

# MORNING STAR.

PUBLISHED AT LIMERICK, MAINE; BY HOBBS, WOODMAN AND COMPANY.—EDITED BY J. BUZZELL, AND S. BURBANK.

VOL. III.

LIMERICK; WEDNESDAY, SEPTEMBER 17, 1898.

NO. 20.

W. BURR, PRINTER.

## CONDITIONS.

One Dollar and Fifty Cents per year, if paid within six months of the subscription; otherwise, \$2.00. Single Copies, Five Cents. These who procure Ten Responsible Subscribers and a List of Agents in collecting and transmitting addresses, will receive a paper gratis, or ten per cent. on the subscription. No notices discontinued until all arrearages are paid, unless at the discretion of the publishers. Contributions may be directed to JOHN BUZZELL, P. O. North Portland, Me., or to SAMUEL BURBANK, Limerick, Me., and to be made for publication in merits, must be paid.

## MORNING STAR.

### PROFILE OF A GOOD PASTOR.

Where can we find the original whose likeness we may sketch except in the "Good Shepherd" and "Bishop of souls," who had saved his life for the flock?

But our design is to portray the character of one of those up-south, to whom the "Chief Shepherd" when he shall appear, will award the crown of life, which fades not away. It is not one of those, who having preached to others, shall themselves be cast away; but he first gave good evidence that he had obtained mercy of the Lord to be faithful, before he was sent into the ministry.

The work of the regenerating Spirit on his soul was so decisive that his christian experience gave a key to his hearers' hearts, and enabled him to say, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and his Son Jesus Christ."

When first that Spirit laid his heart the pardoning love of Christ, his sparkling blood, he felt his bosom glow with such an ardent zeal to serve a Divine glory, by proclaiming redemption to sinners, "that the word of the Lord was like a fire shut up in his bones." But as a friend suggested to him, that this might not be without a dangerous thing—spiritual pride, feeding the notion that he was called to some great things, and leading to wrong steps, he took the alarm, and resolved humbly to abide in the station wherein God called him. "I tell his providence should open a door to the ministry."

After a time, the concurring hand of God became visible, and with great satisfaction he reflected, "the Lord is a God of judgment, blessed are all they that wait for him." While preparing for the ministry he was a humble diligent student, and not more anxious to increase in learning than religion. It was his maxim that, on entering the ministry, he, in a new and peculiar manner, gave himself away to Christ, so that it was not his own, but Christ's, that he consulted his Master's will, that he might labor in what part of the vineyard his Lord chose.

Previously to his taking upon him, in a solemn, public manner, the pastoral charge of souls, he spent a day of secret devotion; and what tongue can describe the transaction of that day? How deep his humiliation under a consciousness of unworthiness and insufficiency for the work! How earnest his supplication for the atoning of the Holy Ghost, which maketh able ministers of the New Testament! How fervent his intercession for God's faithful charge, for the church of God throughout the world, and for all the ministers of Christ, that none might contract the blood of damned souls!

In all the ministrations of a good pastor, the Bible is not only a text-book, but the statute book. He considers his own religion as the barometer of his church; and is therefore careful that his duties should not be to them "a savor of death," but that living devotions may be "a savor of life." He studies hard to bring forth his well-imparted truths "things new as well as old," for he detests the sin of serving God with that which cost him nought. But knowing the insufficiency of means, he gives himself more entirely to prayer for the blessing, than any of those who, under pretence of trusting to the Spirit of God, never study at all. In prayer, his delightful and exalted devotions remind us of God's high priest, pouring incense on burning coals.

In preaching, he speaks with the simplicity of one who studies to make things plain to the mind, and with the fervor of him who longs to communicate to others his own fervent and ardent feelings. He fully discriminates the different characters of his hearers, and treats the applications of the most important part of his sermons.

He frequently attends private meetings, for prayer, that by his presence they may be well managed and well attended. The charge of the Great Shepherd ever sounds in his ears, "Feed my lambs." O! if you were to see him amidst the children while

catechising, or preaching to them, how would your hearts melt to see the tender pastor gather these lambs to his bosom, and feed them with the sincere milk of the word.

He considers church discipline as an ordinance which Christ has instituted for salvation; so that he attends to it as the execution of the laws of Zion's King.

There lies on the desk, in his study, a complete list of his flock, with this motto:—"Be thou diligent to know the state of thy flock, and look well to thy herds." Hence he pays his constant pastoral visits to every house. Each family feels their minister to be an acquaintance and friend, and his saying is, "Whoever is neglected, the clerk must be visited; for then, as Job says, 'God maketh the heart soft,' and I must see to make on it divine impressions."

Yet, with all this attention to his own charge, he is a cosmopolite; and other churches, yea, the whole world, is the better for his labors. The death of such a pastor who shall describe? There was found among his papers a farewell address to his flock, which being read at the close of his funeral sermon, produced such an effect, that, like Symeon, he did more exaltation at his death than even in his life.

From the Wesleyan Methodist Magazine.

### CHRISTIANS ARE STEWARDS.

"It is required of Stewards that they be found faithful," however inconsiderable the portion of goods which is committed to their trust, an exact account will be required at their hands; and we unto him who, at the day of reckoning, shall be found to have been careless, unfaithful, or wasteful.

If the professed disciples of Jesus improve this consideration, as instructed by their Lord, remembering that every one sustains the character and office of a Steward, accountable to his great Lord and Master, surely they will feel themselves to be in a state of fearful responsibility; and will regard the measure thus committed to their care as a solemn trust.

Should the following remarks meet the eye of a young disciple, whose heart is momentously engaged in the kingdom of the Redeemer, and who would therefore rejoice in promoting this object by enabling the Missionaries of the Cross to erect its hallowed ensign on those "glorious hills of darkness," which have never been visited with the light of the Gospel, possibly (as a hint from one who has herself made trial of the plan she wishes to recommend) they may not be unattended with beneficial results.

Whilst then the professed followers of the Saviour are apprehending, in general, required literally to part with all for his sake, are there not many of us possessed of some superfluous ornaments which might be turned to nobler account, if employed in the service and cause of Christ? It is true, when occasionally preparing to meet a circle of friends, a diamond or a pearl might be missing from its accustomed post; but it may be questioned whether its absence would much diminish our weight in society; and though its loss might require the exercise of a little self-denial, the dismissed ornament, being put forth in the cause of Christ, where the Sun of Righteousness hath never shined, yet it shall not always be found wanting.

When, summoned by the angel of death, we shall bid a final adieu to the vanities of time, and enter the unseen world, our gracious Lord and Master, who remembers even a cup of cold water given in His name, will place upon our heads a crown, sparkling with celestial lustre, as the reward of practical conformity to his will.

I do not mean to say, that all ornaments are unlawful in themselves, and indeed, with the Christian character; but that ornaments, which are not of their number and costliness, in general, be profitably diminished? And are there not a few to be found, whose hearts burn with so fervent a desire for the eternal welfare of their fellow-creatures, and the glory of God, that they would rather despoil themselves of every jewel, than be prevented from casting their humble mite into the great treasury? And, Oh! were such a resolution generally adopted, how can tell how great the result, how extensive the operation, might be! Christian females might indeed appear less brilliantly arrayed at their festive parties, but if only one immortal soul were rescued from endless woe through this sacrifice of love, who will undertake to estimate the greatness of the gain?

That millions of immortal spirits, in heathen countries, are actually perishing in ignorance and sin, we have the most indubitable proof; and we are equally assured, that the grand instrument of their everlasting salvation, provided by the compassionate Father of the human family,

is the Gospel of his Son, preached by men whom he has called to that work, whom he has qualified for its right performance, and whose labors he has promised to sanction by his blessing. While we therefore appropriate to the purchase of needless ornaments those pecuniary resources without which these men of God cannot proceed on their errand of love, how can we be guiltless of the blood of souls; and how can we look upon such ornaments but with dissatisfaction and alarm?

Religious Magazine.

From the Richmond visitor.

### PRAYER.

Translated from the French of R. P. Antoine, France.

DISCOURSE 1st. Thrice happy is that man whose chief pleasure springs from an habitual communion with his God! To thee, O Lord, he lifts up his eyes, and thine are always upon him; he calls upon Thee and Thou answerest him; he prays to Thee and Thou hearest him; he asks of Thee and Thou grantest his requests; he opens to Thee his sorrows, and Thou hearest them; he gives himself up to Thee and Thou dost condescend to reveal Thyself to him! Oh! What Grace! What condescension! The light thou pourest into his soul, the unspeakable secrets Thou revealest unto him, the heavenly consolations thou afforest, the astonishing familiarities thou vouchsafest, the thousand marks of tenderness and love, which thou showest upon him, throw him into transports so ravishing, that no tongue can tell them!

Shall not the deus of heaven, thus condescending on this privileged land, enrich it by its sweet abundance? And shall it not bring forth fruit, precious fruit; such as shall render it the admiration of the earth, and the object of the living care of the Lord? But the soul altogether occupied with the world, and which never, or but rarely raises its meditations to the Sovereign Being, shall be as those miserable mountains, which, according to the curse spoken by the Prophet, shall ever remain parched and sterile, without rain or dew!

Unhappy, miserable, therefore, is that man who neglects to cultivate a habitual intercourse with his God! But happy he, who, always united to this celestial spouse, makes His communion the constant passion and pleasure of his life!

If the Queen of the South, the witness of the glory of Solomon, and his rare endowments, deemed it a high privilege in those of his domestics who were near him, and could enjoy the benefit of his wise counsels, what must we think of him who enjoys the presence of the Divine Being, and his holy conversation? The wisdom of Solomon, his power, his goodness, and all his other eminent qualities, are they to be compared with the perfections of the Eternal God? The palace of that prince, his throne, his court, and all his fine apparel, can they be compared with that august dwelling place which God has established in the Heavens, that throne on which He is seated, and from which proceed the fixed and unchangeable ordinances of the Universe: with that throng of blessed spirits that surround and pour forth the celestial oracles; with that choir of angels, in which He is clothed, the splendors of which light up the court of the holy city? No! Almighty God, nothing is comparable to Thee! nothing, consequently, equal to the happiness of those who habitually commune with Thee. They find in that holy exercise a secret manna that fills their hearts: a hidden treasure that enriches them: a celestial light that shines upon them: a fire divine which encompasses them: a fountain of living water: a well-spring of peace and joy flowing over them, and springing up in their everlasting life. Blessed are they now and for ever! Amen.

### HEATHENISM AND CHRISTIANITY COMPARED.

Let us observe the effects of the heathen belief. As far as it had any influence of a positive character it would, and did only tend to excite and inflame those appetites, which already found too much food on the earth. It might prompt the warrior to pluck new leaves from its wreath, and become a treble scourge to his fellow men; it might increase the presumption of the arrogant, and the vanity of the vain; it might goad on to pernicious extravagance the headstrong passion for notoriety; but it would not make a single individual more just, honest, or kind. It could not.

On the domestic character its influence, if any, must have been of the most chilling and depressing kind. No light broke into the dwelling of a lowly family from a better world. They sat together in the shade

of death; belonging to earth and perishing on earth.—Brothers and sisters were kindred clay, nothing more. The child was to its mother but as the frail vine which clambered round her door; and when death called the one from her embrace, and winter nipped the other at its root she no more hoped that the one would again bless her sight than that the other would again shade her window with its blossoms. There was an Elysium, the priests and poets said—but not for her—not for any thing that belonged to her; the green land had 'no home for the fair creature from her bosom gone.' The church was to its mother but as the frail vine, and a meet emblem and sign it was of the fate of the innocent one, a meet emblem of dissolution and death, of grief that could not be comforted—of any thing but hope, and faith and heaven.

### THE CHRISTIAN FAMILY.

Let us now visit a christian family.—They have heard more joyful tidings.—Their choicest treasure, and often their only treasure, is a volume which at once teaches their duty, and offers their reward; which forms, as they read it reverently together, a centre, round which are gathering undying thoughts, undying hopes, affections that cannot perish. They have commenced together an eternal life. They are joined in an union which, though it is never to be dissolved. They see on each other's foreheads the bright seal of God and the Lamb, stamping as tokens of immortality. For them Death lays aside his deadliest dart—that which bears the word ETERNAL on its shaft, for it cannot pierce their shield of faith. When husband and wife, brother and sister part on earth, it is with the promise of an early meeting. And though the christian mother may go out to weep natural tears on the grave of her child, her knees will not have long pressed on his tomb, when, as Mary did, the angel voice of comfort, "He is not here, but is risen."

### ADDRESS TO YOUNG CONVERTS.

Forget not what great things the Lord hath done for you. A little while ago you were in your sins, thoughtless, neglecting your immortal interest, without God and without hope in the world. But God has visited you in mercy. He has awakened you to a serious concern for the salvation of your soul. He has set in array before you your sins. He has given you to see that without an interest in Christ you are lost for ever. What were then your fears, what your anxieties of mind, when you saw and felt the plague of your own heart? Then did you cry for mercy. Then, humble, broken-hearted and penitent, you sought the Saviour. When your conviction for sin, your distress and anxiety of mind were such, that you were willing to abandon every other hope, to give up every other refuge, and trust in Christ alone, believing in him with all your heart, then he heard your cry, he removed from your breast, and you greatly rejoiced in Jesus' love. How blessed the change! You then thought all your sorrows ended, your sighing and tears done away. Experience has since taught you, that great as were then your joys, bright as were then your prospects, you are not yet beyond the reach of temptation. Some of you are not only young in experience, but also in years. How many are the temptations and trials awaiting you—an alluring world, a subtle adversary, and above all, the remains of sin in your own heart, all concur in exerting an influence prejudicial to your soul's prosperity. Consider well upon these things. Realise your danger. How sad it would be, should you, after all you have experienced of the mercies of God and the love of Jesus, return again to your former sinful courses. Watch unto prayer, search the scriptures, attend on the ordinances of the gospel, place yourselves under the watch and care of the church, take up your daily cross, deny self, follow the Saviour, and having done all, trust in that grace of God which he hath said, "my grace is sufficient for you."

### SUBILITY.—EXTRACT.

But I can spend no more time in answering objections, or in defending the justice of God against the complaints of his creatures. I cannot stand here coolly arguing and reasoning while I see the pit of destruction, as it were, open before me, and more than half my hearers apparently rushing into it. I feel impelled rather to fly, and throw myself before you in the fatal path, to grasp your hands, to cling to your feet, to make even conclusive efforts to arrest your progress, and pluck you as brands out of the burning. My brethren, hear me, my people, my flock! Death—penitence, the never dying

worm, the unquenchable fire, are before you! Your path leads directly into them. Will you not then hear your friend, your shepherd? Will you not stop, and listen at least for a moment? Will you, O, will you refuse to believe that there is a hell, full you find yourselves in the midst of it? O, be convinced, I conjure you, be convinced by some less fatal proof than this. Yet how can I convince you? How can I stop you? My arm is powerless; yet I cannot let you go. I could shed tears of blood over you, would it avail. Gladly, most gladly would I die here on the spot, without leaving this sacred desk, could my death be the means of turning you from this fatal course. But what folly is this! to talk of lying down my worthless life to save you. Why my friends, the Son of God died to save you.—died in agonies,—died on the cross; and surely, that doom cannot but be terrible, to open a way of escape from which he did all this. And it is dreadful." pp. 499—500. *Payson's Sermon.*

## LINERICK:

WEDNESDAY, SEPTEMBER 17.

On the diversity of the gifts in the minister.

We are informed by the apostle Paul (Eph. 4: 11) that the Lord of the harvest gave some apostles; and some prophets; and some evangelists; and some pastors and teachers. The church of Christ is represented in the Scriptures as a body complete in all its parts. Of this body Christ is the head, and all his believing children are members in particular. Col. 1: 8. 1 Cor. 12: 27. For the education, instruction and perfecting of this body, the Head has given a diversity of gifts, who also are members of the body. It is necessary that this should be understood by all the churches.

As it was in the primitive age of christianity, so it is at the present time. A variety of gifts is continued in the church. There is a class denominated *Franciscans*, or travelling preachers, who are called of God to "go through the gates, and prepare the way for the people, to gather out the stones thereof, and lift up a standard to the people." These, when faithful to their calling, render essential service to the cause of Christ, and are useful to the churches that are scattered abroad. So long as such gifts are called thus to travel, they can be of little or no use as *settled pastors*, because no man can be useful, but in his own calling. There is another class called *pastors*. These are such as are called of God to take charge of and to feed his flock, the church of which the Holy Ghost has made him an overseer. This gift can no more be useful as a constantly travelling preacher, than the evangelist can be beneficial as a pastor. Because the Lord calls and qualifies each for their own work respectively. In the apostolic age, Paul was called to plant and Apollos to water. One was instrumental in the conversion of the members of which the church was composed, and of gathering the church, and the other was raised up to water and nourish the very same church. Thus they both were necessary as means of the salvation and prosperity of the church; but the Lord gave the increase. There are both Pauls and Apolloses in the present age; that is, there are those who are chosen, authorized and sent forth to preach the gospel, and to plant churches; and pastors and teachers are raised up to take charge of the churches and to feed the flock of God. We think that we have seen some few christians, who seem to think that every minister of Christ is called to the same work. Hence they are often censuring those who hate the pastoral gift, for not travelling more than they do, and often attribute what they term their neglect to worldly mindedness. It is true if preachers of any description become more attached to things earthly than to heavenly things, to which they are liable, they are deserving of reproof, and if they continue in this course, God will curse them, but it is necessary to ascertain wherein a preacher is faulty before he is accused. God has placed the gifts in the church in a manner that is well pleasing in his sight. The church has need of them all. [See 1 Cor. 12th chap.] If there were not among the apostles and ministers of Christ no Boanerges, The sons of thunder, (Mark 3: 17,) there would be no occasion for a Barnabas, The son of

consolation. [Acts 4: 36.] If there were no *reformation preachers*, sometimes so termed, ministers who have the gift under the Divine guidance, of turning men from the power of Satan unto God, and sinners from darkness to light, there would be no occasion for pastors and overseers to watch for those souls as they that must give an account. But all these gifts are graciously supplied by the great Head of the church, and the members should acknowledge these in their respective capacities, and endeavor to aid them by their prayers and counsel to fulfil their several vocations as ministers of the manifold grace of God.

Further. Preachers of the same calling considerably differ in their ways, *zealors*, *delivery* and *manner of improvement*. This is a natural and an unavoidable consequence. Hearers should understand this and govern themselves accordingly. Every preacher should be contented with his own gift and calling. If a preacher should attempt to imitate another who is generally approved, when nature never designed that he should move in such a sphere, he would labor with a borrowed tool, which he would do well to return and use his own. Every person looks well and does well in his own place, and every gift is useful when properly improved; but when a person essays to get in the place and improve the gift of another, his appearance is awkward and disgusting.

It is a very common thing among hearers, in consequence of there being different gifts, to have a preference in ministers. This is not wicked: But such should be careful lest in the exercise of their partiality, they disregard those who are not their peculiar favorites. If the appetite or taste of one be very peculiar, which is frequently the case in things spiritual, and God has peculiarly furnished the church with a gift, that is calculated to feed him, others who are not gifted in like manner, should not be considered by him as useless. The taste and situation of christians are as different as are the gifts. Here God has wisely fitted gifts to the wants and conditions of christians; and every gift is calculated to be of use to some if not to all. Paul himself was not an apostle to all. His gift was not calculated to edify all that delighted in preaching. (1 Cor. 9: 1, 2.) Then surely we may suppose that every preacher, though he be called and sent of God, and be distinguished for his usefulness in the cause of Christ, will not suit every person; yet none should be slighted; evil should be spoken of none, but all such should be esteemed for their works' sake.

In a communication from Elder David Marks, dated at Lewiston, N. Y., May 19th, 1822, he states that a book was published last fall, in New York City, entitled, "An Epitome of General Ecclesiastical History from the earliest period to the present time, &c. &c. By John Marsh, A. M. Pastor of a church in Haddam, Ct." In which, Eld. Marks says, an account is given of the Free-Will Baptists, in the following words:

"THE ARMINIAN BAPTISTS, Are in America few in number. They are called *Freewillers*. They date their rise in 1780, through the activity of Eld. Randall of New Durham, N. H. They are numerous in New England and Canada. As a body they are loose, violent against divine decrees, the divine institution of the sabbath, family prayer, have but few settled ministers, and but little solemnity in public worship. They attach chief importance to being plucked."

"A body of men stilling themselves Christians, a low species of Unitarians coalesce with them. These estimate their number at about 20,000."

I have no disposition to enter into the spirit of the above named Author, and render railing for railing; but love to truth, and the cause of God in the world, constrains me to say, that the above statements of which they respect the moral and religious character of the people called Free-Will Baptists, in America, are altogether incorrect, and amount to a palpable falsehood. And I am quite at a loss to know what the author's views could be, in making and publishing those ridiculous statements to the world in an Epitome of Ecclesiastical History, unless he intended

thereby to fix an everlasting stigma on the whole Connexion of christians called Free-Will Baptists, and, if possible, to prevent the usefulness of all their preachers, whenever his Epitome might be read. His folly, however, I think, must soon be made manifest to all men, and his violent dealings will, of course, come down upon his own pate. Every body, who are acquainted with the moral and religious character of the Free-Will Baptist Connexion, know that those statements are false; and will naturally judge of the character and piety of the author accordingly.

The Free-Will Baptists are by no means against the divine decrees, the divine institution of the Sabbath, nor family prayer. They believe in all these things, and denounce them wherever they go, I dare say, as much as Mr. Marsh, or any of his favorite Sect. As to divine decrees, they believe all things which are recorded in the Sacred Volume; but they do not believe that there are any divine decrees which are in opposition to the revealed will of God. Neither are they of them that corrupt the word of God, by teaching for doctrine the commandments of men, or of them that handle the word of God deceitfully, by proclaiming a free salvation to all men, while they believe only a part can possibly obtain it. They preach what they believe, & believe what they preach. They are not double tongued to preach amalgamated doctrines, and to accommodate their discourses to the opinions of their congregations among different persuasions. They preach only one glorious doctrine the world over, wherever they travel. They tell mankind that they are all fallen creatures, and altogether become vile, and alienate from God—that Jesus Christ has died, and made atonement for all men; but has not repented, nor believed, or been born again, for any. So that they themselves must either repent or perish, believe or be damned, be born again or never see the kingdom of God. They hold up the necessity of a radical change, a renovation of heart, of justification by faith, and salvation by grace. They also hold to believe's baptism, and to being plunged, (as Mr. Marsh strangely calls it,) but they do not attach chief importance to it, as he says. They esteem God's statutes concerning all things, to be right; and have respect unto all his commandments, and do them without preferring one above another. They also hold and practice the communion of saints, and open their communion to the pious of all denominations, whom it respects.

Finally, I believe they love God and one another. They also love their enemies, bless them who curse them, and pray for those who despitefully use them. It is given unto us in behalf of Christ, not only to believe on Him, but also to suffer for His sake. And our blessed Master has said, "Blessed are ye when men shall reile you, and persecute you, and shall say all manner of evil against you falsely for my sake: rejoice and be exceeding glad, for great is your reward in heaven. It is an awful thing, however, for a man to pretend to be a Minister of Christ and Pastor of a Church, and at the same time endeavor to fix an everlasting stigma on the character of a whole community of Christians; and, if possible, to hinder the usefulness of hundreds of Christ's ministers in the world, by circulating and publishing such abominable statements. It would be well for such ministers to remember, what Christ has said concerning those who thus smite His servants and maidens, Luke xiv. 30. "But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the maid, servants and maidens, and to eat and drink, and to be drunken, the lord of that servant will come in a day when he looketh not for him, and will cut him in sunder, and appoint him his portion with unbelievers."

The best, if not the only way, for the Free-Will Baptists to wipe off such reproaches, will be for all the churches to bestir and exert themselves, and labor their ministers, and send them forth thro' all the states to promulgate the Gospel of the grace of God to their fellow creatures, and show them the order of God's house. In this way they might do much good, win many souls, plant many churches, and witness a glorious enlargement of Emmanuel's Kingdom in the world.

JOHN BEZZELL.

To be continued.

Eld. Marks will oblige us by taking this book with him to the General Conference.

Vermont Free-Will Baptist Society, for the purpose of supporting the Gospel.

This Society was organized at Sutton, Vt. on the 29th ult. and the officers were

chosen for the first year. The Preamble and Constitution follow.

Whereas it is the opinion of the Subscribers that it is of the greatest importance to mankind, both as it respects their present and future well being, that the worship of God should be promoted and the Institution of the Gospel observed, and whereas it is our desire that the interest of the Redeemer's Kingdom should be extended throughout the world, and as it is provided by a statute law of this state entitled an act for the support of the Gospel, passed in 1797, that where any number of persons shall voluntarily associate and agree to hire a preacher or support preaching, all contracts made by such persons with each other shall be binding and valid. Therefore, as whose names are hereunto subscribed, inhabitants of the State of Vermont, do voluntarily associate & agree to form a Society, by the name of the Vermont Free-Will Baptist Society for the purpose of supporting the Gospel.—And we do agree to the following articles as our Constitution.

Art. 1. There shall be chosen annually from among the members of this Society a President, Secretary, Treasurer, and three Directors.

Art. 2. The President or in his absence the Vice President, for the time being, shall have power to regulate and govern in all meetings of said Society.

Art. 3. Either the President, Vice President, Secretary or Treasurer, with a majority of the Directors shall constitute a quorum to transact business in the recess of meetings.

Art. 4. Any person or persons whomsoever may be a donor or donors to this Society.

Art. 5. Any male person may become a member of this Society, by first paying into the Treasury the sum of five dollars or more, which shall be funded: the interest only to be appropriated. Provided also that any male person may become a member by paying into the Treasury one dollar annually, which may be appropriated.

Art. 6. All money and other property given to the Society shall be deposited in the hands of the Treasurer, for the time being, who shall give good and sufficient bonds to the Society for the security of all its money and other property deposited in his hands, the bonds to be lodged in the hands of the Secretary for the time being.

Art. 7. No money shall be drawn from the Treasury except it be by a vote of the Society, or by an order from the President and Directors as they may be authorized by the Society.

Art. 8. It shall be the duty of the Treasurer to keep a fair record in a book for that purpose of all the business done by him, and of the state of the funds of the Society, subject to examination at all times by the Society or a committee chosen for that purpose.

Art. 9. There shall be annually appointed a committee from members of the Society, whose duty it shall be to be in session with the Treasurer immediately preceding or on the day of the annual meeting, to assist him in ascertaining the state of the funds, and the amount of income which may be then in a situation to be appropriated and to make report to the annual meeting.

Art. 10. It shall be the duty of the Secretary to record the organization of the Society, the constitution and doings thereof, to enter the names of the members, and to record the votes of the Society at all their meetings.

Art. 11. Every officer of the Society shall perform the duties of their respective departments gratis.

Art. 12. The amount of all monies and other property bestowed on this Society by persons who may not wish to become members of the same, shall be entered in the Treasurer's book in a proper place for that purpose against their names respectively.

Art. 13. When at any annual meeting of this Society a majority of the members present express a wish that any alteration in or addition to this constitution should take place, the members wishing for a revision shall express in writing what alterations or additions they wish to have effected, and it shall be the duty of the President to give public notice that the measures will be acted upon at the next annual meeting; two thirds of the members present agreeing to a revision, the revised constitution shall be the constitution of this Society.

Art. 14. The annual meeting of this Society shall be held on Friday next preceding the first Saturday in June, at or near the same place where the Wheelock Quarterly Meeting is to be held at that season of the year, at nine o'clock in the forenoon.

Art. 15. Provided nevertheless that any member shall have the privilege of withdrawing from this Society when he shall judge it duty, by paying all arrearages and certifying the same to the President in writing.

Art. 16. No suit shall be had against a member of the church belonging to the Free-Will Baptist Connexion, until the church of which he is a member has been



## DREAM OF HEAVEN.

Oh, on that bright shore to wander,  
Trace those radiant waves, meander  
All we loved, and lost, to see.—  
Be this hope, so pure, so splendid,  
Vainly with our being blended?  
No! with Time ye are not ended,  
Visions of Eternity!

## BY REV. JOHN PIERPONT

'Tis Jesus and his faithful few,  
That pour that hymn of love :  
Oh God ! may we the song renew,

From the Christian Mirror.

FOR A CHILD.

He will their infant wants supply  
With blessings from above ;  
And soon will raise their spirits high,

### POLLOK, THE POET.

The Rev. Robert Pollok was born at Muirhouse, parish of Eaglesham, (N. B.) October 19, 1768. His father still occupies the same farm; and is esteemed by his neighbors as a very worthy and intelligent person. Robert was the youngest of the family; and his early days were spent in the care of his father, his labors at the seasons called for. He was always fond of reading; and the winter evenings were employed in this manner when his companions were perhaps engaged in some trifling amusement. He is known to have made any attempts at poetry when very young. At seventeen years of age he commenced the study of the Latin language; and a few months thereafter, he produced the first poem which he is known to have committed to paper. In November, 1819, when he was twenty years of age, he entered the University of Glasgow, where he studied five years; at the end of which time he obtained the degree of Master of Arts. While at College was a very diligent and exemplary student, and distinguished himself so far as to have several prizes awarded him by suffrage of his fellows; besides the regular exercises, he composed a number for his own pleasure and improvement, and several of these in poetical form. Before he finished his curriculum he was considerably impaired. In the autumn of 1822 he entered the United States Academy Hall, under the care of Dr. T.

Mr. Pollok's mind was certainly of a very superior order; of this, there need be no other proof be given than the *encomium* which his "Course of Time" has called forth—*encomiums*, many of them pronounced by persons of high rank, but which did not appear till after he had gone beyond the reach of earthly applause. His habits were those of a close student; his reading was extensive; he could converse on almost every subject; he had great facility in composition; in confirmation of which, he is said to have written nearly a thousand lines weekly of the last four books of the "Course of Time." The poem, as a whole, was, however, no hasty performance; it was the result of long and laborious study.

His college acquaintances could perceive that his mind was not wholly devoted to the business of the classes; he was constantly writing or reading on other subjects. Having his time wholly to himself, he amassed a prodigious store of ideas. It was his custom to commit to the flames, every now and then, a great number of papers. He had projected a prospectus of some original *gleanings* in the Literature of all ages—designed to show that literature must stand or fall, in proportion as it harmonizes with Scripture Revelation. But death has put an end to this, as to many other projects; and that we can now look for, is a posthumous volume, for which we are glad to understand there are ample materials in the poems, essays, and sermons found among his papers. Such a volume, with a more moderate and lamented author, cannot fail to be a most acceptable offering to the public; and we hope soon to hear that it is in course of preparation.—*Religious Magazine.*

ISAAC NEWTON.

Sir Isaac Newton was born on the 25th December, 1642, at Woolthorpe in Lincolnshire, and died March 20, 1727, at the advanced age of 84 years and 5 months. His father was lord of the manor, and cultivated his own moderate paternal property. His mother was Hannah Ayscough, and his ancestors a family of freeholders. She lost her husband some months before the birth of her child, and the infant was so puny and diminutive, that serious apprehensions were entertained for his life; the mighty genius which was destined to enlighten the world, appeared to struggle for a mere existence. After receiving the rudiments of education from his mother, he was sent at the age of 12 to the grammar school at Grantham. The bias of his mind, going by the skill in mechanics and contrivances, which he had inherited from his father, led him to the contemplation: whilst other boys were at play, his leisure was employed in forming models of mills and machinery. He constructed a water clock from an old box, which had an index moved by a piece of wood sinking as the drops fell from the bottom, and a regular dial plate to indicate the hours. His scientific paper kites, sent up in the dark, with Chinese paper lanterns attached, were used to find out meteors, and ascertain the wind's direction. The study of such sights were rare and new—the yards of the house in which he lived, he turned into a useful sun dial, by marking, from numerous observations, the hours upon the walls and roof. In his studies at school his own report states him to have been negligent, till he was stimulated to exertion by the tyranny of a boy above him, on whom he determined to revenge himself, by passing him in the class; and after he was rested till he became the first scholar.

His early attainments were not confined

From the N. Y. Morning Courier

### ANECDOTE OF WASHINGTON

During the time the American and British forces were quartered at West Chester county, near Yonkers, the honest families—women and children, for fathers and sons who were able to bear arms, were forced to take a part in the struggle; were incessantly harassed with the visits of scouting parties—About this time, an order was issued for the soldiers, by the Adjutant-General, to visit on the cattle and drive them to Head Quarters, and as evidence for these rash proceedings, he said they were fattening for the British army. By this order, many hundred cows, &c., were driven to White Plains, leaving the poor families destitute of the means of life. Driven to a state of desperation, the women resolved to follow to Head Quarters and make known their complaint to the Commander in Chief in person—When they had arrived at White Plains, the British army consisted of about two hundred men, who were entertained by the British, by whose order they had been deprived of their property, but of whose feeling character, report had rightly informed them. When they came in sight of the encampment, they observed a man calmly standing against a post, silently looking at them as they approached the outward gate; he ordered his servant to inquire their business, when with one voice, they all answered, we want General Washington! The stranger beholding a old lady of full four-score years, he remarked, I am not a general—can you not see the pizarro—old, take him to your mother and let me know your grievances for I am Gen. Washington. The old lady told her tale with all the pathetic eloquence she was mistress of, which was a little, for it was a tale of truth, and brought tears from the general's eyes. After ending her story, he said, yes good mother you shall have redress, but in waiting so far you must wait rest and food. In half an hour the large table in the Hall was loaded with good roast beef and pudding. Her mother, following them, had the justice and humanity of Gen. Washington. Two hours ere the sun set, saw the goodly group of female heroes returning to their homes, following their regained property.

THE ROSE

I saw a rose perfect in beauty ; it reared gracefully upon its stalk, and its perfume filled the air. Many stopped to gaze upon it, many bowed to taste its fragrance, and its owner hung over with delight. I passed it again, and behold it was gone—its root had withered; the enclosure which surrounded it was broken down. The spoiler had been there; he saw that many admired it; he knew it was dear to him; he planted it, and beside it he had no other plant to love. Yet he snatched it secret-

ly from the hand that cherished it, he wore it on his bosom till it hung its head and faded, and, when he saw that its glory was departed, he flung it rudely away.—But it left a thorn in his bosom, and vainly did he seek to extract it! for now it pierces the spoiler, even in his hour of smirth. And when I saw that no man, who had loved the beauty of the rose, gathered again its scattered leaves, or bound up its stalk which the bands of violence had broken, I looked earnestly at the spot where it grew, with my soul and heart in instruction. And I said to every man who was of beauty and admiration, sit like the queen of flowers in majesty among the daughters of women, let her remember that she standeth upon slippery places—and be not high minded, but fear.

**TEMPERANCE DEPARTMENT.**

"It is well known that in the United States of America, a considerable proportion of the inhabitants, particularly women and children, as well as slaves, make no use of ardent spirits, and that they enjoy a much greater share of health, than those who use them.

"The effects of ardent spirits on the body and the mind, when immoderately taken, are too well known to need a particular description. Even a moderate use of this article, indirectly debilitates more than it directly invigorates; and thus gradually undermines the system, and destroys life.

"Dead bodies of habitual rum drinkers, not reputed intemperate, have been opened in Maine, and elsewhere, and the dreadful ravages of ardent spirits, on parts so essential to life, have been discovered, exposed to view, and published to the world, enough to convince any rational being, that those who make use of ardent spirits on any occasion, even in a moderate degree, "are without exercise." "Touch not, taste not, handle not."

"I have known many persons," said Dr. Rush, "destroyed by ardent spirits who were never completely intoxicated. This he terms suicide. How many self-murderers, then, does our land contain?"

"Happy would it be for mankind, every distillery of ardent spirits, from the deserts of Arabia, to the interior of America, should be converted to some other purposes—so that the liquid fire might be known to the rising generations only in history; which, it is believed, would be held in as great a degree of abhorrence and dread, by every reflecting mind, as the poison of the Upas tree, or the dreadful punishments of Etna.