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The Morning Star - volume 42 number 25 - September 11, 1867

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PUBLISHED WEEKLY
BY THE FREEWILL BAPTIST PRINTING ESTABLISHMENT,
AT NO. 13 WASHINGTON ST., DOVER, N. H.

SILAS CURTIS, Agent.

All letters on business, remittances of money, &c., should be addressed to the agent, and all communications designed for publication should be addressed to the editor.

TERMS: For one year, \$2.50; or if paid strictly in advance, \$2.00.

Subscribers in Canada and the other British Provinces, will be charged 25 cents a year in addition to the price of the paper, to cover the postage, to the line.

All Ministers (ordained and Licensed), in good standing in the Free Will Baptist Convention, are authorized and requested to send agents in obtaining subscribers, and in collecting and forwarding money. Agents are allowed 10 per cent. on all money collected and remitted by them.

Agents and others should be particular to give the Post Office (County and State) of subscribers for whom they make remittances, &c. Remember, it is not the name of the town where they reside that we want, but the names of the Post Offices at which they receive their papers.

All obituaries, accounts of revivals, and other matter involving facts, must be accompanied with the proper names of the writers.

The Law of Newspapers.

1. All subscribers who do not give express notice to the contrary, are considered as consenting to continue their subscription.

2. If subscribers order the discontinuance of their papers, the publishers may continue to send until arrears are paid.

3. If subscribers neglect or refuse to take their papers from the post office where they are sent, they are held responsible for the same.

4. The publishers are not bound to return papers sent to them, unless they are accompanied by a return address.

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hats in the shape of boats and nearly as large. The brass ornaments also in the head-dress of others are funny enough. But all look stout and healthy.

We spent two or three days in Amsterdam, a busy place of 230,000 inhabitants. The numerous canals intersecting the city in every direction, and the bridges give it much the appearance of Venice. Here also is a ship canal 55 miles in length. There is a large Crystal Palace for exhibitions, fairs and concerts. The evening we were there it was a grand ball, brightly lighted up, and filled with people drinking and eating at their little tables, and occasionally listening to the band. The royal palace has some fine marble statues, and good pictures by the Dutch masters. The dancing hall is more than 100 feet high, without pillars, said to be the highest of the kind in Europe. We visited a large shop where diamonds are ground with diamond dust by machinery, and so had a good opportunity to see "diamond cut diamond." The city is surrounded by windmills, also along the Zuyder Zee you see them in a row for a long distance, used not only for sailing and grinding, but also for drainage. In many respects the city is quite unique.

The Hague is smaller than Amsterdam, but more modern, better built and neater. Here is the king's palace in the city, but the queen's is three miles out "in the woods." The latter is a fine building and richly furnished. You especially notice the silk tapestry with raised figures, and elegant needlework, much of it wrought by the queen and her ladies. We saw the queen as she returned from a ride. She is about forty-six years old and good looking, with every thing a person could ask to make her happy with an exception—lack of domestic felicity. Her husband, the king, resides by himself and visits her but once a year. Who would not rather be poor with a happy home, than possess treasures of earth without those endearments? There is often more happiness in the cottage than in the palace. The museum has some excellent paintings. The bazaar is also a great resort for lovers of toys and curiosities. A side to the harbor, along the shore with its numerous bath houses, and around the beautiful environs was greatly enjoyed.

Holland, so connected with the early history of our country, is deeply interesting especially to descendants of New England Puritans. It is on many accounts interesting in itself. But the climate is rigorous and uncomfortable eight months in the year, and the people are not so numerous as in our own country. The position and political drainage, there is at this season any amount of stagnant, half-purified water. The canals are covered with a thick green scum. The best water for drinking, though none dare to drink it, looks more yellow and filthy than any city water I ever saw. With such facts in view, it is worth while to wrench such a district from the domain of the sea? There are many paradoxes in nature and in experience. There are farmers in Italy who raise seven crops a year and are yet poor; there are those in New England who get from a lot but one crop in seven years, yet live well and are rich. So Holland, with the climate, land and people, is one of the most curious and paradoxical of nations. We would gladly have spent more time there had circumstances allowed.

A word in regard to European politics, though I have little time or opportunity for the subject. Among rival powers as here there must always be distrust, apprehension, jealousy. Great standing armies are maintained, and the nations are aggressive, and will much to keep down their own people. The war cloud of last spring having passed away, the emperors and kings seem now very conciliatory and complimentary to each other. Napoleon is going to Salzburg in a few days to greet King William of Prussia, and induce him, if possible, to come to Paris. The Emperor Eugénie has made a visit to the king, and has been very agreeable, and considerable indignation at the fate of Maximilian of Mexico, though the people say he ought not to have gone there. The emperors are peaceful now, but who can tell how soon the scene may change?

From Holland we came to Cologne, thence up the Rhine to Biberich, stopping a day each at Bonn and Coblenz. But I leave this for my next.—J. J. B.

OUR HOME.

That old brown cottage at the foot of the hill—how I love to think of it! How my heart thrills as memory pictures the group once gathered within those walls, and I seem to see again the long since departed room, with its old-fashioned fire-place, its high windows on the south and east, and its long row of doors on the north, and all made bright and glad by the presence of dear ones more than half of whom now rest in the spirit land. How beautiful was that home in summer time, when the steep side hill, with its tall evergreen bushes, half hiding the warm southern skies, presented a shade cool and inviting; and when the tall mountain on the east and the chain of grand old mountains on the north were clad in the richest green. Then the rocks in the shadow of the maples down by the brook side were the favorite resort of the children large and small. There flowers and berries were brought together and pleasant stories told.

It was there, too, that my dear sister used to meet to pray for the conversion of the world, and when the soft shadows had deepened into twilight, and they returned to the family circle, one of them would take me in her arms and tell me the story of our blessed Saviour. Child as I was, I used to fancy that my sweet sister's face looked like the face of the angels, when he came and ministered to Jesus. At other times she would call me from my play and tell me of the poor heathen children who had no happy home like mine, and who knew nothing of God or his blessed Son, Jesus.

Little did I then think that so many of her days and nights were spent in study that she might be prepared to go as a teacher to some distant land, and that she would be so long and so faithfully ministering to the poor heathen children who had no happy home like mine, and who knew nothing of God or his blessed Son, Jesus.

If Don Quixote were out there again on his expeditions, he would be pretty likely to encounter a windmill, for they meet you at every turn. And this reminds me of one I saw at Potsdam, worthy of honorable mention. Some hundred years ago there was one in the vicinity of a royal palace. Its dust and noise were annoying, besides its place was needed for an enlargement of the garden grounds. A writ was offered for it by the king and refused. A writ was brought in court to obtain it, which also failed, and the owner kept his mill. Years afterwards the obstinate miller became involved in debt, and offered to sell his mill to the king. But he declined, saying, that windmill had become connected with Prussian history; so he kept it and repaired his mill, with money to pay his debts and repair his mill, which still stands as a monument to the inviolability of private rights.

On entering Holland new aspects are presented. The country is flat and low, even below the level of the sea, in some places fifty feet or more; so that it has to be protected by huge dykes, and drained by numerous canals. The soil is good especially for hay and pasture, supporting its great herds of sleek cattle and large sheep. The farm houses look neat and tidy, and the dairies inviting, as we know from the excellent butter and cheese that found their way to our table. Here a pleasant sight greeted us for the first time in Europe, viz.: a regular old style New England schoolhouse, with the children at play around it. Other things are different. In the fields men and women in about equal numbers were at work together in the harvest; many wear heavy wooden shoes, and the women straw

ous privileges. The rural districts of New England are in about the same condition. We have church accommodations for nearly all the people who can attend. The vast needs more churches, but there are building them, and let us not discourage our missionaries among the heathen by exaggerating our "religious destitution."

S. C. KIMBALL.
Newmarket, N. H., Aug. 27, 1867.For the Morning Star.
DELEGATES TO GENERAL CONFERENCE.

In his last article, Bro. P. has fallen into several errors in the construction put upon what I have written, or intended to show, or attempted to prove. Many of these I will omit and treat others as briefly as I can consistently.

I owe an apology to my Bro. P. for having tried to convince him and his readers that he did not mean, in the first sweeping strokes of his pen, to charge me and others with having been actuated in this discussion by motives of mere policy, more than those of genuine dexterity of management. As he insists that he means precisely this, and takes my more charitable construction of his intentions in the light of an offense, I reluctantly yield the point, and allow him the enjoyment of his opinion.

I have given pardon for having written so carelessly as to lead him into the error that I was opposed to lay representation, which I never was. Nor should I have known that any one so disinterested as I had written, had he not so construed it. I cannot find it now, but take it for granted that any one occupying the stand point from which he writes, would not so misunderstand without occasion.

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MORNING STAR.

WEDNESDAY, SEPTEMBER 11, 1867.

GEO. T. DAY, Editor.
J. M. BREWSTER, Junior Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Agent.

TERMS OF THE STAR.

For one year, \$2.50; or, if paid strictly in advance, \$2.00. Subscribers in Canada and other British Provinces 20 cents additional, to prepay the postage to the line.

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THE GOSPEL LEAVINGNESS SOCIETY.

We do not see the fruit of the gospel in the lists of church members, nor in the company of those who openly avow themselves converted souls. A stream which the skillful and sagacious farmer brings from the hill-side to irrigate his own acres, does not stop when it has spread refreshment over his fields, but flows on, carrying life and fruitfulness and wealth to the adjacent lands of the neighbor who is heedless, thrifless, indolent and blind to the blessing which has come to him. And so an earnest individual soul, or a living and enterprising church, while welcoming the grace of the gospel, and seeking faithfully to work out its own salvation, becomes the medium of blessing to many others who do not directly welcome the grace of God that bringeth salvation.

The parable of the leaven is very suggestive. It was a simile chosen with a purpose. The Great Teacher did not stumble upon it by accident. It was not caught up in a freak of genius. The meaning, which it carries grows upon meditation. The leaven is diffusive from its very nature. It works out in every direction alike by a law of its own. It imparts a new property to every particle which it touches. The mass is something other and more and better than it was, when the leavening quality has been set at work. Surely and quickly the force finds its way on every side. It moves, it may be, without noise and observation. The process goes on unperceived as silently as the sunbeams fall in spring which set the fettered streams free; as silently as the tide comes into the harbor and sets the stranded vessels afloat; as silently as the juices flow up into the stalk and branch and leaf of the plant making it spread its branches more widely and lift itself farther towards heaven; as silently as vigor comes through the channel of sleep to the exhausted frame of the laborer, silently but yet surely, steadily, beneficently.

It is so with the vitality brought by the gospel. It is put "hid," if one chooses to keep the term—in a single soul by the hand of the Mighty Spirit, and it works on through the whole character, passes beyond the individual life and touches others, gets a centre from which to work in society, and then goes on in its mission, carrying the new quality farther and farther on every radiating line. It goes everywhere, like heat and light and air; one cannot open the eye but it will attest its presence; to breathe is to receive something of its influence. Only the soul that opens itself voluntarily toward the blessing, and woos and welcomes the influence, and actively works out the spirit into life, can become a full partaker of its benefits. But the new presence will surround him who has not yet become fully a disciple and a servant; the touch that thrills will now and then be felt, responsibility will press with added weight, life will lift itself up as something more majestic and solemn than before, duty will gain in manifest sacredness, and there will be a richer flush upon the heavens from which the voices that call upward are heard, sounding with fresh and impressive clearness.

This leavening work is going forward rapidly to-day. Conversions multiply as never before; church extension is a marked feature of the century; missionary work is full of enterprise and daring, and it is by no means wanting in devotion and is not kept wearily waiting for success. But this is not all. The leaven is working in quieter but not less decisive ways. Law is becoming more thoroughly just, government is humane and intentionally beneficent instead of being stern and acting only on the defensive; asylums for the suffering and associations that aim to keep the imperilled and save the lost spring up over all the lands of Christendom; and "the enthusiasm of humanity" blossoms out everywhere in philanthropic plans, in wise charities, in the undoing of heavy burdens, in the education and enfranchisement of the masses who are regarded at length as the real children of God and the neighbors of the great and strong.

And even the skepticism of the age is learning at last how to be courteous and appreciative, dignified and devout. The coarseness and spleen of other days have mostly disappeared. The Bible is no longer deemed as an imposture, but, praised as the product of a rare religious genius, working often in the dark and at great disadvantage to be sure, but real genius and not a flash of light across the centuries and proving itself a product of inspiration. Skepticism now asks the privilege of giving us a rational and scientific explanation of the Bible, instead of undertaking to make it the scorn or the contempt of mankind. It asks the privilege of giving us a broader religious system, wherein Homer and Isaiah, Moses and Herodotus, Plato and Paul, Socrates and the apostle of works, Swedenborg and the author of the Apocalypse, Saint Francis and Shakespeare, shall belong to the great brotherhood of inspired men; and instead of sneering at the doctrine of God's working as the source of light and life in the human soul, it comes forward to insist that the Spirit of truth is the direct teacher of whatever is highest in the thought of every man that walks the earth. However one may object to, or grieve over these latest dicta of the skeptical spirit, and the contemptuous skepticism has always seemed the worst phase of skepticism which the world has known—yet we cannot help perceiving that Christian influences and Christian ideas are steadily at work modifying the thought and fashioning the life of man and of society, even though Christ himself is not frankly and fully and reverently accepted as Master and Lord.

It is only where the gospel is manifestly and strongly at work that these grateful changes go steadily on. The ancient civilization and art and culture and philosophy, eminent and admirable as they were, did not bear such fruit. Grecian art did not elevate

the tone of life nor bring any redeeming force; Roman vigor and jurisprudence failed to inculcate the practical lesson of justice and humanity; and both went down from magnificence to a heap of ruins, and the world breathed free when they had fallen. Only that progress which is begotten by the gospel proves itself to be permanent or real. That alone is the true leaven.

There is ample ground for confidence and hope in such facts as these; and it is not a very consistent or grateful man who makes of the intelligence and culture and moral discrimination and philanthropic impulse given them by the gospel, when attempting to rob it of vitality and authority.

PROTESTANTISM IN GERMANY.

Germany, the birthplace of the Reformation, the scene of the labors of Luther, Melancthon and other reformers and the seat of more recent but important controversies, has a large place in the hearts of Protestants everywhere. Its present religious condition and prospects are also subjects of anxious inquiry. As shedding light upon this subject, the brief paragraph in the letter of our foreign correspondent, found elsewhere, will be read with interest. We have, however, before us a much fuller statement in reference to the same subject contained in a letter of Rev. Dr. Bellows to the *Liberal Christian*; and we take pleasure in reproducing some of its more important points. The picture is a vivid one, but it must not be forgotten that it is drawn to some extent from the particular standpoint of the writer. Its main features, however, must be regarded as substantially correct. The view of the situation taken by such a careful observer as the writer, and of his theological predilections, can scarcely be without features of special value.

Dr. Bellows speaks of the German Protestants as being composed of three parties or classes, viz: the orthodox or evangelical, the rationalistic and the liberal. His reference to the first mentioned party is brief. After speaking of the religion of Germany in a somewhat general way, he continues: "There is, of course, a religious party in Germany, and it is the main soundly orthodox in the 'theology.' In the large cities the Protestant churches are well attended, especially by women, the preaching, if a little sentimental and vague, is still earnest and evangelical; and the prayers and hymns are very thorough in their orthodoxy, the congregation generally participating in them. These, however, who attend worship belong to the humble class, and these manifestations are exceptional. 'This kind of faith,' says the writer, 'is against the grain and spirit of the time. Evangelicism is maintained in the Protestant church by prodigious effort on the part of a few anxious and faithful souls, alarmed at the laxity of tendencies of thought and life, and willing to shut their own eyes and the eyes of others, if only so the old confidence and the old piety can be upheld or brought back.' This view of the case, though the brightest that can be presented, is decidedly discouraging, and it will be observed that it contains some point of similarity to the one presented by our own correspondent. We see in it, however, a ray of hope. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'

The rationalistic party is, at present, decidedly in the ascendancy. With it are connected the intelligence, the political aspiration, the science and philosophy and the experience and courage of the community. 'The universities, as a rule, are favoring the secular and non-religious view and feeling. The savans and metaphysicians are either openly or covertly sceptics and positivists. Hegelianism seems to be the very prevailing philosophy. It seems very largely assumed that the authenticity and the genuineness of the gospels have been discredited, while the supernatural in the religions is largely discarded, the labors of Strauss having produced more effect than we are aware among the educated minds of Germany. In view of the state of things, the writer pertinently inquires: 'Is it possible for Christianity, as an institution or a religion, to survive the prevalence of opinion so radically destructive as this?'

Whatever the prospect may be that evangelical Christianity may survive the prevalence of these opinions, there is still less prospect that the liberal Christianity will survive it, especially if the view presented by Dr. Bellows be correct. The liberal party is decidedly weak. Its 'pulpit does not affirm its faith positively; it simply does not affirm the old faith more than it can help doing, and maintains the institutions of religion in a perfunctory way; and forced to take positive ground, it is feared that the body 'would be compelled to abandon Christian territory altogether.' Concerning the prospects of the liberal party and its relations to the evangelical, the writer further says:

Probably, until the supernatural authority of the Gospel is substantiated by its old friends—until orthodoxy has made firm ground for a positive faith in the revealed religion, liberal Christianity on the Continent will not advance as an organization. It has not earnestness and faith enough to make its own ground of travel. It is not the less true, because it is lost in the contemplation of its own liberty. It is not the less alive because it has no shell to live in, but it is incapacitated for locomotion and self-propagation. It is curious to see how dependent on each other orthodoxy and liberal Christianity just now are. Take away the spirit of liberal Christianity from orthodoxy, and it would rust in its hinges and fall into dust and ashes. Take away the form of orthodoxy from liberal Christianity, and it evaporates like an essence out of its phial. But this cannot always be so. Orthodoxy has one great service to render the Church and humanity before she finally retires. She still has the prestige and the organization, the numbers and the wealth of the Christian world with her. She has the piety and mystic faith and flavor of the holy past—the habit of belief and the custody of the vessels and ordinances of the Church. What Catholicism did and is still in part doing for Protestantism, keeping up her connection with the holy places and the first beginnings of the Christian faith, Orthodoxy will for a time have to do for the reformed Protestant faith, which is to be more richer and more embodied form of that liberal Christianity which it has been the privilege and pain, the glory and the crucifixion of a handful of people to maintain in a crude shape for one generation.

Considering the source from which it comes, the acknowledgment contained in the above extract is not a little significant. After making such a confession of weakness in behalf of the cause with which he is identified, it is not at all surprising that the writer should seek to press a claim in its behalf. But why speak of evangelical religion retiring? If it is capable of performing the most effective service to-day, we do not see why it may not always be so. As we view it, Christianity is in its essential features unchangeable. The same gospel which was in Paul's day the power of God unto salvation is still so. We should be slow to distrust its efficacy at any time or under any circumstances.

THE CAMBRIDGE DIVINITY SCHOOL.

The allegations which have been made against the Divinity School at Cambridge, and the indirect and direct methods of defence which have been adopted, have served to draw to it more attention than usual. Though very few of its graduates have come out in it in any single year (its last class numbered only two), yet the strong antagonisms which have been developed between the two wings of the Unitarian body have rendered the free thinking that obtains among the students a matter of peculiar interest. Dr. Gannett's semi-centennial address, recently delivered, was meant to be a sort of mediator between the opposing elements, and the formal defence of the school by its senior Professor before its superiors was manifestly called forth by the strong accusations made against it in the columns of the *Christian Register*.In the last issue of the *Christian Examiner* appears a long, elaborate and able article which aims to cover the whole ground of theological training, which sets forth the real qualities of the instruction given at Cambridge, and attempts to tell what is necessary in order that the provisions may be complete. The writer defends and praises the Divinity School, and deprecates the attacks made upon its liberty and theology. On this account the following statement has all the greater significance. It would seem that even the "right wing" of the Unitarian body could hardly be asked to endorse its "orthodoxy," or profess their satisfaction, or suffer affairs to go on without protest and an effort at reform. What is said below was meant by the writer as a commendation; we apprehend that many readers will find in these avowals a confession and a serious impeachment. Here is the careful, deliberate statement which deserves to be published and pondered:

The School has been the shelter and the nurse of free thought, even when that thought outran the bounds held sacred by its own founders, instructors, and best friends. The School does harbor now, and to some extent cherishes and avows, an order of opinion that brings pain and regret to a serious majority of the Christian world, and which is widely apart from the prevailing convictions and sympathies of our own religious public. Nay, that order of opinion, in the School as well as out of it, has occasionally taken forms that bring pain and regret to a serious and devout mind. This is the real meaning of the charges which have been somewhat prominently brought before the public of late; and with whatever implication they may justly carry, we understand it to be fully endorsed by those who have best knowledge of the facts. That is to say, a style of thought, by some called rationalistic, and by others radical, of which the general characteristic is to reject the minimum of Christian truth, and to do so prevail to a greater or less extent among our students of theology in Cambridge; and it is not regarded by their instructors as a disqualification, either for membership in the School, or for the discharge of ministerial duties in a Christian church.

DR. CUMMING AND THE PROPHECIES.

The writings of Dr. Cumming, the eminent and popular preacher of London, are widely circulated on both sides of the Atlantic, and his opposition to the papacy and many of the peculiarities of his teachings respecting the prophecies are well understood. Well versed in the technical statements of Scripture and a close observer of the progress of events, he believes himself called upon to point out the connection between the former and the latter, and thus determine the prophetic period in which we are living and the great and important changes which await us. Too narrow, however, in the compass of his vision and too limited in his generalizations, it is no wonder that some of his teachings prove radically unsound and that many of his conclusions are regarded with distrust.

It has long been a favorite idea with him that the present is the year in which the period mentioned in Daniel's vision culminates, and that a new order of things is to commence. His present utterances cannot, therefore, be without interest even to those who have no special confidence in his theories. "Carleton," the well-known correspondent of the *Boston Journal* now abroad, has recently listened to two of a series of discourses on his favorite topic, and gives a very pleasant and interesting statement of the leading doctrines advanced. Speaking of a discourse from the text, "Despise not prophesying," he says:

He believes that the sixth veil mentioned in the book of Revelation, (xvi. 12) is now being poured out. "The sixth angel poured out his vial upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the East might be prepared." The Euphrates is the Turkish Empire. He stated how it was "drying up." The visit of the Sultan to France and England would hasten the drying. The old opposition of the Mussulman to the Christian is disappearing. There is more toleration, more religious liberty in Constantinople and throughout the empire of the Sultan, than there is in Rome and the territory of the Pope. The Sultan has gone home with new ideas, and the world might look for a new era in Turkey. It was a significant fact that the old Mussulmans of Constantinople were imbued with the idea that the European dominions of the Sultan were to be given up to the Franks, and they would not therefore now be braved on the Western bank of the Bosphorus. It was also well known that the Turks believed that their own faith was to go down before that of Jesus. "The great river"—that which had been for a thousand years an impassable barrier to Christendom in the East was rapidly drying up, that the free unobstructed way of the religion of Jesus might be prepared.

Turning his attention to the papacy, he read the 17th chapter of Revelation, and said that the place that chapter speaks of is Government detective, well informed in history, and he would unhesitatingly select the description in the original of the picture. In connection he quoted from the accounts of the newspapers of the display at the late gathering in Rome, of the Pope, Cardinals, Archbishops, prelates "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in their hand full of abominations and filthiness of their fornications." He fully believed that the description in that chapter had reference wholly to the Romish Church.

Rome was Antichrist. It was a mistake in the translation to render the word as meaning against Christ; the true rendering is "room" of Christ. This was what Rome had done—placed herself in the room of Christ. Mary was greater than Jesus. The Pope was worshipped. He had announced himself to be the viceregent of God. He was infallible.

Dr. Cumming then showed how the Romish Church had taken away the word of God. They had abolished the fourth commandment, and instead of keeping the Sabbath day holy it was kept the Sunday day holy. What other church had commanded to abstain from meats? What other religious sect had forbidden to marry? It was a masterly picture which he drew. It is due to remark here that Dr. Cumming does not believe that the end of the world is to occur the present year, but rather "the beginning of the end," in the removal of obstacles in the way of the spread of the Christian religion, and the commencement of the peaceful and glorious reign of Christ on earth. In the discourses referred to, he also stated the facts "that the primates of England—the Archbishop of Canterbury—the bishops of Oxford, Salisbury and several other sees have accepted some of the doctrines of Rome, and it is known that between three and four thousand of the clergy of the church of England are following spiritual leaders in the way to Rome," and expressed the opinion that they would soon be found in the Romish church. While, however, this is going on in England, the papacy is dying elsewhere. Of this fact recent events in Italy, Austria and Mexico afford abundant proof.

While we would not place implicit reliance in the correctness of Dr. Cumming's interpretations, yet we believe that much profit may be derived from a familiar acquaintance with them and a careful study of his methods. His Biblical manner of instruction and the simplicity and earnestness of his utterances are certainly worthy of imitation. That he is performing useful service in the Master's vineyard none can doubt.

THE CONGREGATIONALIST AND RECORDER.

As is well known, the *Congregationalist* and the *Dover Recorder*, the two leading organs of Congregationalism in New England, united several months since and assumed the above name. In accordance with the design of the publishers when the union was formed, it came to us last week enlarged to a quarto of nearly the size of the *Independent* with its matter tastefully and appropriately arranged. It appears in an entirely new dress, and it is the manifest intention of the publishers to spare neither labor nor expense to make it occupy an advance position among the religious journals of the country and worthy of the confidence and patronage of the denomination which it represents. Its subscription price has been raised to three dollars, but this is cheap considering the character and ability of the paper. The *Congregationalist and Recorder* will continue to occupy one of the first places on our exchange list and will bid its publishers a hearty God speed in their efforts to widen its influence.Religious journalism is every where taking strides upwards, and it is destined henceforth to receive greater attention and to exert a larger and more potent influence. We hail this as one of the encouraging signs of the times. The *Star* will, we trust, not be behind in this onward movement.

EDUCATIONAL PROGRESS.

Many of us can remember when the *Star* sent forth quarterly one solitary, lonely advertisement to all F. Baptists far and near to come up to old Personsfield to school. And when we got there, what did we find? One wooden building, cost about \$1500; and one wooden boarding house, cost about \$1000, and spacious enough to accommodate only some twenty students! One teacher, and one only! Such were the facilities for educating a whole denomination a generation ago.In a recent number of the *Star* we counted twelve advertisements of colleges and seminaries of learning, not including our other college, the Theological School, and several academies now belonging to the denomination, and all in a more or less successful operation. Truly, the Lord has done great things for us, whereof we have reason to be glad.

But the end is not yet. Large plans are on foot for increasing the facilities and enlarging the sphere of influence of these institutions. Bates College—the Freedmen's Normal School, the Theological School, &c., strike for high figures. They stagger the credulity of some it may be. But those who remember the one lone academy needed at that time more faith to confidently expect this day than we need to hope to see the consummation of all these generous and noble plans. The precious cause of Christ, the enterprising spirit of the age, the impression prevalent among us that F. Baptists need and are worthy of as respectable institutions as other people, create a demand for high aims and for large plans. The intelligence of the denomination will accept these with the advanced sacrifices and deeper devotion they impose.—J. F.

PASSING EVENTS.

GEN. GRANT AND THE PRESIDENT.

The breach between Gen. Grant and the President is manifestly widening. It seems to have been the intention of the former, in promulgating the orders of the President removing Sheridan and Sickles, to direct the new appointees not to interfere with the orders of their predecessors, but after a careful perusal of the supplemental reconstruction act, he came to the conclusion that his powers are not so extensive as he supposed. So it now appears that by mistake of Congress he has only power to annul or suspend appointments of district commanders, "power to interfere with their other acts not being granted him." The General was consequently obliged to withdraw from the advanced position which he had assumed, and the President enjoys a temporary triumph. Gen. Grant will, however, yield no further than compelled by necessity, and he will continue to maintain his rights with his characteristic boldness and "fight it out on this line." Of this we have ample proof in a subsequent order, issued by him, directing the district commanders to make no appointments to civil offices of persons who have been removed by themselves or their predecessors in command. There is, therefore, no chance for the reinstatement of Wells, Thompson, Monroe and others who have been removed. As might be expected this order causes great disquietude to the President and his friends, and the removal of Gen. Grant from the war office is loudly talked of, but this is generally supposed to be forbidden by the reconstruction act. His voluntary withdrawal would doubtless be very gratifying to the President—a thing not likely to occur. It is stated that the foreign ministers at Washington are well informed concerning the difficulty between the President and Congress, and estimate the course of the former as all patriotic Americans would have them. This fact is not a little gratifying, and we could wish that the President might be influenced by it. There is, however, no hope in his case.

PROCLAMATIONS.

During the first of last week the President issued a characteristic and high sounding proclamation, relating more particularly to affairs in the Carolinas, Gen. Sickles' recent departure, and warning all persons against obstructing or hindering in any manner the faithful execution of the Constitution and laws, "to render due submission to the laws," and to give all the aid in their power necessary to the prompt enforcement and execution

of said "laws," court decrees, etc. The exact purpose of this proclamation does not seem clear, but it is considered in some quarters as a direct assault upon the position assumed by Gen. Grant, as it is well known that Gen. Sickles had the support of Gen. Grant in his recent interference with the courts, to prevent abuses growing out of a rebel plan of transferring cases from the United States courts. There is also much speculation respecting the forthcoming amnesty proclamation of the President. All this, however, amounts to but little, as it is impossible to predict with any great degree of certainty respecting what such a character as Andrew Johnson will do. When the proclamation appears, we shall learn its real character, but not before. The latest report is that the President is greatly perplexed about the affair, since the action of Congress has deprived him of the right to issue such a proclamation.

IMPEACHMENT.

The President's recent course in opposing the reconstruction policy of Congress and in removing Stanton, Sheridan and Sickles has greatly increased the probabilities of his impeachment. Congressmen who have hitherto opposed it, are now said to favor it. Gen. Butler recently said to a correspondent of the *Boston Advertiser*, who had an extended interview with him, "Impeachment is sure to come. The same causes which hindered it heretofore will now bring it on." Senator Sumner said to the same correspondent, "I have never doubted that the President would be impeached." Respecting the effect of impeachment, he said: "There are persons who think that impeachment would convulse the country. Such talk reminds me of what Charles James Fox said to Napoleon when Napoleon said that the English Ministry had employed assassins against him—'Clear your head of that nonsense.' There is but one thing the country cannot stand and that is misrule, which is precisely what we have now."

WHO IS BINKLEY?

For a number of weeks past, during which Attorney-General Stanbery has been absent from Washington for the recovery of his health, his office has been filled by one Binkley, who seems to be a man after the President's own heart and to be eager to run before he is sent. It is this man who has been the confidential adviser of the President in his recent acts, and has rendered himself notorious in his condemnation of some of the most loyal and faithful servants of the country. As might be expected there has been not a little curiosity to know who he is and to learn his antecedents. It turns out that he is an irresponsible man who has been during the last ten years, "a portrait painter, the proprietor of a literary magazine, land office clerk, land officer, attorney, and defender of blockade runners, doctor, clerk in law office, 'local' on the *Chronicle*, editor of the *Intelligencer*, squatter on abandoned rebel plantations in Virginia," and we do not know what besides; in all of which he has succeeded fairly, and now he turns up in the Attorney-General's office. Is it strange that the President has exhibited symptoms of madness?

THE FINANCES.

The statement of the public debt for August shows that it was reduced nearly seventeen millions during the month. Four millions of greenbacks were withdrawn from circulation. It is now two years since the debt reached its maximum, during which time it has been diminished two hundred and sixty-one millions, about an equal amount of the reduction being made each year. While we would have been glad were the state of the case better, we have reason to be thankful that it is no worse. The demand for the practice of rigid economy continues pressing.

THE ELECTIONS.

The annual state elections occurred last week in Vermont and California. The former state, "the star that never sets," gives about its usual Union majorities, though somewhat reduced from last year. In the latter state the Unionists were divided, and it now seems probable that their opponents have triumphed on the general ticket. The advantage gained, however, is only temporary. The election in Maine was to occur on Monday last. A Union victory is anticipated.

APPEALS.

We call attention to the appeals made elsewhere by the Corresponding Secretary of the Education Society and the President of Bates College. We heartily endorse them and hope that they will be read, pondered and responded to by ample subscriptions.

COMMENCEMENT WEEK AT PROVIDENCE.

PROVIDENCE, Sept. 5, 1867. Commencement Day is always a state festival in Rhode Island. It has a place in the list with Washington's birthday, the Fourth of July and the Autumn Thanksgiving. Not that the University is precisely the controller or the special child of the state. It does not exactly dictate in politics, nor do the civil authorities set themselves to manage all its affairs, and stop now and then in a patronizing deference to accord it a favor in order to make the control more complete and less unwelcome. The University depends for its prosperity upon the public sympathy which it can awaken and keep alive upon the elements of strength and attraction which may be found in its Faculty and Government, and upon the active interest which its sons cherish for the old Alma Mater. Its intrinsic worth and its power to impress men with its value and necessity alone secure for it gifts and appraisals, endowment and patronage. But the University and the state have always been firm friends and mutual auxiliaries. The civil authorities have recognized the important bearing of letters upon general prosperity, and the College record has been made more grateful than it would otherwise have been through the fostering service which the public men of Rhode Island have given it during the whole period of its existence. And now half the people expend their wanted vocations on Commencement Day, the country crowds into the crowd that listens to the graduating orations; and even the numerous parties that hasten down the Bay for a sea bath and a clam-bake, devoting themselves to the care of the stomach instead of seeking stimulus for the brain, are loud and zealous in their appreciation of what Commencement brings them.

The literary reunions have been marked by some unusual features of interest the present week. Dr. Sears retires from the Presidency which he has filled for twelve years with eminent dignity, ability and proficiency; and the recent and sudden death of Prof. R. P. Dunn, the accomplished and gentle occupant of the chair of Rhetoric and Belles Lettres, deepens and gives a personal and touching character to the sad news which sits on the faces and comes out in the subdued tones of the gathering Alumni. The successive exercises passed off with spirit and gave general satisfaction. Col. T. W. Higginson addressed the Beta Kappa Society on Tuesday, with his accustomed freshness and force. His theme, "Literature as an Art" furnished an opportunity for the presentation of his ideas of true literary culture and opened a wide field for criticism. Yet he preserved the tone of the scholar, and confined himself chiefly to the domain of Letters. He thought the next great achievement for American enterprise was the development of a true literary and scientific spirit. He found in the French prose of to-day the highest artistic merit that anywhere appears. Aside from the newspapers, there is almost no good writing to be found in England—the most of it is "aliph and slangy."

Going on to unfold the characteristics of a true artistic style in literature, he mentioned as essential elements, simplicity, freshness, structure or symmetry, wealth and felicity, thoroughness and faith—or a readiness on the part of the author to bide his time and wait for the verdict of approval. He closed by referring to the adaptability and the moral earnestness of the American mind as elements that promise an original and controlling literature in the future, that shall be at once as democratic in its sympathies and spirit as it will be imperial in its supremacy and influence. The address was received with decided favor.

The Theta Delta Chi Society, connected with the University, held a sort of reunion convention during the same day and listened to an address by Hon. W. L. Stone of New York, who chose the somewhat novel theme, "The Buccaneers of America." He sketched the history of the desperate though somewhat chivalrous band of freebooters which had its chief place of rendezvous at Tortuga in the seventeenth century, and swept the sea along the eastern coast of the continent from Florida to Peru, made the name of Henry Morgan a terror in both continents, and kept up its depredations till the execution of Kidd broke up the organization, and quieted the fears of the people. From this general narrative touching a by-gone period, the speaker passed to consider that repetition of history which is seen in the attempt of Louis Napoleon to re-establish freebooting in Mexico, for the sake of plunder, and sought to dignify the undertaking by a pretence of aiming at good government, by putting at the head of the treacherous expedition a prince of royal blood, and by invoking the sanctions of religion. In the evening Rev. Dr. Thomas of Brooklyn preached a very able and effective discourse before the College Society of Missionary Inquiry, in which he contrasted the plain and authoritative teaching of the Christian Scriptures with the vague, changing and doubtful dogmatism of modern speculative thought when it goes into the sphere of religion. It was a clear, bold, unequivocal utterance upon a vital topic.

The exercises of Commencement proper were of not less than the usual interest. The young men acquitted themselves with credit, the diplomas were delivered, the degrees conferred, the valedictory uttered his farewell words with peculiar force and fitness, and ended by a most touching tribute to the recently deceased Professor, whose approval had been so recently given to the appreciative words only just before spoken respecting the retiring President.

The adjournment to the "big tent," pitched on the College campus, followed the exercises at the church, the dinner was disposed of, and then came the afterpart which fully ends the literary festival. Dr. Sears presided with his wonted grace and dignity; a few words of response in behalf of the state were uttered by Gov. Burnside; Gov. Bullock of Mass. spoke in a strain worthy of his reputation and of the noble Old Commonwealth which has honored itself by making him its chief Magistrate; Ex-Gov. Smyth of N. H. uttered a few many and modest words; Gen. O. O. Howard electrified the company by letting his noble, manly, Christian heart speak out for liberty, patriotism and a broad humanity; several classes got a voice through some fitting representatives; the President modestly and briefly announced the personal pain and the sense of public duty with which he resigned his office, and bade the company an official farewell, and the public exercises were over.

Prof. G. L. Chase was chosen to fill the President's position for a single term, and the Board were not able to agree upon a successor of Dr. Sears. Measures will be taken to fill the vacant position as soon as possible.

The New England Agricultural Fair is now open just beyond the city limits, which attracts many distinguished visitors, and brings great crowds with every train. The exhibits are numerous, the arrangements have been made skillfully and on a liberal scale, and the multitude of visitors are gratified with every thing except the lack of hotel accommodations. Of the items of more personal interest which are sure to be crowded into a visit among such associations as a ten year's pastorate could not fail to create, I need not stop to speak; and with the luxuries connected with a stay upon the shores of Narragansett Bay, including sea-breezes, bathing and clam dinners, where I am scribbling, only a long letter and a genius for description could deal appropriately. Lack of room and of ability for such an effort will prevent the undertaking on my part, and will save the readers of the *Star* from such an infliction.—EDITOR.

BATES COLLEGE.

The case of the college may be stated in a word. A college must have a large faculty, and to secure this, it must be well endowed. Our New England college now has an endowment fund of \$40,000. It was \$60,000, but \$20,000 has just been set off to the Seminary and Latin school as its endowment fund. Fifty thousand are subscribed in Boston county people on our raising \$20,000. In short, if the friends of the college will raise \$20,000, the endowment fund will be brought up to the \$110,000. This will be a good beginning, but small for a college. One thing it will do.—It will remove all fear of failure. It will make the college a success, and will be an earnest of \$90,000 more; for I shall not consider my work done until the endowment is \$200,000.

The college is "no humbug." I use this term, because it was used in the *Star* a few years since. First and last of all, it is soon to be an independent institution under its own charter and laws like Bowdoin, Dartmouth and Amherst. Then it has just sent out as its first graduates eight young men who will compare favorably with the graduates of any college. Then again it has entered upon its fifth year with a

Freshman class of fifteen, and with nearly fifty students in the four classes.

Still more in its favor, it has a strong "feeder" in the Seminary and Latin school. Nearly fifty young men in this school are fitting for college, twenty-two in one class. The Maine Central Institute at Pittsfield is to be a feeder to Bates college. So I trust is New Hampton, Lapham Institute, Whites-town Seminary, and other similar institutions.

Such are the facts and such are the figures—simple—plain—and they are all the eloquence I offer,—they are my appeals. Twenty thousand dollars must be raised, or in some way pledged to the college; and it must be secured outside of the state of Maine, as Maine must raise \$20,000 for a building for the Seminary and Latin school. Perhaps some good friend says, "Oh, the college will be cared for in some way. Mr. Bates and the Boston gentlemen will look out for that. We must attend to these pressing interests, these urgent calls." Let me say in all kindness, and in all plainness, that this is simple trifling. We are dealing with honest and honorable men—men of business and foresight. They mean just what they say, no more, no less. I can take \$50,000 in Boston any day in cash or in the best of securities, when I can go there and say to Mr. Bates that \$20,000 additional are secured. The college is a success if \$20,000 are secured at once. If this amount is not pledged, then the responsibility is where it is. It is not on Mr. Bates. It is not on my humble self. The college is in just the condition of the country in some dark hour of the rebellion. If my friends rally to its support, it wins the day. I am nervously anxious that the \$20,000 shall be raised. I ask our friends to send me their subscriptions without delay. Rhode Island and Massachusetts Yearly Meetings has pledged \$5,000. What says New Hampshire to \$5,000? And what the response also from the Green Hills—glorious Vermont—shall I say \$5,000? And will not the Empire State, now she has had her hand in, be good for the last five thousand. For the sake of the honor of our people—a people who give more for benevolent purposes in proportion to their numbers and means than any other people in the country, I desire yet to be able to say to Mr. Bates that the \$20,000 are pledged as I have indicated. I should take pride in saying it to him. But I leave all in the hands of the friends of the college and to the care of the great Father of all our mercies, hoping that I may discharge my own duty, whatever the result may be. For nearly five long years I have not had what can be called "a night's rest." The college has been the last thought before sleep, and the first in the morning, excepting the prayer—"Father forgive me my trespasses even as I forgive those who trespass against me." When the \$20,000 are raised, and the \$50,000 from Boston are in the hands of the College Treasurer, then I shall sleep—then I shall rest—and not till then.

O. B. C.

A CRISIS. What is to become of our Theological School? Scarcely did the law and the prophets hang more exclusively on the principle of love, than the success and prosperity of our denomination hangs on the question of the Theological School. The young men of our denomination will not go to a sundried place to procure an education. This has become a fixed fact, against which it is useless to contend, whether right or wrong. The Education Society have therefore decided, rather than have our young men who are candidates for the ministry forego their purposes to become educated, to procure their Theological education with other denominations, to remove the School from New Hampton, N. H., to Haverhill, Mass.—It has become useless to talk of the general usefulness in the ministry of young men who are uneducated. Things are not now as they were a hundred years ago in this regard, whether they ever will be again or not.

We must yield to the present demands or submit to be buried beneath a wave of public sentiment too deep to admit of a hope for a resurrection. We have ministers useful and influential, who commenced their ministerial labors without education. But they are educated now. They have been all their lifetime taking lessons of men and things and books. They have been educated in the school of experience (a dear school) and many of them have paid heavy tuition in the school of adversity. But place those men today back to the outset of their ministerial career, in knowledge and attainments, and what would they do? Let them answer this question. Their answer is found in the fact that they are among the most zealous in promoting the cause of education.

The removal of the Theological School to Haverhill, and the opening and maintaining of it there, will incur great expense. To assist in the erection of buildings there, the citizens of Haverhill have agreed to raise \$20,000 besides a donation of ten acres of land for a site. This subscription, however, cannot be made fully available until the denomination shall have raised \$15,000 more.—Shall this \$15,000 be raised, or shall the School stop and the courage of the whole progressive portion of our denomination become cooled and their energies paralyzed? Shall the want of the few thousands which are needed for immediate use in this cause, to start the wheels of the school in Haverhill, be withheld? Are there not enough of the brethren of our churches, who feel on this subject, to make up this sum without delay? Much more than this amount has been deposited by Him whose are the silver and gold and cattle, in the hands of some of our members, and who need to bestow it in order to their highest enjoyment. Who are they that will procure for themselves blessings that wealth cannot impart, by putting the Lord's money into his own treasury? For want of this shall our School stop and our enemies and our lake-warm friends exult? They began to build a Theological School and were not able to finish? Shall they be allowed to say—"There is not intelligence enough to appreciate, nor benevolence enough to maintain, a Theological School in the F. Baptist denomination?" Shall the life current of the denomination, for want of these appropriations, be sent back 'curdling to its heart?'

This money might be raised without sacrifice, but perhaps it will not be, and perhaps it is not best for you and me that it should be. It may be best for those who have given much to give again, and for those who have thought they were too poor to give

