

Bates College

SCARAB

---

The Morning Star

Muskie Archives and Special Collections Library

---

9-14-1853

## The Morning Star - volume 28 number 23 - September 14, 1853

Freewill Baptist printers

Follow this and additional works at: [https://scarab.bates.edu/morning\\_star](https://scarab.bates.edu/morning_star)

---

### Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 28 number 23 - September 14, 1853" (1853). *The Morning Star*. 2247.

[https://scarab.bates.edu/morning\\_star/2247](https://scarab.bates.edu/morning_star/2247)

This Newspaper is brought to you for free and open access by the Muskie Archives and Special Collections Library at SCARAB. It has been accepted for inclusion in The Morning Star by an authorized administrator of SCARAB. For more information, please contact [batesscarab@bates.edu](mailto:batesscarab@bates.edu).



Some who have died in the faith have come back again to this world. Among them was the son of the widow of Naim, and Lazarus of Bethany, whom Jesus raised from the dead. But we have no account from them of what they saw in Paradise, and it is not likely they gave any. Paul, before his death, in a vision, was caught up to the third heaven, or Paradise, and what he heard was wonderful. Some like William Tennent, a minister of our gospel in New Jersey, more than a hundred years ago, have appeared to be dead for some days, and then revived again. Tennent appeared to be dead more than ten days. But the physician would have the funeral put off; as there was a slight tremor under the left arm. Just as the funeral was at length to take place, he revived. His account of his absence was that he found himself in heaven with a multitude singing, most melodiously. The songs he heard were so rhapsodic that for years after, he said they were scarcely out of his mind when awake. This view is worth something as far as it goes, but we cannot consider it disproof of the immortality of the soul, the special privilege of the heavenly world.

The Bible in what it does say of the blessedness of heaven, dwells with much force upon the absence of evil. There shall be no sorrow nor sighing. Rev. 21:4. There will be no death. That enemy will have been destroyed. I Cor. 15:26. "God shall wipe away all tears; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. "There shall be no night there." Rev. 22:5. Night is sometimes put for ignorance, adversity, or affliction. There will be none of these in that world of felicity.

These observations are various and somewhat extended, but they have seemed necessary in order to come to a right understanding of the subject under consideration. And we pass now to say that it is evident that the employment of the already considered consideration of the subject under consideration. And we pass now to say that it is evident that the employment of the already considered consideration of the subject under consideration.

Heaven—what a subject upon which to meditate, speak of, or write! In every period of time there has been an almost universal belief in the doctrine of the immortality of the soul, and also a desire for it. Tell even those who are in a state of annihilation of the wicked again to place and to be interested in the belief against the idea because God had so repeatedly rebelled in every soul longing for immortality. Some who neglect salvation until it is too late to seek it, finding themselves about to die go into the presence of their final Judge, may wish to be annihilated, not because it is a thing really desirable, but because it is the least of two evils.

The present world does not satisfy, and there is a desire for a better.

"Hope springs eternal from the human breast."

Nature tends to give felicity. All desire it, and expect in some way to escape the pollutions of this world, and enjoy the unsullied glories of heaven.

How much has been done that a heaven of bliss might be possessed. God gave his beloved Son, who came into the world and lived a life of toil, suffering and pain. He was oppressed by power and mocked by pride. And finally he endured the agonies of death of the cross. He ascended again to heaven, and he will return to judge the rebellious men. The angels wait on messages of love. They rejoice when sinners repent and minister to the heirs of salvation.

The good in the world, too, have labored that they might be saved themselves, and save others. What self-denial, losses, crosses and sacrifices have been endured! The world has been raged by some who had a burning heart's desire to point the perishing to the Lamb of God. Some have even themselves out and found an early grave in their efforts to persuade men. Some have been imprisoned; some scourged; and others in various ways afflicted and tormented. Many have suffered martyrdom as they would not renounce the truth, but desired the heavenly inheritance.

What will be our employment in heaven? When we ask this question, it is presumed we expect to be there. Some who ask this may not have any employment there as they may fail to get to the place. It is of first importance that we be certain that we are in the way that leads there. But still the inquiry is proper. It does not appear that many think much about it. We have seen in the Scriptures ever having been considered in the pulpit; we have never seen it discussed in the periodicals of the press; nor have we seen it treated by authors in books, save in two instances, to which reference will be made in another part of this article.

It may be supposed, if we are to have employment in heaven, the Bible will inform us what it will be. It does so to some extent. But it does not seem to us that the subject is so much to inform us in what the glories of heaven will consist, as to show us our duties and obligations. We are to walk by faith and not by sight. If we do our duty in this life, we will see God with our eyes, and we will be assured we shall be more so in the future. One who had clear conceptions of the goodness and faithfulness of God, said, "In thy presence is fulness of joy; thy right hand is full of blessings forevermore." Ps. 16:11. And again, "I shall be satisfied when I awake with thy likeness." Ps. 17:15. Another speaks of the resurrection of the righteous as a resurrection to "everlasting life." Daniel 12:2.

Very many, however, who anticipate heaven, have notions in regard to the employment of that world, and in what their enjoyments will consist. One of these ideas is, that they will be a rest. Another is, that they will see Jesus. And another that they will sing a song of victory, glory and praise forever. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, "There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth therefore a rest for the people of God.' Heb. 4:9. 'That they may rest from their labors.' Rev. 14:13. But it should be noticed that rest does not always imply inactivity. Christians, and those who are not, are to cease from labor with their hands on the Sabbath. The Bible sustains these opinions. The Sabbath is called a day of rest and is a type of heaven. Of the grave, Job says, 'There the weary are at rest. But the environments of a future state are implied in this. 'There remaineth



WEDNESDAY, SEPT. 14, 1853.

FREE-WILL BAPTIST PRINTING ESTABLISHMENT.

Notice is hereby given that the Annual Meeting of the Free-Will Baptist Printing Establishment will be held at the Office of the Morning Star in this town, on Wednesday, Sept. 21, at 11 o'clock, A. M.

WM. BURR, Secretary.

Dover, N. H., Aug. 31, 1853.

GENERAL CONFERENCE.

The next session of the General Conference will be held in Fairport, N. Y., commencing on Wednesday, Oct. 5, at 10 o'clock, A. M. The session will probably continue two weeks. The Anniversary of our Benevolent Societies will be held during the first week of the Conference.

Silas Curtis, Sec. of Gen. Conference.

THE PSALMODY.

We are now again prepared to fill orders for our new hymn book. The price is 75 cts. a copy, bound in sheep—and 84 cts. in embossed morocco. By the dozen or more, 20 per cent discount will be made on six months' credit, and 25 per cent for cash in advance. The book is so expensive that we cannot send it out on commission.

Names will be put upon the covers of books, when requested, for 10 cents, a copy—and the word "Choir," for 8 cts.

REGISTER FOR 1854.

This useful little Annual is now out of press, and we are ready to fill orders for it. It contains, as usual, a good Almanac, with Levitt's calculations—the statistics of the denomination, comprising the names of all our churches, Quarterly and Yearly Meetings, with the number of their members, and the increase or decrease the past year—the names of ministers—obituary of ministers deceased the past year—and much other valuable denominational information.

The price is 10 cents single. 20 per cent discount is made to those who take them on sale. For cash down, without the privilege of returning those which are not sold, the price is 24 cts. per dozen, or \$6 per hundred. We hope that our Agents and brethren in all parts of the country who can sell the Register, will forward their orders without delay, accompanied with proper directions in regard to sending them.

THE TEMPERANCE PROGRESS.

We are glad to see progress somewhere—and in none of the holy wars progress, advance in the right direction, more evident and real at this moment than in the Temperance reform. The Temperance banners unfurl nobly to the fair winds of heaven, and the holy war against the unwholesome traffic in the maddening cups of intemperance, bids fair for complete success than it has ever before done. Some of the Western States have recently done finely, and the empire State of New York seems to be moved and to be moving in every county, and entering upon a well arranged campaign, determined to elect such legislators this fall as shall give it the Maine Law next winter. Ohio is awake with her able lecturers in the field. Maine is steadfastly holding to every inch of ground so nobly gained there. Our own New-Hampshire yet remains *status quo*, maintaining her 'in-glorious ease.' But the war wages—the States are moving—New-Hampshire will wake up.

Two new forces seem to give a new and unusual impetus to the cause these years. The one is, the introduction of the principles of the Maine law, attacking with a death-grasp the rum traffic. This is of itself working out a revolution, and clearing the track for other successful endeavors. And the other force, not less potent, is the energy and moral power of woman brought out more fully to aid in the work. They are now moving in large numbers, in several of the States, not only to petition legislators for the glorious Maine Law, but only to meet in Temperance conventions, but to address circulars to the mothers and wives and sisters, and to exert everywhere at home, with their sons, brothers, and husbands, that proper female influence, which shall make the certainty doubly sure, that temperance men shall be chosen to the Legislatures, who shall give the people the law they need. Let this influence be brought to act in our State as may be done, and not two years more shall pass away before New-Hampshire shall wheel into the number of Temperance States.

And who has a better right than woman to move and to act in this matter? Is it not "her sphere," home, sweet home, that is most invaded by this enemy of rum? Who has been the sufferer oftenest than the sister, the wife, the mother? And let the wife, the mother, the sister move in this matter. In every county or town in our State—we venture to offer the suggestion—let the ladies call a meeting, and if but a single score of them assemble, let these address a circular to their sisters of this State, to form neighborhood female associations, whose simple object it shall be that the members of such associations shall use their influence at home, with their sons, fathers, brothers, husbands, for a Maine Temperance Law in New-Hampshire—and our Granite State shall be moved, and Temperance triumph here also.—F. S. S.

TEMPERANCE IN THE ADVANCE.

A few days since, we just stepped over into Maine to attend a Temperance Convention at Doughty's Falls. We greeted the friends of the cause, and especially our old friend, the Chairman of the Maine State Central Committee—made our observations, did our duty and came home. We found those best acquainted with the prospects of Temperance in Maine, full of the most cheerful hope. Brethren Peck of Portland, and Thompson of Augusta, who have canvassed a large part of the State, give flattering representations of the present condition of the cause they advocate. They have far more hope for the State than for York County. But to us it seems quite out of character that the part of Maine first to be settled should be last to be redeemed. But it will not be the first time that the first has been last. From all that we could learn, and a great many things were told us, we judge the only danger to the law—if danger exist at all—is to lie in the blinding, bewildering mazes of party-politics. It is feared that thousands in attempting to thread these will lose their way, and blunder into an undesigned support of Anti-Maine Law measures. For the rum party are making a practical exhibition of the wisdom of serpents. But the friends of the law are so following them up and tearing away the thick grasses, in which they lie half-concealed, that we trust no very large number will fall under their envenomed bite. Tem-

perance men must keep their eyes open. They have learned that in the open field of battle, they can succeed no better than the savages of New England in the sixteenth century. Their only hope lies in skulking, dark and treacherous compromise, and hypocritical non-committalism. As the early settlers on the banks of the Connecticut watched against the Pequods, so must the settlers of our modern temperance plantations watch against their Janus-faced foe. Let them do this and all is safe. Let them neglect this and all is lost.

Some, we were told, were ready to go blindfold to destruction at the lead of party.—Mr. Thompson said, a few days since, a man told him that he would go with his party if he went to the devil. "I replied," said Mr. T., "I think, sir, you will soon have occasion to try the experiment."

As we said, having made our observations, &c., we returned home, to find temperance work enough to do.

But we are doing something. A few days since, the friends of the good cause in Great Falls, took up the matter of rum-selling, fined one about \$5 dollars, another between 3 and 4 hundred dollars, and frightened another into Maine, with a liability of some five hundred dollars after him. He ran, losing a shoe in the adventure.

The Convention talked of "rum-ridden New Hampshire." And it is rum-ridden. The Genius of Intemperance sits astride the White Mountains, laughing at us. But, by the grace of God, we will shoot him off—party politics and the devil to the contrary notwithstanding.—M. J. S.

"LO! GOD IS HERE."

"Thou art with me!" Such was the triumphant exclamation of the Royal Psalmist, in the prospect of walking through the valley of the shadow of death. A settled consciousness of the immediate, contiguous, absolute presence of Jehovah raised him above all hesitations and fears as "the vale afar off." I will fear no evil, he cries, for thou art with me—trout, the Almighty, All-Wise and All-Good!

The God of the Psalmist was not a God afar off, who must therefore be called, and for whose coming he must wait. Nor yet was his God one that slept and must be awaked, ere he came to his aid. David's God was "Israel's Keeper," who never "slumbers nor sleeps." He says to his servants, "Fear not, for I am with thee;" and his servants each reply,—"I will fear no evil, for thou art with me."

Consciousness of the Divine presence is glorious to the righteous. But to the sinner it is dreadful. It is dreadful to him now. And hence he will not entertain God in his thoughts. It will be dreadful to him in the future world. The presence of a thousand torturing fiends, shall not so trouble and distress him there, as the presence of his forgotten, offended God. The sinner meets a fiery doom anywhere, wherever a clear consciousness of the Omnipresent finds him. That consciousness is perdition. It uncaps the bottomless pit, takes him to it and plunges him in. Hence the justness of the expression of Milton's Demon, "Myself am hell!"

Jehovah's presence is not a mere negative fact. It is the great fact of facts, outweighing the universe; and to be felt as such, needs only to be known, and considered. It is the great positive fact, the influence of which no circumstance can neutralize. We remarked in a late paper, and have intimated in this, that to the righteous it is an inspiration of the highest joy. But how is it in its effect upon the sinner? As his character is the opposite of that of the righteous, it was most natural to conclude that his soul must be inversely affected by a consciousness of the divine presence. And so it is. To be buried under "rocks and mountains," were to him heaven, compared with looking "upon the face of God." In going to perdition, he goes where he desires to go, if it but flatter him with hope of getting farther from God. Hence it is, that in this world, when sinners are convicted of the presence of the God they have offended, they speedily become infinitely either better or worse. If, to get rid of his frowns, they submit to him, to be, through rich grace, treated as though they had always been just, they at once are clothed with new and beautiful robes of righteousness. But if they refuse to do this, then they rush off, driven by fear and dread, and despair, to hide themselves "from the face of him that sitteth on the throne."

The universe is to them a universal hell, of which heaven is the severest part, and from which the "blackness of darkness" were indeed a refuge to be sought, if it but exclude from God.

As consciousness of the Omnipresent Jehovah is the great means of influencing human feeling and action, it was reasonable to suppose that it would be made a chief reliance in the work of saving the world. And so it is. When a "fiery law" is to be given to the Jews, fearful symbols of the presence of the Lawgiver, upon and around the mountain, are the preliminaries. By the thunders and the lightnings, and the mountain smoking, and quaking, they must be assured that He is present, and that, therefore, the law goes forth "from his right hand."

When the holy tribes murmur against Moses and against God in the midst of their desert hardships, how shall their murmurings be allayed? How but by some miracle or wonder, which shall awe them with the deep consciousness that Jehovah, the "I am," the God who "kills and makes alive," is among them in their solitary wanderings! And what is sought by the Testaments, New and Old, is not to make all men feel "that all things are naked and open to him with whom they have to do." And what like this feeling will hurry on the crisis in the sinful soul, in which it will either renounce wickedness and submit to God, or put on the darkness of despair, as if "evil, be thou my good," and rush into eternal night!

"The wicked flee when no man pursueth." But what is the terror that pursues them but the consciousness of the awful presence of a vengeful God? The sinner who feels this, trembles. When God is in his thoughts fears are in his soul. "Thou God seest me," shrouds him in darkness. Does he attempt to flee from the presence he cannot bear? Alas, it is only to feel the thunders of Infinite Justice thicken around him. Night darkness, and death becomes more deadly. The Omnipresence of God is his omnipresent perdition. "But the righteous are as bold as a lion." They are never afraid. There are no pursuers before which they can flee. "The name of the Lord" is to them "a strong tower," within which they are safe. The Heavenly presence is to them an omnipresent paradise. As the impenitent sinner is miserable because he cannot get out from the presence of a frowning God, so the saint is happy because he is in no danger (while faithful) of getting out of the presence of his smiling God. Well

can the latter sing with the poet of "The Seasons,"

"Should fate command me to the farthest verge Of the green earth,—to distant barbarous climes Rivers unknown to song, where first the sun Gilds Indian mountains, or his setting beam Flames on the Atlantic Isles! 'Tis thought to me.

For God is ever present, ever felt In the void waste as in the city fall, And where he vital breathes, there must be joy.

I cannot go Where universal love smiles not around."

The true and well instructed Christian knows no loneliness. Never does he shout "Glory to God!" with more unction than when alone with his omnipresent God among his hills. "To sit on rocks," so he says—

"To sit on rocks and muse o'er food and fall, To slowly trace the forest's shadowy swell, Where all that owns not man's dominion dwell, And human foot hath never or seldom been; To climb the lonely-mountain, all unseen, Along with flocks who never need a fold, Alone o'er steep and bounding falls to lean, This is not solitude!"

No, indeed, not to him in this solitude. If to the mere student of nature, this is "to hold converse" with her "charms," how much more to the Christian who studies God in nature, it is to hold converse with God. Moses was not alone on Pisgah. He did not die unattended. There, no less than on Sinai, was the Omnipresent with him.

"His sick and fainting head he lay Upon his Maker's breast; His Maker kissed his soul away, And laid his flesh to rest; In God's own arms he left the breath Which God's own Spirit gave; His was the noblest path to death, And his the sweetest grave."

But was Moses favored above others? O no. All Christians, all the good of all ages live in the midst of a most glorious presence, blessing, protective, defensive. Not a mere poetic presence,

"Surpassing the most fair ideal forms Which craft of delicate spirits hath composed From earth's materials;"

not a mere imaginary presence, like that which the superstitious disciple of Swedenborg, summons to his board; but the real, personal, intelligent presence of the Omnipresent God.—M. J. S.

EDUCATION.

This far in the history of our denomination there has been a lack of union in educational efforts, which has to some extent hindered the most desirable results. There is more interest felt, and more money contributed to this cause than any other among us, and still we are defaulting in some essential particulars.—The Free-Will Baptist Education Society has struggled on amidst many difficulties, and accomplished something, but failing to enlist the patronage of the whole denomination so as to be flush of money, its fruit has not been very abundant. The call for educated ministers, creates an imperative call for more facilities to educate, and the slow progress in filling the vacuum in the ministerial ranks cause the East and West to inquire gravely, what shall be done? If we do no more than we have done we fall as a denomination. To succeed as we ought, and as we must, if we would fulfill our mission, we must incur in some feasible plan that will reach all sections of our Zion. We have means of knowing that this is the sentiment of very large numbers in our churches. If the question was fairly presented, we could raise more money to aid young men in educating for the ministry than for any other purpose.

The churches feel that self-interest depends upon liberality in this direction; and this conviction is increasing. But this interest is not available unless the plan of operation is well defined, catholic, effective. There has been much conversation, correspondence, and reflection on this matter among those who have the work at heart, and a wish has been quite extensively expressed to project a mode of operation that will enlist the energies of East and West, and afford all useful aid to every worthy brother fitting for the ministry in the connection. The coming session of the Gen. Con. has been looked to as the time for effecting something in this direction; and it is to be hoped that it will not pass without a general understanding of the matter and the adoption of effective measures to concentrate and direct the educational interest of the churches.

Among the objects which it is desirable to attain are, the denominationalizing the Education Society; the regular contribution of funds; the assistance of accredited young brethren in any Seminary or College in the denomination; the proper location and regulation of the Biblical School. It is well known that the Free-Will Baptist Education Society at present is wholly under New-England management, and dependent mostly upon New-England for funds. The West would feel a much deeper interest in it, if the responsibility of managing its affairs was in part thrown upon their shoulders. If the Trustees were nominated by the Gen. Conference, or in some way to call for general action, and impose general responsibility, the result would be likely to give more general satisfaction, and secure a liberal contribution to its funds. If this should be agreed upon by the East and West, but one Society will be necessary, and stated collections in behalf of its objects can be secured, and a great accession to the permanent fund. But the funds of the Society should not be useful alone to members of the Biblical School. If a brother wishes first to pursue a classical course of study, he should be aided, if needy, during that period of his studies, just as much as if he proceeded direct to theology without preparation. It will be said by some that this is impracticable, for want of funds. But we shall always lack funds, if we do not adopt a policy which demands them and will bring them. Let it be known that we have fifty applications for aid that the Society cannot meet; what greater stimulant to the churches than this to induce liberal contributions? And when these calls come from every locality in the denomination, every section will have a local as well as general motive for contributing to the funds of the Society. Such a policy is just to all, and will call forth more means than any timid policy that dares scarcely look our responsibilities in the face. If we have but one dollar a head to distribute, it is better that every poor brother should have his share, than to do a little for a few. It is to be hoped that some plan, suited to the exigencies of the case, may prevail.

As it regards the removal of the Biblical School to New Hampton, no doubt the matter will be discussed, but we hope that all will consider that light is better than heat on such a subject, and that it will all pass off quietly. It is a pity that we cannot agree on some local location, and all sustain one Theological School. It would be a saving of money and men to do so. But if New England must have a school in their midst, the West of course will attempt the same thing, and two feeble schools will occupy the place that one strong one would fill much better. But no Biblical School with peace is better than the best with strife. Since the affair of location, &c., stands as it does, the brethren of the west ought to hold a meeting for counsel at an early stage of the

session of the Gen. Conference, and from what we hear, we suppose it would be well for all interested to be prepared for such a meeting, as one doubtless will be called.—M. J. S.

RIVERS OF THE BIBLE—EUPHRATES.

Concluded.

We wish to refer to a few of the circumstances given us by the chronicler, which lend enchantment to this scene. And first, we find near the source of the Eastern Euphrates, Mt. Ararat, rising to the elevation of 17,000 feet, whose summit is covered with perpetual snow and ice. Here, as is supposed, rested Noah's ark—the germ of a new world. As we go down the stream, we come to the spot rendered memorable by the passage of Xenophon with the Greek army in mid-winter, who soon after commenced a scene of suffering which was only re-enacted by Napoleon in the Russian campaign. About 400 miles from its source, this stream unites with the Western Euphrates, near which is a distinguished ferry. Farther down we come to Bir—the Births of antiquity, built on a chalk formation, due East from Baysa of the Mediterranean. This is *en route* from Aleppo to Upper Mesopotamia. Large caravans with several thousand camels, are occasionally ferried across at this point. Passing by the ruins of Bais, we come to Thapsacus. Though here at low water, there is a distinguished ford, yet Xerxes first, and afterwards Darius, found it necessary to construct bridges of boats. This is supposed to be the limit of Solomon's empire. North of this point and East of Bir on an affluent, is the location of 'Ur of the Chaldees, the native place of Abraham, Sarah, and Lot. Within its walls there is a lake, bearing the name of Abraham, whose fish are preserved, tradition says, from the fact that no cooking will make them edible. Associated with Ur is Haran or Charan, which is 20 miles distant. This was the abode of Rebekah, of Jacob's wives, and of Jacob himself for a series of years while in the service of Laban. It was demolished by one of the caliphs, and nothing now remains to mark the spot except a few ruins, and the well of Rebekah.

The next thing of note is the branch Khabor or Chebar, of prophetic memory (Eze. 1: 1) where the prophet dwelt during the captivity with a colony of the Jews, and uttered his awful predictions. Another colony dwelt on the same river at Tel-abai, which he visited, led by the Spirit. Eze. 3: 14. The tomb of the prophet, notwithstanding these facts, is pointed out in Lower Mesopotamia; but the circumstances and place of his death are known—at least to us. Had we time we might speak of Mardin, Dara, and Nisibis, distinguished in the Roman campaigns. Circassian, near the mouth of the Khabor on the Euphrates, is celebrated for a decisive battle between the Egyptian and Babylonian armies, at the time of their greatest power, in which the former was completely routed, and the latter became masters of Western Asia. This was for a time the strong post of the Romans. We might refer to the ruins of 'Rebchoth by the river, to Erzi or Ezra, where the prophet is supposed to have gathered the captive Jews together, to the remains of aqueducts for irrigation, and to Hit, the Is of old, with its springs of bitumen; and we will hasten on to the ruins of the city of Babylon. There the river has a deep, tortuous, sluggish course, with now and then a partial subsidence on its banks, enveloped by the transient abodes of men—the mud or reed huts, or the black goat's hair tents of the Arab. When we come to the site of the ancient city, we find a vast, uninhabitable waste—

"A possession for the bitter And pools of water."

It would be vain to attempt, with our limits, to describe the excavations and mounds as we find them delineated in volumes. The most important mound is the 'Birs Nimrod,' or Tower of Babel. This is more than 2000 ft. in circumference, and 198 ft. in height, composed of brick. Some of the others are known as the Mujellibe, the Kasr, or Palace, so often referred to in Bible history, and the Amran Hill Taking into consideration the past, what a sad interest gathers around this vast waste! The "besom of destruction" hath swept it. "Babylon is fallen, is fallen;" and how can any one dwell upon the scene, and think of prophecy, without the feeling of awe, as if in the presence of the Almighty, who belongs to vengeance? What a history this city would present to the world, from its foundation, and the confusion of tongues, to its final overthrow, if it could be written! But who shall go back into the secret archives of oblivion, and bring it to light? We know something of it, especially in her proudest days. Queen Semiramis added much to its improvement and glory, but Nebuchadnezzar and his immediate successors beheld its decline and power—the seat of a mighty empire. The Egyptians are driven back to the Nile, and all Syria and Palestine are conquered, and their resources taken to aggrandize the capital; and the proud monarch in his elation exclaims, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? But how signally does God meet this presumption, when the same hour the King received his sentence, and was driven from men, and dwelt with the beasts of the field, eating grass like an ox.

Here the captive Jews went down to the river, hung their harps on the willows, wept over the desolation of Jerusalem, and refused to sing one of the songs of Zion, in a strange land. Here Shadrach, Meshach, and Abednego maintained their allegiance to Jehovah in view of the fiery furnace, through which they passed unscathed. Here Daniel, faithful in the interpretation of royal visions, and to his God, was protected from the lion's jaws. He boldly uttered the fearful sentence, "was executed against Nebuchadnezzar. Afterwards, when his son Belshazzar, in that terrible night of revelry, with his princes, his wives, and his concubines, drank wine in honor of his gods, from the sacred vessels which his father had taken out of the temple of Jerusalem, and saw with consternation the hand-writing upon the wall, Daniel stood before him to read that writing, and announce its dread sentence, at the very time that Cyrus and his beleaguering hosts were turning the river into an artificial excavation, marching into the city through the bed of the river, to slay the king and nobles, and take possession of the city, thereby verifying the interpretation—"Thy kingdom is divided and given to the Medes and Persians." Here Alexander, who overthrew the Medo-Persian power, and was styled the conqueror of the world, in the midst of luxury and debauchery, breathed his last in the royal palace.

Prophecy is very explicit—"The walls of Babylon shall fall." Alexander intended to restore the city to its former grandeur. "We would have healed Babylon, but she is not healed." From that time it declined, until it

became a solitude, forsaken of man—a fit abode for reptiles and owls.

"O, thou vast city, What art thou? Thou wast divided to thy fall, and what a fulfillment! and what awe and reverence should be felt in every breast before that Being who could so easily sweep away the hosts of this great basin with all their wealth and glory, and give up their fertile fields and impenetrable cities to the wandering Arab, and the wild beasts of the desert! Still the mighty Euphrates, leaving the shore of the Black Sea, cowering the Mediterranean, rolls on in its meandering course to the same gulf, eternally singing the requiem of the departed.—M. J. S.

BRITISH CORRESPONDENCE OF THE STAR.

ENGLAND, Aug. 23, 1853.

There are two great principles which govern this country, and which form, in truth, the twin pillars of our liberties. The first is *toleration*, which is founded on the doctrine that every man is master of his conscience, so far as his fellow man is concerned; and the second is *personal liberty*, or the doctrine that every man is master of his person, at least if he forfeit his liberty by crime. A determination to have these principles observed has originated the agitation for legalized authority to inspect the innermost recesses of the Convent. By the principle of toleration the nun may believe what she pleases; but if she seek to dissolve her vow, and wishes (as many do) to reclaim the rights of which she denuded herself when she took that vow, then the other great principle of personal liberty, the law ought to come between the nun and her jailer.

To tell mankind that the nuns are all very happy, and have no wish to leave their retreat, is but to employ falsehood to vindicate injustice. Human nature is human nature, even in a convent. Passions which ought to have been stifled forever beneath the veil of darkness may break out afresh, and burn with a vehemence which shows that restraint acts but as fuel to the fire. The world will appear fairer than ever, now that the walls of a convent eternally afford a return to it; and that too which, when first assumed, was light as gossamer, will grow heavier day by day, till at last it begins to bind the soul like adamant, and press upon it like the weight of a mountain. If, as Romanists say, the nuns are so very happy, why do they insist so strenuously on keeping their prison doors barred?

No Protestant has yet said anything against convents half so severe as the assertion of their friends that *investigation* would be tantamount to *suppression*. Now that Romanists are making such vigorous efforts for supremacy all over the world, it behooves the lovers of truth and man to study the history of Popery, and to trace the moral effects of that hateful system. Take the conventional establishments about which we hear so much. Convents have given rise to tremendous evils; the very existence of these establishments is unfavorable to morality. The theory on which convents are founded is an immoral one, inasmuch as it reflects disparagingly upon, and is in some sort a condemnation of, an institution which the Creator has placed as one of the grand bulwarks of social morality. The Sabbath and marriage, as they are coeval, so they are analogous as regards the place they occupy and the end they fulfill. Marriage holds the same rank among social institutions. And the genius of Rome, as the great antagonist of purity, has been shown in nothing more than in the way in which she has singled out these institutions, and levelled her attacks at them. The Sabbath of the moral law she has virtually set aside by the holidays of the church, to which she ascribes a higher sanctity than to the day of sacred rest. Marriage she has labored to set aside, too, by the institution of celibacy, which, she says, is a far holier state than that of marriage. Rome has thus laid her axe at the root of these twin monuments of Heaven's mercy, and twin pillars of social virtue. True, she has not been able utterly to uproot these beneficent institutions, but this only shows that her power, great as it is, falls short of her wish.

Of the inmates, the vast majority have been sent there in childhood, and their confinement is no more voluntary than that of the galley-slave. The truth is, that when a father finds he has no means adequately to support his daughter, he discovers that she has a vocation for the conventual life. In China, men kill the children they are unable to support in Papal countries, they bury them in a living tomb. It would be difficult to say which is the more cruel. In the one case, there is an end of suffering at once; in the other, it is prolonged through life, and passes through the various stages of grief, despair, and idleness, till it terminates in death. The Rev. H. Seymour (who has published a book on the subject) that one-half of the nuns die raving mad before they have reached the age of twenty-five.

The House of Commons has been called enough lately, especially in any common interest, but last week the Chancellor of the Exchequer somewhat broke the spell. Mr. Gladstone got up a little face, which might be entitled, "Advertisements versus Attorneys." Lord Grosvenor brought his Bill for the Revival of the Attorney's Certificate duty to a second reading. Already a majority had declared against the Minister on this point, degrading, if the anti-government Bill could only be carried through, an income of £80,000 a year. The Chancellor brought him that the "taxes on knowledge" repealers had also carried a division or two against him involving exactly the same amount. So he adopted the tactics of that very well advised gentleman, who, finding that two not very sober adversaries were determined to fight duels with him, persuaded them that it would be just the same thing if they fought one another, and left him entirely out of the arrangement. So our witty Chancellor Gladstone told the friends of both repealers that he could not think of giving the whole £160,000; that if he eased the repealers, he must continue to levy the sixpence on the newspapers; that it was a matter for the choice of the House which way the £80,000 would be contrived to spare should be spent, and that if the Gibbonists were resolved to have advertisements untaxed, they must help him to get the amount out of the lawyers. By a majority of 186 to 102 the House then gave the preference to the untaxing of advertisements.

Now that we may consider the advertisement duty as repealed, a fresh impulse will be given to the great and untiring enterprise of the press. In Norway, where advertising is free from taxes, and cheap, even a flock of geese, or a turkey or two, are frequently introduced to their consumers by that means, without the trouble of walking to market.

Every rural district in this country may now make good use of its local press, and improve its quality by the resource of profits well earned. Your American papers furnish abundant proof of the incalculable advantages of a press untaxed and perfectly free.

All the Conferences of the different bodies of Methodists have just concluded their sittings; and it is somewhat ominous for the interests of earnest evangelism in this country that all this current year have to report a diminution of numbers. The Association Methodists, the result of Dr. Warren's separation from the old body in 1835, numbering some 16,000, have a decrease of 1200 members.—The New Connection Methodists on a membership of 18,000, have sustained a loss of 10,000. The Primitive Methodists, who began in 1812, have this year lost 1000 out of 101,000. While the parent body, the Wesleyan Methodist, with a total membership of 320,000, have lost upwards of 10,000 adherents. The agitation that has been in process since 1849 will account chiefly for the loss of the parent body; and perhaps the general infidelity and hatred of religion, especially religion under the form of Methodism, fostered, if not created, by the reckless course the declaration of the minor Methodist bodies.—The organized and unrelenting onslaught made upon Wesleyan Methodism for the past three years has cut down this useful and zealous body of Christians one-fourth, the total loss for the three years not being less than 90,000 members. It is however indicative of good that the recent Wesleyan Conference, held in Bradford, Yorkshire, under the Presidency of the Rev. John Lomas, was a most harmonious one, while all the public services of the sanctuary were eminently hallowing and profitable. A large sum of money is being raised to relieve the Conventual funds from the embarrassment caused by the agitation, and already £50,000 pounds, or \$340,000 dollars, have been promised.

AN ENGLISHMAN.

(Correspondence of the Star.)

The Cause of Freedom in Ohio—Samuel Lewis and S. P. Chase—Liberty Manual Labor University—A New Liberty Paper—Christian Anti-Slavery Convention—Abolition papers burned in Virginia.

OHIO, Aug. 29, 1853.

Mr. Editor.—Great as is the eagerness for worldly gain in the West, the cause of the poor down-trodden slave is not entirely forgotten, especially in certain sections of this State. Samuel Lewis, Esq., the Free-Soil candidate for governor, is doing a good work. He is now canvassing the State for Freedom, visiting nearly every County. Mr. Lewis is a well-known and well-tried friend of the liberty cause. He has never faltered by the way, never proved himself recreant, and never gave just cause for any to doubt the honesty of his intentions, or the sincerity of his purposes. Few such men can be found. And for this very reason, he is popular among all parties, none having occasion to speak against him. Although somewhat advanced in years, being sixty years or more of age, he yet possesses the ardor and vigor of youth. He speaks on an average once a day, usually in the open air, no buildings being of sufficient size to convene the people. Wherever he goes, all turn out to hear his eloquent addresses, without distinction of man or party, and what is still better, they return with the conviction that they have heard the truth, and are unable to gainsay it, or thrust it from their minds.

Mr. Lewis is a thorough-going Maine Law man, having espoused the cause of temperance for many years. He is very unpopular for any man to do so. And, further, he publicly affirms that he never in his life drank a glass of ardent spirit. For temperance men, he is the only available man in the field, as no reliance can be placed in the candidates of the other two political parties. On this account, Mr. Lewis will obtain many votes from the Whig and Democratic parties. Whether he will be elected, is, however, a matter of some doubt. Yet if every temperance man in the State were to do his duty and obey the dictates of conscience, untrammelled by party prejudice, the matter would no longer remain doubtful, and Samuel Lewis, the philanthropist, the friend of the slave, the friend of temperance, the friend of education, the friend of virtue, the able but humble minister of the gospel, would be the next Governor of Ohio, of whom the State cannot boast another equal.

Mr. L. is accompanied by other distinguished speakers, among whom is the Hon. Salmon P. Chase, the Free Democratic United States Senator from Ohio. His talents are generally known and appreciated throughout the country. In point of intellectual capacity, he compares favorably with such men as Clay and Webster, but is not gifted with their eloquence. In this he falls even below Mr. Lewis. Yet he is a calm argumentative speaker, and well understands the topics of his discourses. His object appears to be to deal chiefly in facts and arguments, not in mere declamation. His speeches on all occasions are distinguished for their logical arguments, which are beyond refutation. He leaves a good impression behind, and many good suggestive ideas. Few such staunch defenders of Human Rights can be found in the country.

The friends of liberty in Southern Ohio have lately obtained a charter for an institution of learning, under the style of the *Albany Manual Labor University*. Its location is at Albany, Athens County, a flourishing farming community. This institution is in successful operation, and well patronized by students from all parts of the country, irrespective of color. It is got up on the Oberlin plan, and bids fair to be as useful to the world as that Institution. Although its location is only six miles from the Ohio University, the oldest college in the State, yet it is destined to prosper. The right kind of men have taken hold of it. The Board of Trustees are efficient men, and will sacrifice any thing, except life, before they will see it run down. Dr. J. A. Bingham, travelling agent, has already accomplished much by way of collecting funds. He is yet in the field, acting in the same capacity with good success.

This Institution will be hailed with joy by that unfortunate class in the free States, the colored people, against whom most of the literary institutions are closed. Besides, it being a manual labor institution, will enable those in indigent circumstances to obtain an education, if so disposed, without funds to commence with. This is an additional advantage, which few Colleges or Universities furnish. A new paper, advocating the cause of freedom, has been recently issued at Albany. It is about the size of the *Morning Star*, printed on new type, at the low price of one dollar and fifty cents per year. It is entitled the *Free Presbyterian*, ably edited and conducted

by Rev. J. Gordon and W. G. Kephart. The former was assistant editor of the *Christian Press*, of Cincinnati, and the latter a returned missionary from New Mexico. The paper will be conducted religiously, highly deserving the patronage of the friends of reform. Being published so near a slave State, (Virginia), it is hoped that its brilliant rays will enlighten the darkened understanding of those who are deaf and dumb to the woes and miseries of outraged humanity.

On the 18th, a Christian Anti-Slavery Convention was held at Albany. Organized by calling Rev. Luke DeWitt to the Chair, and appointing Geo. Hanger, Secretary, and was opened by prayer by Dr. J. A. Bingham. The Committee reported a series of resolutions, among which the following were accepted and adopted:

Resolved, That the Church of Christ is the divinely appointed agency for the reformation and salvation of the world from sin.

Resolved, That slaveholding is a sin against God; a combination of all crimes; literally and emphatically "the sum of all villainies."

Resolved, That those denominations of professing Christians which receive the slaveholder to their fellowship, are thus far false to the mission of the true churches of Christ.

Resolved, That in the judgment of this Convention, the voice of God to all his true people in such churches is, "come out of her people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The *Religious Telescope*, a religious paper, published at Circleville, this State, as the organ of the "United Brethren in Christ," has been publicly burned by the postmaster at Glenville, Va., by order of the magistrate, upon the charge that it is an abolition paper.—The worthy functionary gives the following account of his proceedings in the case:

"Mr. JOHN LAWRENCE:—Sir—I feel it my duty, as Deputy Post Master, to inform you that your paper, called the *Religious Telescope*, is one of such character as cannot be distributed in the State of Virginia, and will be before the grand jury of our County at the next Circuit Court."

"Mr.







