once a year; and is organized, and attended to, like the Quarterly Meetings. It is understood to be the duty of the clerks of the several Yearly Meetings, to transmit a copy of their minutes to Eld. John Buzzell, of Parsonfield, Me. who is appointed to receive and record them, as a general Register for the Connexion. Thus, in an appropriate sense, the whole Connexion is "baptised by one spirit into one body."

ELDERS' CONFERENCE.

This conference follows or precedes the Yearly Meeting. Most of the Quarterly Meetings also have Quarterly Conferences. The mem-

bers of this conference, are Elders, licenced preachers, public exhorters, such as appoint and hold meetings, Deacons, Church Clerks, and Messengers to the Yearly Meeting. These conferences are well calculated to honor God, and promote his cause.

A CATALOGUE

Of Yearly and Quarterly Meetings; also of the names and residence of Preachers of the Gospel, &c. &c.

MAINE.

In the State of Maine there are two yearly meetings. The first, or Western, comprising Parsonsfield and Gorham quarterly meetings; the second, or Eastern, comprising Edgecomb, Bowdoin, Farmington, Montville, and Exeter quarterly meetings.

The first, or Western Yearly Meeting.

This meeting is held annually, on the first Saturday and Sabbath in November, alternately at Parsonsfield, and Gorham or Buxton. Elders' Conference, Monday following.

Parsonsfield Quarterly Meeting.

This meeting is held four times in a year, on the third Wednesdays and Thursdays in January, May, August, and October.

ORDAINED PREACHERS.

Names.	Residence.	Names.	Residence.
John Buzzell,	Parsonsfield,	Benj. S. Manson,	Not Stationary,
Samuel Burbank,	Newfield,	John Stevens,	Limington,
J. Bullock,	Limington,	Mayhew Clark,	Ossipee, N. H.
Jona. Woodman,	Effingham, N. H.	James Sawyer,	Porter,
Henry Hobbs,	Waterborough,	Elias Libby,	Limerick,
Richard Emery,	Lyman,	James Fly,	Hiram,
Joseph Goodwin,	Wells,	James Emery,	Limington,
H. Goodwin,	Hollis,	Joseph Davis,	Effingham,
James Gray,	Waterborough,		

Licensed Preacher—Shubael Baston, not stationary.

Number of Churches—19. Elder Henry Hobbs, Clerk.

Gorham Quarterly Meeting.

This meeting is held on the fourth Wednesdays and Thursdays in January, May, August and October.

ORDAINED PREACHERS.

Zachariah Leach,	Raymond,	Eph'm Stinchfield	N. Gloucester,
James Colley, Jr.	Gray.	Andrew Hobson,	Buxton,
Zachariah Jordan	do.	William Cobb,	Otisfield,
Clement Phinney,	Harrison,	Nathaniel Sturges,	Danville,
Jonathan Clay, Jr.	Buxton,		
George Parcher,	Saco,		
William Woodsom,	Sumner,		

Number of Churches—13.

The second, or Eastern Yearly Meeting.

This meeting is held annually on the first Saturday and Sabbath in September, alternately at Woolwich or its vicinity, and Mount Vernon or some other town within the bounds of the Farmington Quarterly Meeting.

Edgecomb Quarterly Meeting.

This meeting is held on the third Saturday and Sabbath in January, March and October, and the first in July.

ORDAINED PREACHERS.

George Lamb,	Brunswick,	Henry Meader,	Gardiner,
William Emerson,	Boothbay,	Josiah Farwell,	Not Stationary,
Jonathan Brown,	Bowdoinham,	Benjamin Thorn,	Lewiston,
Joseph Robinson,	do.	Samuel Hinkley,	Georgetown,
H. Purrington,	Bowdoin,	David Webber,	Squam Island,
N. Purrington,	do.	Barnabas Hedge,	Wiscasset,
C. Tracy,	Durham.	John M. Bailey,	Woolwich,
T. Cunningham,	Edgecomb,	Benaiah Pratt,	Not Stationary.
John Linnon,	Georgetown,		

James M'Cordy of Hallowell is an unordained preacher; also, John Hinkley of Georgetown, who received the approbation of the quarterly meeting, March 16, 1822.

CHURCHES.

The number of churches in December, 1822, was sixteen.

Bowdoin Quarterly Meeting.

This meeting was formed out of the Edgecomb q. m. at their session holden the 2d and 3d days of July last, and contains all the churches on the west side of the Kennebeck River. Its first meeting, after the division was holden at Bowdoin, the first Saturday and Sabbath in October last; but the established times to hold the meetings, I have not learned. Probably some of the Elders returned as belonging to the Edgecomb q. m. belong to the Bowdoin, but as I do not know their names, I have inserted them all as heretofore with the Edgecomb. I hope correct information will be given by next year.

Farmington Quarterly Meeting.

This meeting is held on the third Saturday and Sabbath in January, the first Saturday and Sabbath in June, the last Saturday and following Sabbath in August, and the third Saturday and Sabbath in October.

ORDAINED PREACHERS.

Ebenezer Scales,	Wilton,	Thomas Dudley,	Mount Vernon,
Ebenezer Brown,	do.	Isaac Porter,	do.
John Foster,	Jay,	Isaac Alby,	Anson,
Ward Lock,	Chesterville,	Benjamin Tufts,	Philips,
Timothy Johnson,	Farmington,	Isaac Tripp,	Temple,
Samuel Hutchings,	New-Portland,	Joseph Dyer,	Philips,
William Paine,	Anson,	N. Winship,	P. No. 6,
Edward Savage,	do.	Wilson Colcord,	Waterville,
John Trefethern,	Cornville,	Elias Hutchings,	Not Stationary,
Daniel Young,	Jerusalem,	H. Chandler,	do.
Henry Leach,	Mercer,		

Number of Churches—27.

Licensed Preachers.—Flavel Bartlet, Wilton; Stephen Williamson, Starks; Reuben Gray, do.; John Butler Mount Vernon.

Elder Ward Locke, Clerk.

Montville Quarterly Meeting.

It is holden on the third Saturday and Sabbath in June and September, and 3d Wednesday in December and March.

ORDAINED PREACHERS.

Samuel Whitney, Brooks,	Lincoln Lewis, Not stationary,
Moses M'Farland, Montville,	Thomas Park, Prospect,
John True, do.	Allen Files, Not stationary,
Samuel F. Whitten, do.	E. Johnson, Windsor,
Winthrop Frost, Monroe,	Joab Brown, Montville Plant.
Abraham Anthony, Prospect,	Joseph Higgins, Thorndike,
Joseph Gowin, do.	Charles Warren, do.
John Lamb, Lincolnville,	Jesse Briggs, do.
T. M'Kenney, do.	E. Tasker, Dixmont,
Abiezer Bridges, China,	David Swett, Newburgh,
Simon Emery, Monroe,	Samuel Robbins, Camden.

There are also several unordained preachers who belong to this meeting.

The number of churches is 25.

Exeter Quarterly Meeting.

Information has not yet been received of the times when this meeting is held.

ORDAINED PREACHERS.

Nathaniel Harvey, Atkinson,	Josiah Bartlet, Garland,
Asa Burnham, Sebec,	John Page, Exeter,
Jesse Burnham, Maxfield,	Willim Knowles, Harmony,
Joseph Osgood, Exeter,	Samuel Wormwood, Northhill.

No. Churches 10.—It is understood that the wilderness, in this country, blossoms like the rose.

Barchias Holt, Clerk.

New-Hampshire Yearly Meeting.

This meeting is held annually on the second Saturday and Sabbath in June, at such places, in the State of New-Hampshire, as is thought most proper to appoint from meeting to meeting. To this meeting belong three quarterly meetings, viz. New-Durham, Sandwich and Weare.

New-Durham Quarterly Meeting.

This meeting is held on the same days, throughout the year, that Parsonsfield Q. Meeting is held.

Moses Bean, Candia,	Samuel B. Dyer, Loudon,
Winthrop Young, Canterbury,	Ebenezer Knowlton, Pittsfield,
Peter Philbrick, Deerfield,	William Saunders, Strafford,
Abel Glidden, Gilmanton,	Nathaniel Berry, Farmington,
David Blaisdell, Lebanon, Me.	Enoch Place, Strafford,
Roger Copp, do.	Nathaniel Wilson, Barnstead,
William Buzzell, Middleton,	John Knowles, Gilmanton,
Thomas Flanders, Wilton,	Arthur Caverno, Epsom.
Thomas Bell, Newcastle,	

Number of Churches, 27. Many of the churches in this Q. meeting, are very large.

Elder Enoch Place, Clerk.

Sandwich Quarterly Meeting.

ORDAINED PREACHERS.

Daniel Elkins, Adams,	Thomas Perkins, do.
William Cass, Alexandria,	— Fisk, do.
Samuel Hazeltine, Bartlett,	D. Pettingale, Sandwich,
Joshua Quimby, Lisbon,	Israel Blake, Ellsworth,
Josiah Mageon, Newhampton,	David Bean, Tamworth,
Simeon Dana, do.	Isaac Townsend, Wolfborough.

Licensed Preachers—David Cowen, Lisbon, Jesse Bowles, do. Samuel Cole, do. Daniel Pinkham, Adams.

Number of Churches, 16.

The times of holding this meeting happen on Saturdays and Sabbaths following the third Wednesdays in January, May, August and October. Elder Simeon Dana, Clerk.

Weare Quarterly Meeting.

Is held on the last Wednesday and Thursday in May, August and October; three times in a year.

ORDAINED PREACHERS.

Benj. Tolman, Ashby, Mass. 32	William Dodge, Sutton,
Jonathan Rowe, Bradford, 34	Springfield, 24
Eben'r. Chase, Enfield, 84	do. Vt. 8
Timothy Morse, Fishersfield, 79	H. D. Buzzell, Weare, 142
D. Harriman, Hopkinton, 25	D. Smith, Weathersfield, Vt. 64
Solomon Howe, Newport, 81	David Cross, Wilmot, 38
Elijah Watson, Sutton, 44	

Unordained Preachers—Joseph Watson, Warner, and Jesse Whitiker, Weare.

Number of Churches, 13.

Vermont Yearly Meeting.

This meeting is held annually on the first Saturday and Sabbath in October. It has, belonging to it, three Quarterly Meetings, viz. Strafford, Huntington, and Wheelock.

Strafford Quarterly Meeting.

This meeting is held on the Saturdays and Sabbaths following the third Wednesdays in January, May, and August. One session is omitted to accommodate the Yearly Meeting.

ORDAINED PREACHERS.

D. Batchelder, Coventry N. H.	Aaron Buzzell, Strafford,
Nathaniel Bowles, Corinth,	Nathaniel King, Tunbridge,
Sep. Lathrop, Groton,	George Hackett, do.
James Morgan, Cavendish,	Thomas Muxley, do.
Ziba Pope, Randolph,	Number of Churches, 14.

Licensed Preachers—Peter Folsom, Tunbridge; Nathan Muxley, do.

Huntington Quarterly Meeting.

This meeting is held on the Saturdays and Sabbaths following the second Wednesdays in January, June, and September. There is also an occasional Q. Meeting held at other times, when it is judged expedient.

ORDAINED PREACHERS.

Samuel Webster, Bolton,	J. Wetherbee, Staw,
S. Robinson, Grand Isle.	B. Maynard, Starksborough,
Porter Thomas, Florence, N. Y.	Samuel Lord, Waterbury,
Calvin Huntley, Duxbury,	Pearly Hale, Enosburg,
Charles Bowles, Huntington,	John S. Carter, Benson.
Ziba Woodworth, Montpelier,	Number of Churches, 12.

Wheelock Quarterly Meeting.

This meeting is held on the last Saturday and following Sabbath in January, first Saturday and Sabbath in June, last Saturday and following Sabbath in August, and the last Saturday and following Sabbath in October.

ORDAINED PREACHERS.

Daniel Quimby, Lyndon,
Jonathan Nelson, Wheelock,
Moses Norris, Sutton,
Abel Bugbee, Burke,
David Kent, Stewartstown, N. H.
Caleb Ingalls, Canaan,
Avery Moulton, Stanstead, L. C.
Jonas Allen, Navy.
Thomas Jackson, Not stationary.
Number of Churches, 19.

New-York.

There is one yearly meeting in this state called the

Holland Purchase Yearly Meeting,

Which is held on the last Saturday and Sabbath in August, annually.
This meeting consists of five Quarterly meetings. viz. Bethany, Benton,
Erie, Owego, and Ontario.

Bethany Quarterly Meeting.

ORDAINED PREACHERS.

Rufus Cheney, Attica. Nathaniel Brown, Bethany. Hermon Jenkins, do. Elisha Collins, Clarkson. Eli Hannibal, do. ———— Turner, Gaines. Josiah Fowler, Groveland. Daniel Lyon, Ontario. Jona. N. Hinkley, Parma.

Licensed Preachers.—Smith Rogers, Alexander. Sidney Rilla, Byron.
Number of Churches, 14.

Benton Quarterly Meeting.

This meeting is held on Saturday and Sabbath beginning the Saturday before the 2d Sabbath in January, May, August, and October.
Elders' Conference, Friday preceding.

ORDAINED PREACHERS.

Zebulon Dean, Benton. Samuel Wire, Barrington. Israel Crow, Brutus. Amos Perry, Italy. Solomon P. Colver, Junius. Orin Abbot, Middlesex. Manoah Delling, Sodus. Benjamin Rolph, Williamson.

Licensed Preachers.—James Begnol, Catlin. John Pratt do. Hermon Bruce, Galen. Number of Churches, 18.

Owego Quarterly Meeting.

This meeting is held on the fourth Saturdays and Sabbaths in February, May, August and October.

ORDAINED PREACHERS.

Amos Daniels, Dryden, Edward E. Dodge, do. Asa Dodge Jr. Not Stationary.

Unordained Preachers.—Hiram Jones, Candor; Peregrine P. Foster, Troy, Pa. No. churches, 7.

Ontario Quarterly Meeting.

A new Quarterly Meeting, by the name of Ontario, q. m. is appointed and will hold its first meeting in Ontario, N. Y. the last Saturday and Sabbath in Jan. 1826. I have not learned what number of churches and elders compose this meeting; but shall probably know hereafter. The stated times to hold this meeting will probably be established at the meeting in January.

FOR THE INFORMER.

Respected Brother.

I now forward you the annual return of the Rhode-Island quarterly meeting, by which it will be seen that there is a small increase, and the addition of one church.

The October q. m. was held at the usual time, in Burrillville.

some distance from the meeting house. By the reports from the churches it appeared to be rather a low time among the brethren in some of them. The epistle from the church in Middletown, Connecticut, gave the melancholly information of the death of their beloved Pastor, ELDER JOSIAH GRAVES, and of his daughter also, a member of the church. This is a very afflicting dispensation of Divine Providence to that infant church, situated at such a distance from the body of their brethren, and surrounded with much opposition. Their entreaties for help were duly appreciated by the brethren in the ministry, and an arrangement was made by five of them to visit them once a month for 5 months, unless they should be otherwise provided for. It is considered that in that region there is a large field opened for successful labour, and may the Lord of the harvest send them a faithful labourer.

On the sabbath, the q. m. was held in the morning at two places, at one of which the spirit of the Lord had free course and was glorified. Six persons rose desiring the prayers of the brethren. In the afternoon the meeting was held in the field.

The next q. m. was appointed at Smithfield on the 2d sabbath and saturday preceding in January next. The Elders' conference the Friday preceding.

Your brother in Christ,

JOB ARMSTRONG.

Names of the ordained preachers belonging to the R. I. q. m. with their places of residence.

Joseph White,	Glocester.
Reuben Allen,	Pawtucket.
Daniel Greene,	do.
Daniel Williams,	Glocester.
J. M. Darling,	travelling.

H. N. Loring,	Raynham, Ms.
Ahab Read,	Blackstone, do.
Abel Thornton,	Johnston.

Unordained.

Smith Fairfield.

Churches.	Mem.	Pastors.
Burrillville,	165	J. White.
Smithfield,	120	do.
Pawtucket,	67	R. Allen.
Glocester,	51	do.
Taunton, Ms.	66	do.
Mendon, do.	50	J. White.

Churches.	Mem.	Pastors.
Rehoboth, do.	30	
Foster,	57	D. Williams.
Middletown Ct.	25	
2nd Bapt. Ch. }	9	A. Read,
in Smithfield. }	—	
	690	

Ohio Yearly Meeting.

This meeting is holden annually on the second Saturday and Sabbath in October. To this meeting belong four Quarterly Meetings, viz. Miami, Huron, Athens, and Marion.

Miami Quarterly Meeting.

This meeting is situated partly in Indiana, and partly in Ohio, adjoining.

ORDAINED PREACHERS.

Marcus Kilborn, Rising Sun, county of Switzerland; Benjamin Leavitt, county of Jefferson; Alexander Sebastian. These three Elders live in the State of Indiana. Moses Dudley and Benjamin Tufts are Elders belonging to this Q. Meeting, but live in the State of Ohio.

Huron Quarterly Meeting.

The number of Ordained Preachers belonging to this q. m. is three, the names of two of them is Allen Mead and John Wheeler, the other's

me I do not know, neither the towns in which either of them reside. The number of churches, six.

Athens Quarterly Meeting.

ORDAINED PREACHERS.

John Sleeper, Alexander, Sames E. Brown, Rutland.

Unordained Preachers.—Jeremiah Carpenter, Columbia, and Daniel Romine, Morgantown; all in Ohio.

No. churches, 4.

George Davis, Clerk.

Marion Quarterly Meeting.

The number of Elders, two, viz. David Dudley and Samuel Bradford. Number of churches four.

Wayne Quarterly Meeting.

A Quarterly meeting is established in the state of Ohio, called the Wayne Quarterly Meeting, and held its first meeting on the last Saturday and Sabbath in May last. Eld. James Peters of Gustavus, Trumbull Co. Ohio, is an Ordained preacher in this q. m. and brethren Ebenezer Cole of Poland and Horace Morse of Kinsman are unordained preachers. *This q. m. has not yet united with the yearly meeting.*

It is to be regretted that we cannot give information of the times in which the q. ms. belonging to the Ohio Y. M. are holden, neither the residence of the preachers, but hope next year to be able to do both.

The Ohio yearly meeting will hold its next session at Hamilton Township, Warren Co. O. 2d Saturday in October 1826.

By a communication to the last O. Y. M. by Elder Leavitt it appears that there are many churches in the state of Indiana that are established and practice much in the order of the Freewill Baptists, and it appears necessary only to become acquainted with each other, in order to be one people.

Pennsylvania Yearly Meeting

Is held the first Saturday and Sabbath in September, annually. Concerning this meeting the Editor's knowledge is very imperfect. It is supposed to be small.

I am not able to ascertain precisely the number of members belonging to the several churches in this connexion; but from the best calculation I can make, there are 16,348.

BEYOND THE ATLANTIC.

It appears by several communications from England, that there is a community in that country, whose sentiments and church order are similar to those of the Free Will Baptist in America. It is not yet ascertained how large this sect in England is, or how many churches and ministers belong to it. At an Association held by them, Elder Adam Taylor, of London, was appointed agent for that people to correspond with this people in America.

At the N. H. Yearly Meeting in June, 1825, Eld. John Buzzell was appointed agent for this Connexion to correspond with the said Adam Taylor. It is not predicted what will be the result of this correspondence; time will determine.

FOR THE INFORMER.

Saltrock, Marion Co. Ohio, Oct. 14, 1825.

FRIEND,

Having been silent some months, I take my pen to inform thee that I have not forgotten Zion, and to give some information relative to her

prosperity. In Nov. 1824, I left N. Y. intending to go as far west as the Mississippi; travelled through Pa. preaching occasionally, and entered this state in the latter part of the month. In Salem I stayed one week; there had been and then was, a glorious reformation in that, and three or four adjacent towns, in which about 300 had professed faith in Christ. Dec. 4th visited Milan in Hebron Co. attended several meetings, and found the church in that place rather low, but yet contending for the faith of the gospel. Dec. 12 I visited and preached in Sandusky Co. where there had been a small reformation, through the instrumentality of Elder John Mugg. The 2d meeting I attended, I think, was favoured with the divine presence, and several manifested a desire for salvation. Here my horse got stilled, which disenabled me to pursue my journey; and leaving my horse, I borrowed another, returned to Huron Co. and visited all the churches (except Harrisville) of the Huron Qr. M. In Greenfield I held six or eight meetings, and saw little or no fruit of my labour. The church in that place was reduced to a small number, and their visibility scarcely retained. In Clarksfield held four meetings, which, I think, were profitable. Since that time the Lord has blessed them, and several have found the inestimable pearl.

After preaching in 7 or 8 towns in Huron Co. I returned to York; and finding my horse still unfit for use, and likely to be, I took a school in York, and made four stated appointments in a week; 2 in Greencreek, and 2 in York; in both of which places we had good times, and a few more hopefully converted to the knowledge of the truth. Jan. 16th was appointed for to baptise. Only 2 or 3 were intending to go forward in the ordinance; but the meeting and performance were attended with such solemnity and power, that seven were convinced of duty and baptised by Eld. Mugg. This was a refreshing time. Jan. 23d was appointed for the organization of a church. A little before the meeting Eld. S. Bradford, of N. Y. came into the place, unexpectedly. His coming was as the coming of Titus. He preached an instructing and affecting discourse from Acts 7, 1. "Are these things so," after which he gave the hand of fellowship to 11, acknowledging them a church of Christ; who covenanted to take the Bible for their only visible rule of faith and practice; to search it carefully and prayerfully, and endeavour to walk according to its requirements.

While in York I generally preached 5 or 6 times in a week, and, after teaching school, walked 5 miles, in winding paths, thro' woods, to my evening appointments. Some times I was unable to get to them till after dark; and got lost in the wood three times, but made my escape without much trouble. But the Lord frequently gave me much freedom in speaking, and seed was sown, which, I believe, will yet bring forth fruit to the glory of God.

March 16 and 17, I left York and Greencreek, intending to visit the countries farther west, travelled into Bigisland, Marion Co. where I found many people, assembled to hear Eld. David Dudley preach. Being a stranger, I stayed the outside of the crowd till after sermon, then stepped in the door, and spake a few minutes with much freedom; several were seriously affected, among whom was Esq. H. who soon after professed to find remission of sins. Here I met with Br. R. Hopkins, who solicited me to hold a meeting at his house in Saltrock. I sent an appointment, and (after preaching several times in Bigisland)

fulfilled it. The assembly was large, for a new country, very attentive, and solemn; at the close, nearly the whole congregation knelt. Here, contrary to my calculation, I felt it duty to tarry and preach to the people; and thinking I had permission of Him who called me to be a soldier, I took another school, and made stated appointments as before.

During some weeks after I first went to Saltrock and Grand townships, (my school house being near the line between) a dark cloud appeared to hang over the people, and a solemn gloom veiled my mind the greater part of the time. In preaching I was much shut up and part of the time tried. But in the latter part of April, the cloud brake and disappeared; and the gloom was removed from my mind. On the 24th of the month I preached to a large and weeping assembly from Luke 9, 25. "For what is a man advantaged if he gain the whole world, and lose himself, or he be a castaway." And in the afternoon from the 23 v. of the same chap. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The power of the Lord was present, some were very seriously wrought upon, and soon after brought to rejoice in God. In the evening meeting Col. C. cried out for mercy, and in less than a week professed faith in Christ. For some months after this, we had good times, the power of the Lord being frequently present to heal; the number of converts increased till about 15 had given evidence of having been born again; and several were reclaimed from a backsliden state. Eld. Dudley has baptised 11 of the converts.

Serious impressions appeared to be almost general. About 20 professed seekers, (many of whom, I think, were deeply convicted) with 5 or 6 professors of religion, were united together, in the time of the reformation, by Mr. D—n, as a church or religious society, and meetings appointed close by, and at the same hour of my stated appointments, for this society to meet, pray, talk to and with each other. Many left the meetings where God awakened them, and went with those with whom they had covenanted. [If the blind lead the blind, they will both fall into the ditch; and a house, built of unhewn stone cannot stand.] The effect of these proceedings, was sorrowful. Those that I had often seen weep, whose sighs had often broken the silence of our meetings, I saw come to meeting no more. This troubled me not; but when I learned that their tears had dried up, and their sighs ceased, and they still without Christ, my soul was filled with anguish, and made to weep in secret places. But 2 or 3 of the above mentioned seekers have professed to find Christ, and I fear their condition is far worse than it was some months ago, when they had a sense of their situation. Had it not been for unscriptural practice, and the influence of others, I believe, the greater part would have been happy in redeeming love months since. I write these things with a heavy heart, not to hurt the feelings of any, but for a caution to those who name the name of Christ, to be careful how they walk, how they influence others, and what they say, especially in the times of reformation; lest they "hurt the oil and the wine," hinder the work of God, and thereby keep souls from the kingdom of God.

In the first part of Aug. it was impressed on my mind that my work was done in this place, and that I should not see another soul converted, although several appeared to be under serious conviction. I told

my impressions in public; a few days after was taken sick of a fever, and have preached in the place but 4 times since; neither has any been converted to my knowledge. The feelings of my mind after this I cannot fully describe; in prayer for sinners in this place I could find little or no access; in preaching repentance to them it appeared I had no message, and that there was no room to receive it; constantly it rung in my ears, they, having the offer of life, have rejected Christ. O how awful are the consequences of refusing calls of mercy, and resisting the Holy Ghost!

In my illness I was at Father Bates' (one of the best families in the world) where I had every attention necessary, and a skilful physician, who made no charges. The fever was rather light, yet I was confined about a month, and my weakness was such that I was able to preach but twice in six weeks. I am now regaining my strength, and feel thankful to God for his merciful dealings and loving kindness to his unworthy Servant. During my stay in this region I have frequently held meetings in Big Island, where I have had refreshing seasons, especially in the monthly meetings of the church in that place. The church consists of 50 or 60 members, is under the pastoral care of Eld. Dudley, and is, I think the happiest society I ever saw. This church with three others have formed a Qr. M. called Marion Qr. M. The Lord is increasing the army of the faithful in this western region, and although my labours appear as cheap as the dust, I feel to rejoice in the work of God. O may it continue to increase till men shall learn that the "most high liveth," and nations worship the God of heaven.

Yesterday, Oct. 13th I preached my farewell to an attentive congregation, in Grand township. The converts and brethren, although surrounded by a gainsaying world, remain steadfast in the faith of the gospel, and bound for heaven. I have been from home a year, yesterday; to day start for N. Y.

DAVID MARKS, JR.

FOR THE INFORMER.

Fishersfield, N. H. December, 6th, 1825.

DEARLY BELOVED BROTHER CHASE,

In my late communication, I stated (among other things) the good beginning of the work of God in the town of Strafford, Vt. I have now the satisfaction to state, that at my return from Springfield Quarterly Meeting, to Strafford, the work took a new movement, and went on with much more rapidity than before, and now the number of converts in Strafford and in some of the adjacent towns, is about 100. Among these are found a number of the first characters in town. I cannot but remark how it adds to the lustre and dignity of those official characters, to receive the image of Jesus Christ, who is the very perfection of dignity, honour and beauty. O that all would go and do likewise! I have witnessed a number of reformations in my time, but I think I never saw such a great degree of solemnity in any refor-

mation as was manifested in this. Every one appeared to be striving for a complete victory over sin, and to honour God by obeying all his commands.

Having done what, I think, God has commanded me, for the present, in this place, and having a special impression on my soul to go to another town or city, I have just returned home to see my family, and in a few days must go again.

The joy and blessedness of being devoted to God in his service is so great and advantageous, especially for the ambassador of Christ, that I must beg leave once more to entreat all my brethren in the ministry, not to allow themselves to live in a situation where they are not pained for the salvation of sinners, for if we say by our profession, that we are God's mouth to them, we take on ourselves a great responsibility, and the account we must give to our Judge must be amazing solemn; yet if we are faithful in the discharge of this *High Calling*, there is no calling in life that affords so rich a revenue. God is honoured, souls are saved and we are happy in God. But O the unhappy Shepherd or watchman that makes his preaching a by-business, placing it in subordination to the world! He sees the sword coming on the sinner, but he has not time to warn him, so the sinner dies, and his blood is required at the watchman's hand! Let us all be careful and shun a dreadful doom like this. I must close up now, and communicate some more of my mind when I have time and room.

Farewell in Christ.

TIMOTHY MORSE.

LIGHT IN DARKNESS.

Some years ago, a respectable tradesman of the city of London, of unquestionable piety, was exceedingly troubled in his mind respecting the safety of his future state. During a bodily affliction which eventually proved fatal, he became still more doubtful of his interest in Christ, although many friends endeavoured to encourage him relying on the all-sufficiency of that grace, on which his hopes had been fixed for years previously to his being thus tempted. A short time before his dissolution, he exclaimed with horror and anguish, "I die an infirmed hypocrite!" A friend, by his bed-side, seeing him apparently motionless, said, "He is gone!" which the wife (who was in an adjoining room) hearing, immediately came in, and, with strong emotions of grief, threw herself on the bed of her supposed lifeless husband; when to the great surprise of surrounding friends, he again opened his eyes, and fixing them on his wife, said (as though he were quite assured of his eternal safety,) "Cruel love! cruel love! I was just entering my

heavenly father's gate, and you have disturbed me!" and instantly expired.

The reader may judge how great relief such an exclamation must have afforded those Christian friends who but a few moments before, were the sad witness of his despair. Timid Christians should learn from this, to be cautious of forming such rash conclusions respecting their final doom. Nor should surviving friends conclude, that the death-bed of those whose lives and conduct have been consistent with the gospel of Christ, is without hope, because they cannot leave such pleasant and visible testimony as is desirable.—*London Evan. Mag.*

BACKBITING.

There is a powerful propensity in human nature to what is properly denominated *backbiting* i. e. to make the faults familiar conversation. This is a vice so mean, so mischievous, so cowardly, so characteristic of littleness as well as malignity, that every holy man should hate it, and every wise man should be ashamed of it.

O what wisdom, mercy and beauty is there in this direction.—"If thy brother shall trespass against thee, go and tell him his faults between him and thee alone; if he shall hear thee thou hast gained thy brother."

If religion be the star you sail by, doubt not of a good voyage: at least you are sure of a good harbour.

He was not born in vain who dieth as he ought.

God denies the Christian nothing, but with a design to give him something better.

RELIGIOUS INFORMER.

A work, having the above title, has been published monthly, by Elder Ebenezer Chase of Enfield, N. H. during six years past, but as several persons, who wished for the information it contained, did not feel able to pay the expense of the paper and postage, the publisher, by the advice of the Elders' Conference, concludes to publish it in a form that will render it so cheap, that the poorest brother or sister can be supplied with it. The Informer is so generally known, that it will not be necessary to make many remarks in this prospectus; but only observe, that the principal design is to give accounts of revivals of religion in different places, accounts of Yearly and Quarterly meetings of the Freewill Baptist connexion, Ordinations of preachers, &c. and in the December number of each year, will be inserted a general statement of the connexion throughout the United States.

All who wish to have a medium of communication continued in the connexion, are requested to use their influence to increase the circulation of the Informer by soliciting subscriptions.

CONDITIONS.

1. To be published quarterly, i. e. in the months of March, June, September, and December; each number to contain 24 pages duodecimo, and stitched, and put to subscribers at 25 cents a year.

2. Any person, subscribing and paying for 5 sets, shall have them for one dollar a year, and 11 sets for two dollars. Postage paid by subscri-

fers, which will be one and a half cents a number, for any distance short of a hundred miles, and over one hundred, two and a half cents.

Communications must be addressed to Ebenezer Chase, Post Master, Enfield, N. H.

DIED.—In Parsonsfield, Me. April 28th, Elder Christopher Bullock, aged 94. In his last sickness, he was much resigned to the will of God, having a good hope of a glorious immortality. Eld. J. Buzzell preached a sermon on the occasion, from Luke ii. 29, 30, 31, 32.—“Lord, now lettest thou thy servant depart in peace,” &c.

In Sandwich, N. H. Nov. 15, after an illness of four years, which he bore with christian patience, Eld. Joseph Quimby, aged 64.

In Salisbury, Sept. 12, Martha, daughter of Mr. Ebenezer Philbrick, aged 6 years.

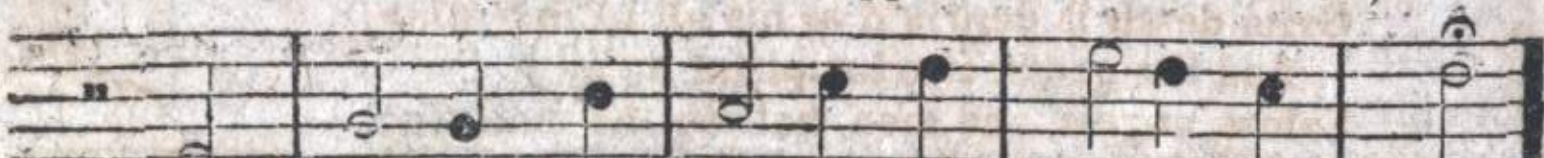
WINTER.



Now the winter is come with its cold chilling breath,



And the verdure has dropp'd from the trees;



All nature seems touch'd with the finger of death,



And the streams are beginning to freeze; When the wanton young



lads o'er the river can slide, And Flora attends us no more;



When in plenty you sit by a good fire side,
Sure you ought to remember the poor.

- 2 When the cold feather'd snow does in plenty descend,
And whitens the prospect around;
When the keen cutting winds from the north shall attend,
Hard chilling and freezing the ground;
When the hills and the dales are all candid with white,
When the rivers congeal to the shore,

When the bright twinkling stars shall proclaim a cold night,
Then remember the state of the poor.

- 3 When the poor harmless hare may be trac'd to the wood
By her footsteps indented in snow;
When the lips and the fingers are starting with blood;
When the sportsman for pleasure shall go;
When the poor robin red breast approaches the cot,
When the icicles hang at the door;
When the bowl smokes with something reviving and hot,
That's the time to remember the poor.

- 4 When a thaw shall ensue, and the waters increase,
And the rivers all insolent grow;
When the fishes from prison obtain a release,
When in danger the travellers go;
When the meadows are hid with the proud swelling flood,
When the bridges are useful no more,
When in health you enjoy every thing that is good,
Can you grumble to think on the poor?

- 5 Soon the day will be here when the Saviour was born;
All the world should agree as one voice;
All nations unite to salute the blest morn—
All ends of the earth should rejoice;
Grim death is depriv'd of his all killing sting,
And the grave is triumphant no more;
Saints, angels, and men, hallelujahs shall sing,
And the rich shall remember the poor.

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