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## The Morning Star - volume 28 number 18 - August 10, 1853

Freewill Baptist printers

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OFFICE OF THE MORNING STAR.

In the F. W. Baptist Building, Washington St.,  
Near the Town Hall, Dover, N. H.

W. M. BURN, DOVER, N. H.

AGENT IN BOSTON—P. C. CONANT.

EDITORIALS.

P. S. HARRIS, JR., EDITOR.

W. M. BURN, DOVER, N. H.

TERMS.

The Star is published every Wednesday, on the

following terms:

For one year, in advance, \$1.50

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A word. This will put adversaries who love

contention to shame.

Secondly, Religious retirement requires that

the mind be free from all worldly and

sinful amusements of the world. Disclaim

a Roman Emperor in the third century, reigned

his office, that he might enjoy domestic ease

and tranquility. He was an inquisitive, persecuting

Pagan. Charles V., Emperor of Germany,

in his retirement, was so much engaged in his

minions and retired from public life, not even

inquiring about the state of public affairs after

that. But he was a devotee to Catholicism, or

to that church which is called in the Scrip-

tures of the Bible, the Church of Rome. But the

Christian retreats from the vanities of the world as

effectually as these monarchs did from its poli-

tics. And they do so from the highest mo-

tives. "How can I do this thing and sin

against God? They have the glory of God,

and the salvation of the world, and the

salvation of the world, and the salvation of the

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ture, so in morals, loves radiation, equilibrium;

cold is a negative, inoperative immobility.

Nothing belonging to conduct and character

is so much as the mind, and the mind is the

source of all our actions, and the source of all

our thoughts, and the source of all our feelings,

and the source of all our passions, and the

source of all our desires, and the source of all

our hopes, and the source of all our fears, and

the source of all our joys, and the source of all

our sorrows, and the source of all our

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and the source of all our

spread by its celestial smiles. The dwelling-

place of our spirits is already in the heavens.

Well are we entitled to give names unto the

stars, for we know the moment of their rising

and their setting, and can be with them thro' every

part of their shining journey through the bound-

less ether. While generations of men have

lived, died, and been buried, the astronomer

thinks of the golden orb that shines centuries

ago with the vision of man, and lifts up his

eye, undoubting, at the very moment when it

again comes glorious in its predicted return.

Were the Eternal Being to shake the course

of a planet, or increase or even the distance

of the stars, he would know it, and would be

known on earth. Our ignorance of the great

cause is our knowledge; for it is from the

magnitudes and vastness of what we do know,

that we imagine the limitless unknown crea-

tion. And to whom has God made these crea-

tures? To a power



WEDNESDAY, AUGUST 10, 1853.

**NEW HYMN BOOK.**—Our new Hymn Book, "The Psalms," is now out of press, and is being bound as rapidly as possible. Orders for it will be filled as fast as they are bound. 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 6 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 cts. a copy—and the word "Choir," for 8 cts.

## FREE-WILL BAPTIST UNANIMITY.

It is always "good and pleasant" for brethren to dwell together in unity. Oneness in sentiment and action in a family or religious denomination, is no less indicative of prosperity, without than a mark of peace and pleasantness within. It is pleasant to see all Christians kindly disposed toward each other; such a kindly disposition becomes a necessity within the limits of a denomination.

In the origin and early records of any sect, denomination, or party, one expects always to find close attachments and strong sympathies; but as the new community enlarges and multiplies, there is always room for diversity, and differences may arise impairing or endangering the good warm brotherly unanimity of earlier times, and divisions or secessions may follow; or if not, varieties of faith, of purposes, and efforts, may obtain, prejudicial to the efficiency and success sure to flow from concord and union. We say it not egotistically, but with thankfulness to God, that there is now in the Free-Will Baptist denomination, a better unanimity than has been before for a whole score of denominations of efficiency and prosperity. The writer has been for quarter of a century a somewhat careful observer of the sayings and doings, and in his opinion, at no time of that period, has it been better united in its efforts, more harmonious in its opinions, or more resolved, on fulfilling its world-wide mission as an humble tribe of the true Israel of God, than at this moment.

It is true, there have been estrangements and differences with some churches and some ministers among us, as there have been here and there, and to some small extent, it has sometimes seemed as if there must be secessions from the body that would be permanent; but such threatening clouds have passed over, and the heavens again became calm and serene, the sun of prosperity and unanimity shining more bright and beautiful than ever. And there have been oppositions among us to missionary, educational, and other denominational enterprises; and a deplorable disregard of supporting the ministry, and of educating young men called of God to preach; but now these delinquencies are rapidly passing away, new interests are awakened, and progress in the right direction was never more apparent.

As a warm brotherly unanimity prevails and increases in the denomination, it will accomplish more for God and itself. With us, not one half is yet done for foreign or domestic missions that should be done, but it is believed there is a gradual increase of interest and contributions. In the cause of Sabbath schools there is constantly increasing efficiency. The interest for the suffering three millions of slaves proceeds steadily onward. While in the cause of education more than fourfold has been contributed within a twelve-month than at any previous time. Thirty thousand dollars within a few months raised for Michigan College is a proud item for Free-Will Baptists; while old New England will show that she is not behind the young and vigorous West. These enterprises prosecuted with cement and weld will more closely the bonds of unanimity and brotherhood which should unite all parts of the body.

All the various associations among us, bringing as they do the churches and ministers into co-operation, tend to increase a pure Christian unanimity. Of this class are all our Quarterly and Yearly Meetings, the General Conference, and Missionary and Educational Boards, and Conventions. No denomination, not excepting the Quakers, are better united in the Anti-slavery cause, none so untrammelled by the paralyzing power of slavery's curse, as we. None whose sentiments and doctrines are better. None better united as a whole. None whose ministers love each other more fraternally. Let, then, the cords of love which bind each to each be strengthened, and no denomination has a more delightful ministry to fulfill in blessing mankind than the Free-Will Baptists. The large denominations have a greater work to do, because more numerous; but none, a finer or nobler mission than they.—P. S. B.

## MINISTERIAL EDUCATION.

If there is any one thing that demands the attention of our churches more than others, it is the means of supplying our churches with an efficient ministry. We have tried the plan of self-made ministers, so far as mental culture is concerned, and fail of a supply; we have furnished a theological school for all who wish to enjoy its advantages, but few resort to it. Most of our Academies have sent out on an average, about as many young men as the Biblical School; which shows that a mere Theological School, with tuition and room rent free, is not what we should have. We may say that young men ought to fit themselves for the work, or enter the field without preparation; or that at least the privileges of the Biblical School should attract them from private life, but they will not embark in the cause, our opinion will not be heeded as law, we shall be left without a competent ministry unless something more is done. It is the opinion of many that provision must be made to assist young men to meet the expenses of a course of study, and that this will meet the difficulty. We are of this opinion. 1. Because other denominations have succeeded in this way. The number and efficiency of the C. Baptist ministry has been more than doubled within fifteen years in this manner. 2. We know of large numbers of young men of good talents who are anxious to pursue a course of study and enter the ministry, but cannot for want of means. Poverty shuts out the path, and forces them to abandon their cherished purpose. This is true in all the churches. By some means poor young men are generally called to the ministry; perhaps it is that the churches may win their affections and give evidence of love to the cause by contributing to their support. There is no doubt that a very large number would press forward to the ministry if we only offered to meet a share of their expenses. 3. God is more likely to answer our prayer for more laborers when we try to answer it ourselves. Jupiter lifted the

cart from the mud when the cartman put his shoulder to the wheel. When we want a ministry enough to aid in qualifying men for it, God will raise up all we need. But the aid contemplated will fall very far short of the desired result, if it is confined to theological studies. The expenses of education previous to entering the Theological School are quite as burdensome (and in some respects more so) as those afterwards incurred. There is no conceivable reason why a young man should not be assisted in his preparatory course, as much as at any period of his studies. If we confine our aid to the Theological School, it will, to some extent, be like paying a street in part, and leaving the way of approach nearly impassable. The most of young men will get in the mud, or turn back before they reach the spot where all is smooth and easy, and will enter upon theological studies without proper preparation.

Either of these results would be disastrous. If we are to do anything effectually, we must encourage young men. 1. To start, to make a beginning. If they never begin to prepare for the ministry, they will do nothing. Then at the outset they must have the encouragement. 2. They must be aided through their elementary studies. Let them get habits of study, get their eyes open to their ignorance and the use of education, and if ever, you may then withhold aid from them; they will be likely to go ahead in spite of difficulties, much more so than at the beginning.

But if they do not go on, they are better prepared for the ministry by far than the academic student who has not pursued an academic course can be. If but one is to be attained, by all means we would prefer the academic. It is a miserable policy for a young man to attempt to pass over the preparation and enter at once upon theological studies. He will become a better thinker, reasoner, writer and speaker, and, indeed, in a short time after entering the ministry, a better theologian to take a thorough training in academic studies and omit the theological, than to pursue the opposite course. It is better to pursue a full course of both. Hence, we say, if young men can have aid in half of the way, we will give it. But to aid through the whole period of study is the true policy. In this case we would think of omitting the elementary studies, and very soon a complete course of academic and theological studies would be generally pursued. Our Education Society should have funds enough at its disposal to render all needful aid to every approved young man preparing for the ministry in any Seminary or College in the denomination. Then volunteers would be called out in every locality, and a host, valiant in battle, would soon appear upon the walls of Zion. The sum of \$20,000, at 7 per cent, would afford a benefit of \$30,000 each to 40 students annually, and this number increased by those who are able to defray their own expenses, would furnish valuable recruits to the ministry. Why can we not have as much or more than that amount?—G. H. B.

## MISSIONS.

We have long talked of going to the old world to convert it to Christianity; but millions of them are coming to us. We have been slow to go up and possess the land, and now the land pitches its tent in our midst and invites us to conquest. Pagans, and paganism, infidels, and infidelity, and sinners of every degree, come pouring in upon us, and it requires no prophet to see that we must renew, mold, instruct, redeem them, or they will ruin us. Our religion must penetrate the darkness of their minds and purify their lives, or darkness will rest upon our church and land, and corruption ruin the people. There may be more novelty, heroism, or excitement in sending the gospel abroad, but there is equal reality and necessity in propagating it at home. We have millions from Africa within our borders, and millions from Europe benighted, enslaved. China now sends her ship-loads to our care, and domestic heathenism is not unknown among us. All together make an extensive field of harvest. Every city is already white for the harvest. Every city is made up in part of this class of humanity, and some of them are ruled and nearly ruined by it. The great West is filling up with foreigners, who carry into that section of the land elements most dangerous to the morals and liberties of the nation. Our only hope for the future is based on the power of the gospel to regenerate these elements. Here is work for the church. Here is use for money and men. Here is a field that is not half occupied, inviting our attention, and promising an abundant harvest. Here is work that must be done, or our children will find piety and liberty at a fearful discount among the mass of the nation.

We should be induced to enter upon this work from the love of Christ, which seeks to save all men. We may add to this the fact that self-preservation requires it; and that God obviously purposes to test our sincerity by throwing objects of Christian benevolence in our way; and that our means properly expended must accomplish fourfold more for good to these people than we could have done for them while in foreign lands; and that the benevolent and religious notions of the land are decidedly in our favor, so that we have a great advantage over efforts in the old world; and that we have here an opportunity to carry out our benevolent purposes without that great sacrifice of friends, country, blessings of civilization which the foreign laborer must incur, but surrounded by all these blessings at home, among friends, in a climate suited to our nature and habits, and every means of comfort which is desirable; and that the people to be instructed are from home, away from the restraints of old associations and cruel laws and customs more plant and teachable because unsettled, and changing from necessity many habits of life. Now, in view of these considerations, should we not do more for domestic missions than we are doing at present? We ought so actively to press the light of the gospel upon the consideration of foreigners as to either ensure its acceptance in form, or at least render their ecclesiastical institution and reform their private life. And what are Free Baptists doing in this work? We come very far short of our duty. Our money is withheld from this needful cause. We have but few men in the field. We set as if we did not know that God had sent several millions of semi-heathen into our midst for us to instruct. Shall we not arise to the work? Increase our contributions—send out our men into new fields, and especially cities where this class of people congregate?—In this way we can carry forward the cause of missions, and at the same time increase our strength to do more and more.—G. H. B.

Ed. J. S. Gross died on the 18th ult., in Rockland, Me. Obituary soon.

## BURNING OF BR. SMITH'S HOUSE.

A short time since we communicated to our readers in a hasty note the sad news of the burning of the new house of our missionary in Canada. It is to him indeed a catastrophe. To have a house burned up is always a serious matter. But especially so it is when that house is in a strange land; and more especially when the sufferer has no means of getting another.

Br. Smith had built himself a house and was just about moving into it when it suddenly came to nothing. The joy of a prospective new and independent home, was sunk in the sadness of no such home. The following is an extract from the letter of Br. S. to the writer.

"Dear Bro. Steer:—I have sad news to relate to you. My heart is heavy and sad, but not discouraged. This is truly a life of trials and disappointments. How strangely circumstances militate against our interests. But for this promise, 'All things shall work together for good to them that love God,' I think I should sometimes despair. On last Thursday, the 7th instant (July), between the hours of 12 and 2 A. M., my new house, which I had built this summer, as a permanent residence for my family in the country, and which I intended to have moved into last Monday, was burned to the ground. I had determined to go into the country to live because I believed it would be the best course for me to take, as I could live at much less expense and at the same time facilitate the object of my mission. But I am thus far foiled. It was not the result of accident, but the work of an incendiary. However, this shall not drive me from the field. I hope to work on, and will have no other cause can be assigned for the deed. The supposed perpetrator has been arrested and is now in prison."

While we sympathize deeply with our afflicted missionary, heartily glad are we that his spirits are not broken. He holds to the promise of God. He will not be driven from the field. We saw his eye flash and his cheek mantle with deep concern for the poor refugee, while he was contemplating the field upon which he is now thus afflicted. That concern still abides with his soul. We are confident that he is the maker of the sterner stuff which misfortune cannot neutralize. But he must have help. We must help him.

A few years ago it was expected, as a matter of course, that if a poor man's house was burned down, his neighbors and friends would help him to another. It was only generous to do it. But here is a poor man's house—a poor missionary's house—a firm F. W. Baptist missionary's house—burned down by the torch of the incendiary. And shall not that house be rebuilt for him? We answer, emphatically, yes! It shall be rebuilt, or its value given to Br. S. to appropriate at discretion.

Canada cannot afford to lose Br. Smith. We cannot afford to lose his labors among the fugitives from an oppression which we abominate, and for the destruction of which his mission must strongly tell. Let us do nothing which we would be unwilling to have told in Gath, or published in the streets of Askelon. That is, as to one particular, let us not leave Br. Smith to sigh unopposed over the smouldering embers of his house which was, but is not, a word to the benevolent and sympathetic is sufficient.—M. J. S.

## KENNEBEC YEARLY MEETING.

It will be seen by a late notice in the Star, that the committee appointed by this Yearly Meeting at its session in Brunswick in June last, is to meet in Augusta on the first Wednesday in September. We look upon the move contemplated in the appointment of this committee as a very important one. It is nothing less than to "revise" the whole Yearly Meeting, so far as relates to numbers and the actual strength of the several Quarterly Meetings. The Kennebec Yearly Meeting, proper, is composed of six Quarterly Meetings, the Barrington Q. M. being in the province of Nova Scotia. The whole number of communicants, excepting the Barrington, is 4054; and these communicants are organized in Quarterly Meetings as follows: Bowdoin, 1910; Farmington, 1130; Edgcomb, 728; Winslow, 527; Anson, 418; Windsor, 171. Now, we do not wish to forestall the action of the Committee, and yet there can be no reason why we should not give expression to our views on the subject. There should, then, be four Quarterly Meetings, and these might be constituted as follows: Bowdoin, 1910; Farmington, 1130; Anson, 1005—the Waterville uniting with it; Edgcomb, 890—the Windsor uniting with it. Their numbers might be still further affected by the change of several churches from one Q. M. to another. We have heard it said that the Gardner Centre church, as it is in the heart well nigh of the Bowdoin Q. M., should be connected with that Q. M.; the Harpswell church with the Edgcomb; and the Augusta church with the (new) Anson Q. M.

None will deny that the same evil is found existing in the organization of our Quarterly Meetings as in that of our churches. We had better have fewer churches and stronger ones than have things which they now are. We cannot have a church in every school district, nor a Quarterly Meeting in every town. We may have the name, the skeleton; but it will be only a name, only a skeleton, a skeleton poorer, if possible, and leaner than some we have written. We, as a denomination, have gone to an extreme, and the sooner we take words and counsel and return to the right course, the better will it be for the prosperity of our churches and for the conversion of souls. Who would not prefer to travel ten or fifteen miles farther, and have a Quarterly Meeting after he might have arrived at the place appointed, than to have the meetings so thinly attended, and so few ministers present, as must be the case in some of the Quarterly Meetings under the present arrangement. We are not to consult our own ease and accommodation altogether, but the general good. The Augusta church, which part reluctantly with the "old" Bowdoin Q. M.; but we think they would cheerfully submit to a new arrangement wherever it might help them. The committee is composed of one from each Q. M., viz: brethren Williamson, Hill, Jackson, Page, Taylor, and Edgcomb. They are men who know the Quarterly Meetings, and in whom the churches can have the fullest confidence; and whatever may be their decision, we have no doubt but that all the churches in the Y. M. will concur in it.—C.

**AN ITEM FOR AMERICAN PROTESTANTS.**—Peter Richard, Roman Catholic Archbishop of St. Louis, states that the paper called the "Shepherd of the Valley" is published under his approbation and sanction. This is the paper which recently justified the policy of the middle ages of propagating the Roman Catholic religion by means of the Inquisition, the torture, and the fagot, and said that "if the Catholics ever gain the ascendancy here, as they certainly will, religious freedom in this country is at an end."

**CIRCULATION OF THE BIBLE IN BENGAL.**—Last year 56,000 Bibles were circulated in Bengal, which was 14,000 more than in any former year.

## THE MORNING STAR.

## MISSION EXPERIENCE.

In conversing with an aged brother not long since, he related to us his "mission experience," as he called it. We were deeply interested in hearing it from his lips, and requested him to put it in writing. He has done so, and we give it to the public. This "experience" is full. It embraces conviction, conversion, and subsequent "good works." All, we doubt not, will read it with an interest like our own; and some that read it may find it a glass in which they can see themselves. There are thousands of Christian churches, that have never, it is to be feared, been converted to the love of that holy and blessed truth of honoring God with their substance.—C.

**Br. Cheney.**—Having a few moments leisure, I embrace the opportunity of giving you my thoughts about missions. My journey shortly became prosperous and I was called on from time to time to contribute something for missions. As I wanted to appear respectable, I found I must either give or render some reason for not giving. In looking round, I soon discovered that a sect of religious people who called me not to give to be seen and to have the applause of men; but they said that I must not let my left hand know what my right hand did. I was satisfied this doctrine was correct in the main, but was further satisfied that God did nothing or next to nothing; and as I was a cheap doctrine, I concluded to embrace it, thinking I would go a little further, and therefore I said the heathen were well enough off, and that I would not let the heathen converted be well enough off, and I would raise up and qualify men, and send the Gospel to them. At present they probably acted from the best light they had, and I could see no reason why they would not be saved. That without the sacrifice of life, and moreover the money would never get to the heathen, and it was probably a plan of designing men to make money. All this time my judgment frequently rose up and said, "I should not do this, for I am not to be a missionary among the heathen, and if I were as rich as some men I knew of, I would give thousands of dollars; but as I was poor and in debt, instead of lending the money to the heathen, I would give it to the poor. I kept up the old cry that the heathen were well enough off—others that had money to spare might do as they pleased, but they should have no money from me. Sometimes I thought, 'I would be contented and glad if I could be a missionary just before I died,' and thus stood for all my neglected sins and leave a good name behind. All this time, to be appearance earning money, but the difficulty was, I could not keep it, but I lost on every hand."

"My cattle died within the field. And nothing with me said. But I could not, or rather would not, be convinced that I was wrong, and that the loss of my calves, hogs and hogs was the judgment of God. After I had not much more losses as above stated, I had a valuable horse, the best I ever owned—he died mysteriously. I had in a pasture, a few miles off, two other horses that I was preparing to pay my debts with; they were a pair of young ones, and I thought I would strike the tree and killed them both. About this time I had an excellent cow—she died without any apparent cause. I went into my neighbor's pasture, purchased a cow, drove her home, and lived three days, and died. I then began to think that the providence of God was against me. My mind became like the troubled sea; and I began to reflect that if I had given one-tenth the value of one of my horses to the cause, I might have been saved. It happened. 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