

MORNING STAR.

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COMMUNICATIONS.

FOR THE STAR.

Be perfect, be of good comfort, be of one mind.—Galatians vi. 1.

The doctrine of Christian perfection is distasteful to many good people, but I think it is for the want of a proper understanding of the subject. As contained in the scriptures, perfection seems to be limited or extended, as applied to men or things. It is applied to God, who is infinitely perfect. "To the gods, (Deut. xxxii. 17) But they shall have a perfect and just weight. A perfect and just measure." It is applied to the people of God. (John i. 12) that man was perfect and upright; not only so, but in our text it is a positive command to be perfect.

It remains for us first to inquire in what sense we are to be perfect, and how we are to become so.

1st. We are to consider our perfection, as we stand in relation to God. We are not to be perfect men, or perfect angels, nor perfect glorified saints, but perfect children of God. "To be a perfect and perfect child, naturally, we must have a natural birth; for his perfect children, spiritually, we must have a spiritual birth." "Except a man be born again, he cannot see the Kingdom of Heaven." John iii. 3. When a child of God is born of the Spirit, he has the standard of perfection raised within him. When God converts a soul, it is done perfectly. "This work is perfect." He will not accept of a part; he will have the whole heart or none—as is the case of the young man who came to Christ to know what he should do to inherit the Kingdom of Heaven. (See Matt. xix. 21.) Jesus said unto him if thou wilt be perfect, go and sell that thou hast and give to the poor, and then shalt have treasure in heaven, and come follow me. Young converts are not perfect men and women in Christ, but are children; so that we see the standard of perfection is raised in the heart of every real child of God.

Now begins the warfare; the old author of confusion and imperfection, is routed and turned out of his strong hold. He takes refuge in the members, and we are left perhaps a short time, and then commences his attack, in hopes of gaining his former standing. But, blessed be God, he never can, if we are on our watch. St. Paul describes it in the following manner, (Romans vii. 23.) "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Observe, he did not say the law of sin in my heart. Paul kept the law of God in his heart. (See verse 24.) "For I delight in the law of the Lord after the inward man;" and this law is perfect. (See Psalm xix. 7.) "The law of the Lord is perfect, converting the soul." How then could the Apostle say he found the law of sin bringing him into captivity in the same way that we have often found ourselves brought into distress, through manifold temptations. How many times when engaged in most solemn prayer, have vain and wicked thoughts crowded into your mind, and you have concluded because you had such thoughts that you were not a Christian. But did you love or cherish such thoughts? you will answer, no; but with David could say, you hated them, and perhaps have cried with the Apostle, (Rom. vii. 24.) "O wretched man that I am! who shall deliver me from the body of this death?" I am far from thinking that we have arisen to such a degree of perfection as to be out of danger; no, we must watch, we must fight, we must guard on the whole armor that we may be able to stand against the wiles of the devil. The Christian should never lay down his arms as long as life lasts. If once we can

close ourselves to have arrived to such a state of perfection as to be out of danger, we shall begin to be a little off our guard, and the enemy will take this opportunity for an attack, and it will be a great wonder if we do not get wounded. We sometimes hear people say that they have arrived to such a state of perfection, that they have not had a trial nor a dark season for a number of months, and perhaps years, and never expected they should have again. But alas! we have afterwards seen them in a backslidden state. A near approach to God never makes us have high or exalted thoughts of ourselves, or of our attainments, but it has a contrary effect; our language will be like that of the Prophet. (See Isaiah vi. 5.) "Wo is me! for I am undone, because I am a man of unclean lips." If any thing will deliver us to our own imperfections, it is the light of God's countenance. It is our duty to love God with a pure heart, this is attainable.

2dly. It is our duty to be perfect in obedience, to obey God in all known duty.

3dly. It is our duty to be perfectly resigned to the will of God. We may attain to all these, and yet be imperfect in knowledge; and on that account be liable to be imposed upon by the enemy of souls, and brought into trials and bondage. I believe there is a growth in grace, though the young convert perhaps loves God as perfectly and sincerely, according to his capacity, as he ever does, yet he is ignorant of the law in the members, he is often imperfect in obedience, but by learning the imitations of the enemy he becomes more perfect in this respect; and so on from one degree of grace to another; and thus adds to his faith virtue, and to virtue knowledge, &c. In this way he is neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

Perhaps more hereafter. W. L.

MISCELLANY.

ON FOLLOWING CHRIST.

"Follow thou me."—John xxi. 22.

When the blessed Jesus had given the necessary check to the ill-timed curiosity of Peter, respecting the future circumstances of his fellow-disciple, "If I will that he tarry till I come, what is that to thee?" he condescended to recall the wandering attention of the apostle to his own concerns, and added that comprehensive precept, "Follow thou me." Probably the divine Teacher might, on this occasion, principally intend to remind him of those trials and sufferings which, as he had just predicted, would be the certain consequences of that faithful attachment to him and his cause, which Peter had recently professed himself willing to undergo, by walking after his beloved Master; and which would require the exercise of all his faith, vigilance and grace to support. But there can be no doubt that he designed also to enjoin on that favored servant, and through him on all Christians, the important duty of making their heavenly Master the sole example by which they regulated their conduct; of considering his will as the supreme law to which they owed implicit obedience; and of esteeming the promotion of his cause as the advancement of his glory, the principal object of all their designs and exertions. We may therefore understand the Lord as saying: "Forbear to pay unnecessary attention to the conduct or concerns of thy brethren, either as patterns, preceptors or guides. Turn thy thoughts to me, thy Saviour and Lord. Labor to prove thyself my disciple, by endeavoring to follow my example, and to obey my laws, as if there were no other beings in existence besides thy gracious Redeemer and thyself. Follow Thou Me." The divine precept is compared with many other passages of scripture. "If any man serve me," says Christ, "let him follow me." "My sheep hear my voice; and I know them; and they follow me." And those who are represented as standing on Mount Zion, and joining in the triumphs of the redeemed, "are they which follow the Lamb whithersoever he goeth."

Sincere Christians will feel it their duty and esteem it a high privilege to follow their Saviour. Full of love and gratitude for the unspeakable blessings which their enjoy through him, they will esteem themselves highly favored in being permitted to walk in his steps.—When they reflect on the dignity of his person and the excellence of his character, their hearts will swell with a holy ambition to resemble him more completely; and to keep their eyes steadfastly fixed on his perfect example; till by the assistance of his Holy Spirit, "they come in the unity of the faith, and of the knowledge of the Son of

God, unto a perfect man, unto the measure of the stature of the fulness of Christ." With this grand object in view, they will cheerfully forsake every thing that would impede their progress, or draw them aside from the path marked out by their adorable Pattern. Well knowing that the friendship of the world is enmity with God, they will renounce, without regret, the pomps, vanities, and sinful indulgences of life, which they may follow him who "was despised and rejected of men; a man of sorrows and acquainted with grief." Even, if the most innocent enjoyments and the most natural connections should come in competition with the obedience which they owe to their Lord, they would prove themselves worthy of being his disciples by forsaking all and following him. They will make a hearty surrender of themselves and all that appertain to them into his hands, to be disposed of as he thinks fit. And, when they have done all this can, they will feel the imperfection of their best services, and still exclaim, "What shall we render to the Lord for all his benefits to us?"

This devout attachment to the authority of their Saviour will produce a holy desire to learn what his will is in all points that relate to faith and practice. Without anxiously inquiring what are the opinions, decisions or precepts of men, however wise or good, they will, like Paul, when brought to a true knowledge of that Messiah whom he had so vainly persecuted, be chiefly desirous of ascertaining the will of their heavenly Master, and ask, with importunate earnestness, "Lord, what wilt thou have us to do?" They will therefore continually read and endeavor to understand the holy scriptures, that complete repository of the will of their divine Master, that they might make it the rule of all their actions, and the standard of all their opinions. And, while they humbly seek divine illumination, and sincerely adopt the prayer of the Psalmist, "Open thou our eyes, that we may behold wondrous things out of thy law," they will, like the same eminent saint, not only "think on the ways of the Lord, but turn their feet unto his testimonies. They will make haste and delay not to keep all his commandments." It will be their desire to gain such an acquaintance with the word of God and to endeavor to it to practice, that their most ardent imitation of their adorable Saviour, be able to defend every action they perform, and every sentiment they adopt, by the authority of that sacred volume; and to repel every attack or temptation, whether from men or devils, with, "Thus it is written."

But the principal delight of real Christians in studying the page of inspiration will consist in the contemplation of the conduct, disposition and character of their blessed Saviour, as they are recorded in that precious book; and in earnestly endeavoring to imitate them in their own lives and conversation. In this pleasing survey, they will remark with admiration the exemplary devotion towards his heavenly Father—the reverence for his authority—the conscientious observance of his precepts, both moral and religious—the calm submission to all the dispensations of his providence, even the most painful and distressing—the frequent and earnest prayers which he addressed to his Father and his God—and the constant willingness to be, to do, or to suffer any thing that might promote his glory, which the man Christ Jesus displayed throughout the whole of his sojourning among us on earth. In all his conduct they will discern abundant evidence that "his meat was to do the will of him that sent him"; and, when struggling under agonies the most violent that ever oppressed humanity, they will hear him meekly exclaim, "Father, if thou wilt, remove this cup from me; nevertheless, not my will, but thine be done." In all these virtues of devotion, love, obedience and resignation, which shone so conspicuously in their glorious Redeemer, true Christians will labor to imitate his example; and, though always deeply sensible of the infinite distance between them and their divine Exemplar, they will earnestly desire and incessantly strive "to walk as he walked."

Real Christians will also imitate the humility and lowliness of their Redeemer towards those among whom he sojourned on earth. "Though he was in the form of God; and thought it not robbery to be equal with God, yet he made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men." In this state of voluntary humiliation, he spent his days in acts of kindness towards his associates. He administered to their necessities, healed their diseases, reformed their errors and instructed their ignorance; and, after

having passed through a life of trouble and suffering, he at last died a most painful and ignominious death, to redeem them from all iniquity. "They will also admire his patience under wrongs, his meekness under insults, his diffidence in reproving sin, and yet his wonderful forbearance and mercy towards sinners. When they read his divine precepts, and examine his actions and conduct they will feel how beautifully and perfectly his commands are illustrated; the other, and with them a holy consistency that, adorable Being conjoined on his followers "to love their enemies and pray for them that despitefully used them," who spent his days in promoting the happiness and welfare of his most inveterate persecutors, and who clothed his life amidst insults, scoffs and cruelty, praying for his murderers: "Father, forgive them, for they know not what they do." In these holy dispositions and heavenly tempers, all sincere believers will endeavor to resemble their great Master, and labor that "the same mind may be in them which was in Christ Jesus; who left us an example that they should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; but when he suffered, he threatened not; but committed himself to him that judgeth righteously."

But in thus following Christ, believers will meet with opposition from the world, the flesh and the devil. Of this, Peter was kindly forewarned by his benevolent Master; and it still remains true that "all that will live godly in Christ Jesus shall suffer persecution."—In this painful though honorable course, they are likewise to sustain their patience, faith and courage, by contemplating the character and conduct of their Saviour. They are to lay aside every weight, and the sin that so easily besets them, and to run with patience the race that is set before them; looking unto Jesus the Author and Finisher of their faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." By keeping their attention steadily on him who endured such contradiction of sinners against himself, they will be enabled to stand firm in weary and faint in their minds. They will be enabled, by the assistance of his Holy Spirit, to be faithful unto death; and will then, for his sake, receive a crown of life.

There is, however, one caution necessary, lest the weak and well-meaning Christian should be misled. When the conduct and disposition of the adorable Saviour are contemplated, it should never be forgotten that he sustains two very different characters. When he took upon him the seed of Abraham, he was made like unto his brethren; and was in all points tempted as we are, yet without sin. Now all his actions and tempers in this character furnish a perfect model for the imitation of his followers; which, though they can never hope to equal, yet it will be their highest honor and greatest interest to approach, as nearly as their imperfect and depraved natures will admit, to this mysterious Being, who dwelt in the form of a servant, God manifested in the flesh; and, even in that state of humiliation, he sometimes saw fit to exert his divine attributes; and with a word stilled the tempest; healed the diseased, or recalled the dead to life. But, when these acts of the Deity are contemplated, it is then the duty of his disciples, not to imitate, but to adore; to admire, with grateful astonishment, the condescension and love of their Almighty Father, and to claim, with humble faith and ardent affection, "My Lord and my God!"

Gen. Chap. xix.

RULES OF HOLY LIVING.

EXTRACTED FROM A LATE AUTHOR.

I cannot say I have already attained; but this is that which my heart is set to learn—that in all I do, whether sacred or civil actions, still I may be doing but one work, and driving on one design, that I may be pleased by me, and glorified in me. That, not only in praying, preaching, and all the duties of religion, but even my eating, drinking, sleeping, visits, and discourses, because they are done to God. Too often do I miss my mark; but I will tell you what are the rules I set myself—never to lie down but in the name of God—not bask for natural refreshment, but that a weary servant of Christ may be recruited, and fitted to serve him better the next day. Never to rise up on this day, in the obligation—I will go forth this day, in the name of God, and I will make religion my business, and spend the day for eternity. Never to enter upon my calling, but first thinking, I will do these things as unto

Christian Advocate.

LIMERICK

THURSDAY, FEBRUARY 14, 1828.

OUR PAPER—ONCE MORE.

The publishers of the Star, aware that many publications had been seriously injured, in consequence of the expectations of subscribers not being realized, those expectations having been founded upon the engagement made in the Prospectus of the work, issued the Prospectus of the Star, with a determination to do better than was proposed thereip. By a refer-

ance to the Prospectus of the Star it will be seen that the present price is considerably larger than was proposed before the Work was commenced; while the price was reduced to those who did not pay within three months; for our conditions were £1 50 in advance, but if payment was delayed three months it was stated that £1 75 would be charged, yet this additional sum has been taken in no case to our recollection, when payment has been made within the year, nor even then when the paper has been continued.

There are several papers in the United States printed on a sheet like ours, both with respect to size and form. None such within our knowledge are afforded for less than *two dollars* annually. A publication has been recently commenced in a sister denomination, upon a *half sheet*, (imperial). It is, of course, somewhat smaller than ours. *This work is published semi-monthly, therefore twenty-four numbers are issued in a year* (we publish six(ty)-two) for \$1 00 in advance, 1 25 if paid in six months and 1 50 if not paid until the expiration of the year. We are acquainted with some periodicals, published monthly on a demy sheet, (the same size of ours) in pamphlet form not withheld, for \$1 00 per year. We do not refer to those publications, with an intention to find fault with their prices, but to discover to our patrons that our paper in its present size, and for the present price is as cheap as others, and even comes much lower than many publications of the kind.

Now I think that it would not be a difficult task, for our friends in the United States, with their united exertions, and influence to give us five hundred more subscribers. We are disposed to pledge ourselves, depending however upon the blessing of a benignant Providence, to publish the *Star* upon a royal sheet, which will add another column to each page, which

Let one hundred of our friends procure five new subscribers each, and the work will be accomplished. Again, we now send one hundred and twenty-five papers singly to as many Post-Offices in the U. S.; let each of these solitary subscribers obtain one more, and the work will be one-fourth part done. If they should succeed in returning two each, it will be half finished. The enlargement of their paper in the manner before proposed, will be a sufficient inducement to make the experiment. To the exertions of our friends in different parts, we are principally indebted for the list of subscribers, which we have already obtained. We hope they will continue such favors.

As our paper was got up with a view to benefit the cause of christianity, we have always desired the counsel of the intelligent and experienced. We feel ourselves peculiarly under obligation to regard the instructions which we receive from time to time by our brethren.

We notice in the Gospel Luminary communication signed *Beta*, who appears to be reviewing several questions proposed by the Editor of the "*Morning Star*" in a controversial manner. As there appears to be several "*Morning Stars*," we would suggest to "*Beta*," the propriety, should he again have occasion to notice either of these *Stars*, of *distinguishing* which one he alludes to, so that his readers, as well as himself, may know of what paper he is speaking. We are willing that every *Star* in the christian firmament should shine with its own magnitude, and that all its *dark spots*, if any there are, should be seen (they cannot be hidden from the discerning astronomer), not even excepting our

When we commenced the publication of the Morning Star, there was not to our knowledge, a paper, or periodical of any kind so named, in existence. After we had continued our work more than a year, Eld. Elias Smith of Boston commenced a monthly periodical which he designated by the name of "Morning Star and City Watchman." We presume that this is the Morning Star to which Betts refers and with whose editor he appears to be contending. About the same time that Eld. Smith's Star appeared, or perhaps a short time posterior, a weekly paper was issued from the same city under the title of Morning Star, with an additional prospect which we have forgotten. Whether or not this last mentioned Star continues to shine we are unable to say.

Agreeably to an appointment of the quarterly meeting to which we belong last week we visited the church in Shapleigh, and a branch of that church in Wakefield and Milton. We had the happiness notwithstanding the unusually bad travelling, of meeting a majority of the council, who attended to the business assigned them, with the church in Shapleigh on Thursday, and with the branch at Wakefield on Friday, with perseverance, order and decorum. We believe the business was done to the general satisfaction of all concerned, and we trust to the glory of the great Head.

On our way to the place, Wednesday evening, we attended a meeting in the east part of Snapleigh, a school-house, where Br. Nathaniel Thurston, who is licensed to appoint and hold meetings, teaching school, and also preaching, in this place, the Lord appears to be reviving his work, principally by the instrumentality of the school-master. We had a crowded assembly, who gave us a very candid hearing. We think the Lord is in the place. With a good degree of satisfaction, we attended a meeting of worship every evening, during our absence. At Snapleigh, the Lord is not only reviving his work in the Freewill Baptist Society, but the Calvinistic Baptists are also experiencing an outpouring of the Spirit. W

Ed. David Blaisdell and Dea. Jonathan Blaisdell of Lebanon, who joined the council, informed us that the Lord was powerfully reviving his work in that town. I have been several months since the commencement of the reformation, in which nearly 100 have experienced a hope in God's pardoning mercy. There has been a large addition to the Freewill Baptist church in that place. The Congregational church also has received some addition.

We were informed that Eld. Edward Blaisdell has recently baptized six happy converts in the lower part of Rochester where is a prospect that a church will soon be organized.

EDGCOMB QUARTERLY MEETING

A number of elders and brethren met for Q. Meeting in Edgcomb Jan. 19, 1892. The meeting was opened by prayer and singing praises to God. Eld. John Linnon was chosen moderator, and Br. Samuel Hall, clerk, pro tem. The minutes of the last Q. M. were read.

Received information from the churches as follows:—A letter from Woolwich informs us that they have experienced wonderful refreshing from the presence of the Lord; 22 have been added, who were a few days ago in the gall of bitterness and bonds of iniquity, but now they are rejoicing in God their Saviour. 2d Church in Wisconsin in a scattered situation. The church on Parker's island appears to be somewhat revived; one has found the Lord to be precious since the last Q. M. Squam island church is in good union, a goodly number are engaged in the delightful worship of God. Back river church

enjoys a good degree of union, but rather low as to spiritual life. The church is Edgcomb is rather low, but steadfast in many appear yet to love God, and in the cause of the Redeemer. No reports were received from the friends of the churches. The committee appointed to visit the last Q. M. to visit Whitefield church reported as follows:—"We met on the 2d of Nov. 1827, and after investigating the subject we thought it for the best to organize a new church, as their appearance would be better than no church at all. We accordingly formed sixteen brethren and sisters into a church, and chose by vote of the brethren, Br. Thomas Sweet as deacon, and Br. William Sweet, clerk. They appeared to renew the covenants in a solemn manner by taking the right hand of fellowship, agreeing to keep the commandments of God, and to accept the report. The committee appointed to visit Parker's island church

reported as follows: "We met and attended to the duty assigned us, and after investigating the subject and difficulties there existing, found cause to withdraw fellowship from Br. John Hinkley, who was a licensed preacher, and to consider him no longer a preacher or a member of the Connexion." Voted to accept this report. Elders Smith Fairfield and John Lunn were appointed to visit the church in Wisconsin, and to report to the next Q. M. Br. Joseph Wehler and Br. James Bailey were appointed to visit the church at Back river, and report to the next Q. M. Br. Samuel Gould was chosen clerk of the Q. M. Brethren James Bailey, Samuel Gould, Joseph Morris, Elias Sherman, Wm Greenleaf, & Thomas Barnes were appointed a committee to dispose of the funds of the Benevolent Society. Voted that the next session of the Edgcomb quarterly meeting be held in Woolwich on the 3d Saturday of

Sabbath following in April next. Elders Smith Fairfield, David Webster and John Linnon preached at the different meetings of worship, apparently to good satisfaction. On Sunday and Sunday evening the meetings were much crowded, and good attendance was given. At the close many could say, it was good to be here. Finally, throughout the meetings there appeared to be more sincere love, harmony and union prevalent than has been witnessed for some time past in this region; and while I write my heart feels to say, "Ride on all conquering King, ride on!" SAMUEL HALL, Clerk.

SANDWICH QUARTERLY MEETING

SANDWICH QUARTERLY MEETING.
 At Sandwich, N. H., Sept. 18, 1838.
 Brother Burleigh has the honor
 of attending the last session of our Q. M. held in New- Hampton 19th and 20th inst., which I cheerfully believe was not a loss to the season. Many of the reports were as
 as are calculated to cheer the hearts of every true believer, and to fill the breasts of the pious with gratitude to God for his goodness to the children of men. The church in Bethlehem seems to be blessed with a shower of divine grace and rejoice greatly that the Lord is pouring out his spirit among the people, according to the following statement:—"We rejoice to say, that the day spring from on high has visited us again, and the singing of birds is heard in our land. Souls have been revived and saved, the sorrowful and the dead have been made to rejoice in the liberty of sons of God." On 18th have rejoiced

fense of a multitude of sinners; and fac-
 tories are returning to their Father's
 house, where there is bread enough and to
 spare, and the old brethren are going
 glory to God, and mean to stand fast
 and not again be entangled in the yoke of bond-
 age. Our heavenly Father is also visit-
 ing the second church in New-Hampton;
 for they report that "the work of the
 Lord is about to prosper. Sinners are re-
 penting, backsliders are returning, and
 are rejoicing, and the Lord is promising
 liberty to captives, and the opening of a
 prison to them that are bound. One dear
 sister, who was in the days of her youth,
 has taken her flight to the world of Spir-
 its, and we hope and trust she has joined
 the church triumphant. Nine have been
 added to the church since the last Q. M.,
 and many more have been hopefully re-
 verted." There is a reformation in
 Whitefield in which many have been
 changed from nature to grace, and from
 sin to serve the living and true God.
 Twenty-four have been added to this
 church since October last. Most of the
 other churches reported themselves as
 having revivals, or as being well engaged.
 One hundred and sixteen have been added
 to Q. M. within three months past.
 This is Q. M.'s doing, and it is mar-
 vellous indeed.

At our Elders' Conference the committee that had been appointed to visit the church in Lisbon, and to assist in ordaining Br Samuel Cole, reported that they had attended to the business assigned them. The ordination sermon was preached by Eld. Thomas Perkins, upon the following words, "Go ye into all the world and preach the gospel." Consistent prayer by Eld. David Cowin; Charge by Eld. Israel Blake, and right-hand of fellowship by Eld. Joshua Quinlan. This Conference has agreed to accept the minutes of the Annual Conference, and to abide by them as usual.

It has also passed the following resolves,

2. That all officers of churches be considered as members of the Conference; and that they literally and formally join in each Conference, causing their names to be signed to the conference book.
3. That all requests from churches shall be made to the Elders' Conference, and there be disposed of.
4. That whenever the Conference is legally informed that a member walks unworthily in his vocation or office, the Conference have the power to withhold that office as it had to confer it when the person was judged worthy and duly qualified to receive it.
5. That no official member be excommunicated from a church without a coun-

Our next Q. M. will be held in Adams

The following report was published in the Christian Mirror, Nov 23, 1827. It was designed also to be printed in the Star. The President of the Society supposed that we exchanged for the Mirror, and that we should copy the report into our paper. But it so happened that we did not observe the article at that time, nor indeed until we were reminded of it by the President himself. Remembering the old adage, "Better late than never," we now, with pleasure, comply with the vote of the Society.

REPORT

Of the Board of Delegates of the Sabbath School Union of Wilton and vicinity, at their Annual Meeting, October 6th 1837.

To the Pastors, Teachers and Scholars of the Sabbath School Union of Wilford and vicinity. The Delegates chosen by the several Branches of the Union to support the cause of the Sabbath School Union, printed this Concurrence and to promote its welfare, feel it our duty, as far as the present state of our institution furnishes us with means to acquaint you with its present condition the last season and its present situation. And notwithstanding our feeble means as it is professed intention to do good to the public point of view we consider that the respected audience has claimed to become acquainted with our proceedings. Realizing that labor not without many disadvantages of which not the least are a want of information and experience, and of proper attention to the important subject generally: it is with diffidence that we present this Report.

The Branch School at the Upper Mill in Wilton, Commenced May 6.—No. of Teachers 7; of Scholars 80, average number 35; whole number of verses recited 12,320; greatest number by an individual 811; No. Sabbaths kept 21; Closed Sept. 30; No. of juvenile books in the library 55.

The Secretary of this Branch in his Report to the Board of Delegates, states that it was the object of the teachers to induce the Scholars to recite correct rather than to commit long lessons; and he further states that, the school derived

* This Report was read before the several Schools and spectators on the Sabbath following the Annual Meeting, having assembled to receive an Address on the occasion from Rev. John Smith.

