

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

7-4-1866

The Morning Star - volume 41 number 15 - July 4, 1866

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 41 number 15 - July 4, 1866" (1866). *The Morning Star*. 1560.

https://scarab.bates.edu/morning_star/1560

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

PUBLISHED WEEKLY
BY THE FRESHWATER BAPTIST PRINTING ESTABLISHMENT
AT NO. 13 WASHINGTON ST., DOVER, N. H.WILLIAM BURR, Agent.
To whom all communications and business letters should be addressed.
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 prepay the postage to the line.

All Ministers (Ordained and Licensed), in good standing in the Freshwater Baptist Convention, are authorized to send to Agents in obtaining subscribers, and in collecting and forwarding money. Agents allowed 50 per cent. on all money collected and remitted by them.

Agents and others should be particular to give the Post Office County and State, and the name of the person to whom they make remittances, &c. Remember, it is not the name of the town where they reside that they want, but the name of the Post Office 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.

MORNING STAR.

WEDNESDAY, JULY 4, 1866.

Letters to the Young Folks out West.

OKEA, May 24, 1866.

My Dear Friends:—I fear you do appreciate

the awful trials of a poor traveller. Sometimes

without a bed or a house, and sometimes luxuriating

with the best, sometimes without anything to eat,

and sometimes supplied so as to tempt the ap-

petite almost beyond resistance, sometimes without

assistance really needed, and more frequently pro-

voked to deprecating a region, and sometimes im-

portunate waiters, who are ready to relieve

their victim of everything loose about him, and

especially his loose change, to brush his hair, black his

boots and do a thousand things not wanted, and all

for "backache," "poor voice," or "what you

please, sir." Sometimes in gloomy solitude he is

lonesome if not completely alone, and sometimes

overwhelmed and crazed with the mighty throng

of fishing multitudes, sometimes speechless in the

midst of a cataract of barbarous jargon of unknown

languages, and sometimes liable to a kind of rail-

road collision with conversation at lightning speed,

passing between himself and some point up sight-

ing, who has been waiting for him, and sometimes

loss requirements for the want of ventilation. But

of all the trials of a poor traveller, and especially

one who attempts to make a few notes for himself

and family, or for others, none are so terrible as the

want of adjectives, adverbs and rhetoric. Think of

taking a very small stock of these articles over the

cultivated fields of the English language, into the

valley of the Nile and to the top of Sinai, through the

desert, the land of Palestine and Syria, up the Danube

and among the cottages of Germany and Switzer-

land; through twenty miles of paintings, statuary,

palaces and churches; over at least a thousand

acres of flower gardens and ornamental pleasure

grounds, and then to be set down by the side of the

crystal lakes in the great solitude of the mountains,

and to be like the soldier's shoes without

bottoms, a little worn, not a shade of rhetoric that

is not like the painter's "shaded through,"

leaving nothing but a hole in the paper. And yet

the Alps, without adjectives, rhetoric or poetry!

The latter in my case was all drained off 25 years

ago, and the former is now a mere memory. I am

a bi-minister (how appropriate the title then—

and now) wearing and perhaps a little homesick, I

sit down in Ohio at the house of Bro. and sister

Brewster, whose precious souls went home to heav-

en long since, upon my twentieth birthday, and

write a rhyme for my good old mother in Vermont.

This effort so completely exhausted my mind, that

I am now at a loss to know what to do, and I

post that to editor, publisher, or any other man

ever had any waste paper that of description from

my hand. And now in this worn out, and naturally

vacant condition, what I do to do with Switzerland

and the Alps, subjects upon which Byron and a host

of better men, if not better poets, found poetry in

adequate, points around which more rhetoric has

been hung and more adjectives, descriptive of the

beauty and grandeur, piled, than any other points

upon earth. It is of no use to speak of beauty, sub-

limity or grandeur, or to attempt variety by saving

upon objects less deserving, and exhaust a hun-

dred times upon these classical fields, and use up

my hand now. And rhetoric, though worked as de-

licately as golden wire in a lady's curls cannot reach

this case, and what hope then for me or for my

waiting reader.

And yet here we are, and here are the Alps, with

their steep, green sides, their sharp points, their

eternal snows, their rocky crags, their sunny

sparkling lakes. We have rode upon the smooth

slopes of these lakes, walked in the glens of the

mountains, crawled up their rugged sides, stood up

upon their peaks and cliffs, slid upon the glaciers,

which for thousands of years as now have sparkled

in their indescribable brilliancy, and yet I can give

no description. I have seen the Alps, and I have

seen the Alps, and I have seen the Alps, and I

have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

I have seen the Alps, and I have seen the Alps, and

from 250 to 900 feet in the course of the year. And

the most remarkable thing about them is the fact that

although apparently solid ice, they are still so far

plastic as to conform to their rocky boundaries, nar-

rowing and widening according to the limits of

their channels, the same as water, and showing the

same law in their currents. More rapid in the cen-

tre than at the sides, piling up in massive heaps

just where the rushing currents of water in passing

some point or narrow curve would form in the lar-

gest waves, cracked and broken into a thousand

fantastic shapes just where the spray and fury of a

cataract would appear if the ice were turned to wa-

ter, and what is still more wonderful these icy waves

of hills, sometimes 200 feet deep, and even the

wells and ravines in which the currents of summer

ruth, but which are closed in winter, continue

with but very little variation in the same location

year after year, and probably, age after age. How

these immense crevices and impenetrable cracks

can become solid, and these hills, plains or valleys,

and other solid ice, be formed into the same broken

or elevated condition in the same loca-

lities without melting or freezing, as the huge

current sweeps along, is almost as mysterious as

the reunion of a broken bone.

PARIS, May 28. Bro. Day, having concluded to

stop in Geneva a few days, we myself and some-

one to this city on Saturday, landing in the

Paris (France) but this city which enveloped

last fall. And O what a luxury to listen to two

excellent sermons from Dr. Burlingame yesterday

at the American chapel. What preaching we have

heard since leaving this city has generally, excep-

ting a couple of sermons by the missionaries at Cairo,

been of the lowest order.

In most instances worship conducted in the

English language, has been by the ministers of

the church of England, and it was a privi-

lege to listen to religious reading just an hour

and a half, the usually occupied in "reading ser-

mon" before preaching, and then to listen to a

series of twenty minutes, rather than to attend

worship, but still I can but hope that the

missionaries and chaplains scattered over the East

are not a fair sample of the talent of the English

clergy. If this succeed it will not be by night nor

power, that is sure. And if they have a great

deal of the spirit it seems to me that it will shorten

their journey, diminish the repetitions and force the

reading at least in a single sentence beyond the pray-

ers. But then this is only my private opinion,

and perhaps it is owing to excessive Puritanism, and

I am perfectly willing to leave results in England

and elsewhere with "the church" and the Dissen-

ters, and with God. Paris was a very different

thing from what I did find. The clouds have passed

away, the foliage and flowers of these magnificent

pleasure grounds, the gardens and the trees, their

hue, and my health, if not good, is better than then,

so that a fair view of this most beautiful city of

the world is now expected. R. D. S.

MUSICAL.

"Music is an expression of the beautiful,"

says one writer. This is perhaps as concise

a definition as can be given. It cannot, how-

ever, correspond, in all respects, with that

other definition, that "music is a concord of

sweet sounds." It will not be difficult to see,

that according to the first definition there may

be true music and not a "concord of sweet

sounds." But what is the beautiful? This

is a question of radical importance in the

consideration of the subject of music. There can

be but one proper definition given. The

question admits of only one really legitimate

answer. The centre and source of all true

and real beauty, is that "All-creative, All-

preserving and All-permeating power, which gives

life and purity, and spreads abroad by the eye,

or communicates to the senses, whatever is

really pleasurable. There can be no real beauty

without purity, and there is but one

object of unblemished purity of which our

senses can conceive. Whatever views we are

permitted to enjoy, whatever streams wander

toward and by us amid the "desert lands" of

life, from which we may catch glimpses or

glimpses of the beautiful, may be traced

to the one unfeeling source. Whatever in

nature delights our senses, and the handi-

work and polish of the great God. Whatever

law, perfect and harmonious in its operations,

exaltates our admiration and charms our

senses, is ordained by the great Architect.—

And the perfect operation of nature's law

presents to us a system of unblemished beau-

ty. It is only when the organs which com-

pose the system of God's laws, are not in per-

fect subjection to the divine mandate, that

disorder and confusion are apparent.

But our ideas of the beautiful are so com-

modified by counter influences and associa-

tions, that what may seem beautiful, to some,

is perfectly distasteful to others. Various

phases of beauty are presented amid the

diversified tastes and passions of men. To

the miser there is nothing so beautiful as gold.—

And the song which sparkled throughout with

the shining dust, which set forth its glory and

beauty, would be just the song for his heart.

How distasteful to him would be every other

measure. He likes the glowing description of

the heaven whose streets are paved with gold,

and whose walls are jasper. But he thinks it

a most wasteful waste to do prostitute the

shining element, the ideal to him of all that is

grand and beautiful. He would have every

measure of song exalt and magnify his ideas

of the beautiful. Then we suppose that a

proper expression of the miser's ideas of the

beautiful must imply some just appreciation

of the type of beauty, on the part of those

who make the effort.

There are a multitude of people who can

see true and real beauty only in the wine cup.

In its sparkle, they can see moving the fairy

forms of the beautiful. Nothing is music to

them that does not set forth its glories. The

bachelonian song is the one in which they

can join with heart and soul; and so far as

expression is concerned, it is genuine. Not

every emotion of the heart can be said to be

beautiful, and therefore the expression of

emotions is not genuine music according to

the definition given above. God has filled the

earth with beautiful forms, and given to man

a heart and voice to express this beauty. Un-

less the beauty can be seen and felt, there can

be no genuine expression. Those beautiful

breathings which portray the glory of heaven,

and point to the scenery of that better land,

cannot be expressed by the heart that has not

a deep sympathy with the realm of bliss.—

Think of children of darkness, giving expres-

sion to songs which breathe of heaven. If to

give musical expression implies a tender and

thorough appreciation of the beautiful, which

is the base of music, then we have a key to

the horrid melody of sounds which passes

amid the world for music. The real eloquence

of music is the last thing to be considered and

taught. There can be no good reading with-

out proper expression, and there can be no

proper expression without a thorough knowl-

edge of what is to be read. The same may

be said of music. The music in very many of

our churches is as really destitute of genuine

expression, as the pulpit reading is devoid of

anything like good elocution. How the hymn

is drawn out, and how unexpressive is the

reading of the morning lesson." We do

not pretend that good elocution can, by any

means, be substituted for that gracious influ-

ence shed by the Spirit Divine, but how much

clearer the truth appears when read with

proper expression. If there is reading to be

done in connection with religious service, it

should be made a subject of thorough study.

Unless the heart can be made to see the

beauty it would express, the song must, of

course, be utterly void of true music. This

argument may very naturally be construed

against the too common practice of hiring

wicked and reckless men and women to do the

singing in the house of God. What real in-

spiration is there in such sacred music? Will

God accept it? Is it a true and faithful ex-

pression of the beautiful?

Nay, the "melody of the heart" is the only

music that will please the Heavenly Father.

The Italian may sing his native air beneath

his own sunny skies, and in the midst of that

charming Italian scenery, with a power of ex-

pression which thrills the soul. He feels all

the depth, the softness and beauty of his song.

The vine clad hills, the balm of the summer

air, the deep green of the foliage, the wealth

and beauty of the flowers, he can feel. And

when the thoughts which thrill his bosom are

clad in the plain and beautiful costume of the

Italian dialect, and expressed in song, they

are indeed charming.

But to undertake to teach the hearts and

voices of other lands to express Italian beau-

ty is generally worse than lost labor. The

pronunciation must, of course, be very imper-

fect, and then the real beauty of Italian mu-

sic can live only in the heart of an Italian.—

Notwithstanding a popular theory to the con-

trary, we still assert that no language is quite

so well adapted to express the real beauty of

music as that language in which thoughts run,

and in which it is accustomed to attire itself.

The pure Anglo-Saxon, distinctly enunciated,

is in all respects proper for an American au-

dience. The real elocution of vocal music

consists in distinctness of utterance, and this

goes very far to make musical expression.

dreadful times, asks "What shall we do?" Silas tells me that a few days since he saw a man in Danton who told him that a boy aged fourteen or fifteen had cut off the arm of his dead mother at the elbow, roasted it and eaten the flesh! What a meal for most loathing! Hindoo! I Silas's wife tells me that she has reduced the food of her family one-fourth. How would the friends of our Silas Curtis in America feel should they learn that he and his dear family were pinched with hunger?

I am not going to close this letter with begging nor with an appeal, but I shall look in each Star that comes to see what the contributions amount to. My belief is, that the churches need but to know our difficulties to send us relief.

L. CRAWFORD.

MORNING STAR.

WEDNESDAY, JULY 4, 1866.

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.

Subscribers will observe the date on the label with which their papers are addressed. This date is the time when the subscription is paid. When new payment is made, this date will be immediately altered so that the LABEL is a constant RECORD IN FULL for the time which the subscriber has paid.

The Law of Newspapers.

1. All subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription.
2. If subscribers order the discontinuance of their papers the publishers may continue to send until all arrears are paid.
3. If subscribers neglect or refuse to take their papers from the post office to which they are sent, they are held responsible until their bills are settled, and their papers ordered to be discontinued.
4. The courts have decided that refusing to take a newspaper or a periodical from the post office, or ordering it and leaving it unclaimed for, is prima facie evidence of intentional fraud.

PLEASE REMEMBER THIS!

REV. SILAS CURTIS of Concord, N. H., having been appointed TREASURER of THE HOME MISSION SOCIETY, all money designed for that Society, including those of the FREEDMEN'S MISSION and THE MEMORIAL FUND, should be sent to him, and not to Wm. Burr, Dover, as formerly.

MR. WHITTIER'S RELIGIOUS OPINIONS.

The recent letter of the poet Whittier to the editor of the *Friend*, in which he gives a brief and concise statement of his religious opinions, has been widely published, and read with no little interest. In examining this view expressed in the letter, it is important to consider the purpose for which it was written. It appears that Rev. Henry Blanchard of Brooklyn, an extreme liberal in theology, had been lecturing at various places during the past winter and spring upon the poetry of Whittier, and represented the poet as entertaining views similar to his own. It was for the purpose of correcting the wrong impression thus created that Mr. Whittier wrote. This fact will aid us in determining the real character of the letter. We are sorry to say, however, the statements contained in it are not in every respect satisfactory.

The first particular in respect to which we propose to examine Mr. Whittier's religious views, is the ground upon which he bases his hope of salvation. Upon this subject he says: "My ground of hope for myself and humanity, is in that divine fulness of love which was manifested in the life, teachings and self-sacrifice of Christ.—the Way, the Truth and the Life. In the infinite mercy of God so revealed, and not in any work or merit of our nature, I reverently, humbly, yet very hopefully trust." This is very excellent so far as it goes. Mr. Whittier, in regarding Christ as the Way, the Truth and the Life, takes very exalted views of him, especially if he gives to these terms their true significance. The spirit of self-abasement and self-renunciation manifest throughout the above statement is not only to be commended, but it is also such as cannot fail to meet the approval of the most orthodox. The points, however, in respect to which we take exceptions are these: Mr. Whittier leaves us in doubt as to whether or not he believes that the sacrifice of Christ was vicarious. The sufferings and death of Christ may have exhibited great self-sacrifice, without being of an expiatory character. It appears also that Mr. Whittier sees much of the love and mercy of God manifested in the life, teachings, and self-sacrifice of Christ, but he says nothing of the justice of God as revealed in them. He does not seem to recognize the fact that the chief object of the scheme of redemption was to provide a way by which God "might be just and the justifier of him that believeth in Jesus."

Passing to the subject of the nature of Christianity, and the way in which it manifests itself, Mr. Whittier says: "I regard Christianity as a life rather than a creed; and in judging of my fellow men, I can use no other standard than that which our Lord and Master has given us. 'By their fruits ye shall know them.' In this Mr. Whittier agrees with the great mass of evangelical Christians, and we fail to see the necessity of his referring to the subject in such terms as might be so construed as to imply that those who believe that Christianity consists in a creed rather than in the life. As we view it, a holy life is indispensable, and a creed desirable and useful. The former is in complete harmony with the latter, especially when founded upon the Word of God. A creed is also a safeguard against numerous errors.

The last of the particulars, in respect to which we propose to examine the views of Mr. Whittier, is that of our future condition. He says: "On the awful and solemn theme of human destiny, I dare not dogmatize, but wait the unfolding of the great mystery, in the firm faith that, whatever may be our particular allotment, God will do the best that is possible for all." The last of these statements—that God will do the best possible for the human family, is one in which all will heartily concur. Be it far from us to suppose that God will in any manner punish one of his creatures when he might avoid it. But Mr. Whittier says that he dare not dogmatize upon the awful theme of human destiny. Why, we ask, does he entertain doubts in regard to this subject? Is the fact that the good will be happy, and the wicked miserable, in the future world, less clearly revealed in the Bible than other truths concerning which Mr. Whittier seems to be positive, as the love of God. Theologians and religiousists of liberal tendencies dwell much upon the love of God as constituting in leniency, but fail to recognize the fact that it may be manifest even in his justice. The eternal punishment of the wicked will be the result of their own deliberate choice. The provision made for their salvation is ample and free, and that divine attribute which would condescend to save them after having rejected its terms, would cease to be love. The truth is, God's love and justice harmonize in every department of

the administration of his government. We see them manifest in the work of redemption, and they will not fail to be revealed both in the reward of the righteous and the punishment of the wicked. The theme of human destiny is truly "awful and solemn," but we are not a right to profit by all that has been revealed in regard to it?

Mr. Whittier is a gentleman whose piety we would not presume to question, but would rather regard him as an honest and simple-hearted Christian. We see, however, in his religious opinions, as expressed in his recent letter, and as we have considered them, a strong leaning towards an unsound and unsafe liberalism, against which a special watch should be kept. For this reason we have considered them thus at length. The lack of precision manifest in some of Mr. Whittier's statements may be accounted for in part from the fact that he has not been trained in any particular school of divinity, but they are, on this account, scarcely less dangerous. Mr. Whittier may entertain these views and his religious life not be particularly affected by them, but such is not the case with all. The doctrines believed ordinarily have much to do in giving tone and direction to the life lived. The more Biblical the former, the more correct will be the latter. We would therefore urge, in view of what has been said, that both the love and justice of God, as manifested in the work of redemption, be presented in a light equally clear and striking, that while Christianity is a life, creeds should not be ignored, and that none neglect to warn the impenitent of thoudom which awaits them in the future life.

SUMMER VACATIONS.

Summer has come in good earnest. Thousands in our large towns and cities are now maturing plans for spending a few days or weeks at the seashore, among the hills, or in some quiet retreat, where they may breathe the pure and wholesome atmosphere, and be free from the usual cares and routine of life. Of the necessity of seeking rest in this way we scarcely need speak. Much may be gained by it in every way. The system may receive new tone and vigor; the intellect may be sharpened, and it is even possible for the moral nature to be quickened and strengthened.

It is possible, however, for summer vacations, as well as many other things which are good in themselves, to be abused, and thus become a positive evil. That such may not be the case, special pains should be taken, and certain important rules observed.

The primary object aimed at by these vacations is rest. That this may not be lost from view, those places should be sought which are the freest from excitement, and where there is the least fashion and parade. Saying nothing of the expense, it is far better for those who seek rest in their vacations in some quiet retreat among the hills or by the seashore, among their friends and amid scenery with which they are familiar, than at some fashionable watering place, the fame of which is world-wide. While the former may not have all the conveniences of the latter, and present as many charms to those who visit such places merely for the name of it, yet in the substantial benefits which they afford they are far in the advance. It is not the kind of society usually found at the latter which those seeking relaxation need, but freedom from it.

As we have already intimated, summer vacations may be beneficial in a moral point of view. This will not be the case, however, unless special pains be taken to make them so. No one must suppose that while free from the cares and anxieties of his usual avocations that he is divested of all responsibility.—There are no circumstances in which we cease to exert an influence, or can in any particular lay aside the Christian armor. Many ministers and private Christians will, during the present season, visit communities destitute of the means of grace, or at least, where there are only feeble and struggling churches.—Their duty in such cases is obvious. Without any disadvantage to themselves they may be the means of great good by assisting in the prayer meetings and Sabbath school as well as preaching. The opportunity for laboring for the Master thus presented should not be lost.

Care also should be taken by pastors to provide for the spiritual interests of their people at home during their absence from them. To illustrate the state of things in some of our cities during the months of July and August, we will give two quotations from the religious press of last year. A correspondent of the *National Baptist* gave the following graphic picture of Boston: "Churches closed; pastors absent; families gone to the mountains, or the seashore; prayer meetings short and thin; little religious interest; Sunday schools having a vacation; Christianity at a standstill!" About the same time the *New York Observer* contained this paragraph:—"Sunday week a gentleman of character and standing in this city attempted to go to church. The first he reached was closed; so was the second; so was the third; and so on until he visited nine, and could not find one open! He then returned home, ordered his horses and his carriage, and went off for a drive in Central Park. Disguise it as we may, it is a sin and a shame that so many of our Protestant churches are closed in August." So say we. Is there no way in which this growing evil can be remedied, and so much Sabbath desecration be avoided? It should be understood that Christianity and its institutions are never in need of a vacation.

REFLECTION.

By reflection, especially when we employ the term in a religious sense, we mean such a turning of our thoughts inward as leads us to consider our course of life and our relations to God and our fellow man. The connection of the act with our spiritual life is such as to be most helpful and beneficial in its influence. "While I was musing the fire burned." The experience of the Psalmist may be reproduced by the Christian in the life of each day. The reason why many enjoy no more religion is because they give so little attention to the subject. The heart, which it is their duty to cultivate carefully and assiduously, has become grown over with the weeds of worldliness, pleasure and evil passions. So abundant is the crop, that plants of a more useful character and of a less spasmodic growth, have become choked. Little or no fruit is consequently yielded to the glory of God.

In opposition to such a course, let the Christian seek constantly to be alone with his God, realize the fact that he is an accountable being, and that the influence which is daily and hourly exerting will be felt for good or evil through all eternity, together with other truths of the gospel of a personal and practical nature. Let him also seek at the

same time to cultivate all the graces of religion, and his soul will be neither barren nor unfruitful. He will complain of no lack of spiritual enjoyment, and he will be, at the same time, constrained to do something for the Master. In fact, to do his Master's will will become his meat and drink.

The old saying, "We have all the religion we live for," expresses an important truth.—If we would have more religion, we must live for more. "One of the means by which we are to do this is reflection. Let it not be said of Christians, as was said of ancient Israel, 'My people doth not consider.'"

KINDNESS TO THE REBELS.

We deeply regret to see occasionally sentiments from statesmen and even some clergymen in favor of the policy of Andrew Johnson and Wm. H. Seward. But this is not to us so wholly unseemable as the efforts of such men to identify a manly sympathy for southern rebels with the spirit of the gospel. The gospel recognizes patriotism as a virtue and human government as a divine institution. It recognizes the necessity for the punishment of offenders against the wholesome laws of our land, and criminals against the law of God. If it did not it could not be a whole and perfect rule of action. And if it opposed human legislation and the enforcement of necessary civil laws it could not be from God. And if love to the human family, such as the gospel enjoins, did not comport with the punishment of criminals and the protection of human society by civil and political action, then that love would be an abstraction from reality. It is neither, but is a practical virtue and the essence of the character which Christ requires and which Christianity produces.

How then is it inconsistent with true Christianity to punish the leaders of the late rebellion and to put on probation those states who inhabitants still avow their hostility to the Union and profess their unalterable faith in secession and their determination yet to make it a success?

The gospel which demands sympathy with those enemies of their country, is "another gospel" than that received of our Lord. It is a revival of the old slaveholding theology of other days. An undue tenderness for criminals is a license to crime. It would break down the safeguards of society and become a silent partner with the murderer. It would spend all its energies on criminals and thus multiply victims.

That benevolence which would pity Jeff. Davis and his accomplices and stand between them and justice, would imperil every true interest of the world, individual and national. H. W. Beecher among others, laments that the nation is not sufficiently imbued with Christian benevolence to receive back the conquered states and reinstate them in the Union.

Do not such men know that in proportion to the leniency with which they have been treated has been their insolence? Do they not know that the whole tribe of the rebels are now lifting again their hands, red with the blood of the nation, and swearing perpetual hatred to the Union and revenge for their imaginary wrongs? Do they not know that their universal watchword is, "Beaten but not subdued?"

To ask the nation to receive back those states in their present mood, and reinstate them in Congress, is to ask the nation to bare its neck and offer it to the murderers who promise to smite it with his cleaver. Is that Christian benevolence? Is it Christian benevolence to place again the helpless Freedmen in the power of his old unrepentant master?

But the plea is, that kindness would kill the enmity out of the heart of the rebels and induce them to love the Union in return for kindness. But did not the rebellion originate, mature and ripen under just such an influence? And is not a fact that the more kindly the rebels have been treated the more bitter they have become? Did the kindness of the Saviour cure the hatred of Judas and the priests and elders?

If kindness is good for rebels now, why was it not equally good during the rebellion? Those northern rebel sympathizers who have ever opposed the efforts for the suppression of rebellion, and have counselled submission to them, are consistent with their former action, as they now advocate the wholesale pardoning of the Confederates and the restoration of the states. But Mr. Beecher, for example, did not then believe that the rebels could be loved out of their iniquities, and advocated the vigorous prosecution of the war. What has changed his mind? Then he was in favor of fighting them. Why should he not be in favor of securing the benefits of our national victories by proper legislation, rather than throwing back into rebel hands the means to carry out their avowed purpose of instituting another rebellion as soon as they have the power?

We regret Mr. B. should confound sympathy for rebels with Christian benevolence, all the more because he is usually right, and we entertain, in the main, a high opinion of his talents, and admire his liberal Christian views. But it would be a dark day for America when these notions of benevolence should be adopted by the Christian church. Christian benevolence is not confined to criminals at the expense of the true and innocent.

PASSING EVENTS.

European intelligence indicates a near approach to a state of actual hostilities. Diplomatic relations between Austria and Prussia have been suspended, and the Federal Diet, in which the different German states are represented, has agreed to the Austrian proposal for the calling into active service of the Federal army. Prussia consequently withdrew. Previous to this act, however, the Prussian representative protested against the course pursued as unconstitutional and as dissolving the Diet. The Austrian representatives thereupon moved, and the Diet resolved that the Federal Diet was indissoluble. Prussia immediately sent troops into Saxony and Hanover, and has been voting against her, and thus made what is considered as amounting to a formal declaration of war. Prussia, also, which has been in peaceful occupancy of Holstein for some time past, has now taken warlike possession of it. It is not possible for this state of things to continue long without an actual conflict between the two opposing armies, as Austria will not hesitate to accept the challenge of Prussia. It is probable that Saxony will be the first scene of conflict. There is no news of the actual commencement of hostilities by Italy against Austria, but it is supposed that it was the plan for Garibaldi to advance upon Venetia immediately after, if not simultaneously with, the Prussian movement upon Saxony. The next steamer is likely to bring intelligence of great importance.

Respecting the positions to be occupied by other European powers during the approaching conflict, much interest is felt. Louis Napoleon has written a letter in which he declares that France will observe strict neutrality, but will also see that the equilibrium of the European states is preserved. This may be interpreted as meaning that if any other government is to be increased territorially, France must share it. Judging from the tone of a recent speech of Mr. Gladstone, it appears that as between Austria and Italy the sympathies of the English government are on the side of Italy, but as between Austria and Prussia they are on the side of Austria. Mr. Gladstone also seems to be of the opinion that the difficulty between the last two powers is the exciting cause of the war rather than the Venetian question. Kossuth has again appeared upon the stage, and has issued an address to the Hungarians, dated from Turin, recommending them to await the course of events, and remain as they are or enroll themselves in the Hungarian legion, and if matters progress in such a manner as to offer a field for action due notice will be given. He is evidently watching a favorable opportunity to secure the independence of his people.

The English press expresses great satisfaction with the action of our government in the suppression of the Fenian invasion, and especially that such distinguished officers as Grant and Sherman should have been sent to the scene of action. The London *Times* says that these energetic acts of ours will be long and cordially remembered, and that the Fenians are almost entitled to thanks for having given the Americans an occasion for displaying their friendliness and good feeling. This response from across the waters is different from what was generally anticipated. The Atlantic cable is finished, and the Great Eastern was to leave Sheerness June 30th.

The proceedings of Congress continue of usual interest and importance. The Senate has passed the new Freedmen's Bureau bill, but its features are essentially changed from what they were when the bill came from the House, the provision by which the possession of the Sea Islands was to be held by the freedmen being struck out. This is certainly no improvement. It now remains to be seen whether or not the House will concur in the amendments, and in case it does what treatment the bill will receive at the hands of the President. The Senate has also gone through with the tax bill and sent it back to the House for concurrence in the amendments. A new tariff bill largely increasing the rates is before the House, but with what fate it will meet is uncertain.

President Johnson failing to have an opportunity to veto the Constitutional amendment recently adopted by Congress, has sent a message informing them that he disapproves of their action, although he has, through Secretary Seward, forwarded copies of the amendment to the several states for ratification. The message was unnecessary and uncalled for, and the President's reasoning in it is as usual weak and puerile. Let him employ whatever means at his disposal he chooses, he will find it difficult to defeat the measure and thus roll back the wheels of progress.

Two states, Connecticut and New Hampshire, have already ratified the amendment, and it is probable that others will do so soon. The Tennessee Legislature was convened for this purpose on the 4th inst., and if the action is favorable, it is thought that the Tennessee delegation may be admitted to Congress the present session.

A great battle in behalf of liberty and justice is to be fought in the Congressional elections of next fall. Already are the opposing parties marshalling their forces. Radical men are being put in nomination by the Unions, and the state conventions which have been held, as those of Maine and Vermont, utter no uncertain sound. On the contrary, a call signed by Senators Doollittle, Nesmith, Cowan, Dixon, and others, has been issued convening a national convention of the supporters of the President's policy at Philadelphia, August 14th. It is to be composed of two delegates from each Congressional district, and its object, in the language of the call, is "to hold counsel together upon the state of the Union, and take measures to avert possible dangers." This looks very well on paper, to be sure, but we fear that the result of the convention will be to multiply and hasten dangers rather than to avert them.

BUSINESS NOTES.

Rebecca Cooper sends us \$4.50 on her paper, dated her letter at "Libertyville." We have looked at all the Libertyvilles to which we send papers, but don't find her name. She will please give us the name of the P. O. (with County and State) at which she receives her paper, and she shall then receive due credit.

Waterman Pierce, in a letter without date, sends us \$2.00 for his paper. Can't find his name. He will give us the name of his P. O., &c.

THE SEMINARY REGISTER.—We have received from Prof. G. C. Waterman a copy of this small paper, issued last month in the interest of Pike Seminary. The school is represented as in a flourishing condition. The following is the summary: Gentlemen, 112; Ladies, 137; Total, 249. By terms, Fall, 154; Winter, 147; Spring, 70. Aggregate, 371.

EXTRACTS AND REMARKS.
Colenso's Hymn-Book.
Dr. Colenso, the heretical bishop of Natal has recently published a hymn-book for the benefit of his congregations, which is a remarkable curiosity. In a letter published in the *Pall Mall Gazette*, Dr. Colenso says:

A violent attack (as you will see in the *Witness*) has just been made upon me with reference to my new Hymn-book, which (strange to say) I find does not contain the name of Jesus or of Christ from one end to the other. This was quite unintentional on my part, and has merely arisen from the fact of my having rejected hymns after hymn which contained prayers to Christ, which I do object to on Scriptural and Apostolical grounds, as I hope to set forth in a sermon, and others in the hymn throughout, or in some verse of it.

An exchange speaking of the above, very appropriately says:

Were it not so shocking, there would be something irresistibly comic in the idea of a Christian bishop publishing a collection of hymns in which the name of Christ does not occur, and still more in the fact that he never observed the omission till his attention was called to it! From Colenso to Paul what an unbridgeable gulf! Who can conceive of the great Apostle ever for a moment forgetting either the name or person of Christ?

Paul and Timothy on Temperance.
The temperance principles of Paul as judged from his advice to Timothy have often been

called in question. A correspondent of the *Watchman and Reflector* taking exceptions to the popular view, states the case thus:

The Apostle Paul writes to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmity." This text is quoted by some in opposition to what they regard as *abstemious* views. It belongs on the other side. Look at it carefully, and consider what it implies, first on the part of Paul and secondly on the part of Timothy. As it regards Paul, it teaches us that he was in favor of using wine only as a medicine, and then only in small quantities. As it regards Timothy, it teaches that, though an invalid, he was such an abstemious tectator that he would not use even a little wine when he needed it as a medicine, until it was prescribed by an inspired apostle. So it appears that Paul was a strict temperance man, and that Timothy was, if anything, rather ultra on the subject. We would recommend to all tipplers total abstinence from the use of that classed as an argument in favor of their practice.

Religion at the Gallows.

The *Christian Intelligencer* criticizes quite severely the spirit of a letter which the murderer Probst wrote previous to his execution, in which the wretch spoke with the serenity of a martyr for the truth, of his approaching death and of the "atonement" which he made for his errors. It says:

It is against all reason and all Scripture for a felon just about to be justly and legally executed to death, to assume the part of a saint, impatiently waiting for his crown of glory. A little more humility, a showing at least of better taste, a little more of the Christian that ever lived, the most useful and honest of all the disciples, bore even to the end of his life a deep sense of shame for his early wickedness. No amount of success, no ecstasy of experience, no degree of supernatural gifts, no number of visions or revelations, ever blinded his mind to the fact that he had once been "a blasphemer, persecutor, and injurious," and he always felt that he was not worthy to be called an apostle. But if Paul to his dying day, had been humbled under the recollection of early sins, what should be expected of dazed criminals whose religious experience dates only from the detection of their crimes? Surely such should speak with feeble lips and stammering tongues, and find the wall of penitence more congenial than the shout of triumph.

There is every encouragement for the spiritual advisers of a man under sentence of death to labor for his salvation. The whole aspect of him who labors for the soul of a man in this direction. And for any to deny it, is both ignorance and foolhardiness. The blood of Jesus Christ cleanses from all sin. And it has been proven by experience, in the case of some who have professed a change of heart, and awaited execution, and afterwards were pardoned, and who then for years led a religious life; that conversion is distinctly possible for even hardened wretches, during the interval between the death sentence and the execution. It is no encouragement to make any such cases, or to challenge anything from them, for the honor of religion. Modesty, reserve, and contrition should mark the utterances of all concerned in such a scene.

What Prayer Does.

We find in the *Christian Advocate* a translation from Tertullian by Neander which is interesting not only as presenting important truths in a striking manner, but also the views entertained in the early history of the church, respecting the power of prayer. The following is an extract:

In time past prayer brought down plagues, routed hostile armies, prevented beneficial wars. But now the prayer of righteousness turns away all the prayers of the world. It is wonderful that that could extort celestial waters, which could bring down fires? Prayer is the only thing that conquers God; but Christ has conquered him, and he can conquer us. My prayer! Fortunately there were men in that body of more brains and statesmanship than Mr. Johnson ever dreamed of, who did not, and could not, believe in his theory of reconstruction; men, too, who knew that Congress was the authoritative power in this business, and they could not accept Andrew Johnson's policy. Since they have terminated, he has shown again, in the use of this word for protest, which does not possess the merit even of a fourth rate stump speech.

Congress is busy at work pressing legislation and hoping to reach an adjournment by the middle of July. The House might be ready by that time, but it is doubtful if the Senate is. The Senate has not yet met, and makes them adopt what he calls "My prayer." Fortunately there were men in that body of more brains and statesmanship than Mr. Johnson ever dreamed of, who did not, and could not, believe in his theory of reconstruction; men, too, who knew that Congress was the authoritative power in this business, and they could not accept Andrew Johnson's policy.

THE EXECUTIVE COMMITTEE OF THE EDUCATION SOCIETY.

At their late session passed the following votes:

Voted, that we instruct the Corresponding Secretary to see that the relative prominence of the Education Society be placed upon the same conditions or basis as the Home and Foreign Mission Societies.

Voted, that we have depositories at Lewiston, Hillsdale and New Hampton for the reception of clothing, money, &c., for beneficiaries.

Voted, that a collection be taken annually in all of our churches the first Sabbath in July for beneficiaries.

Voted, that the Corresponding Secretary be requested to give suitable notice of the above action in the Star.

RECEIPTS, ETC., ETC.

This arrangement for a collection on the 1st Sabbath in July, has come too late to be complied with by a large majority of our churches, we fear.

As the next best method, therefore, we would suggest that, for the present year, those not seasonably notified, take the collection on the 1st Sabbath in August, instead of July. We would suggest also that a subscription be taken at the same time, payable at some time hereafter, to be disbursed by the Committee for the immediate use of "Beneficiaries," or else increase the present "Indigent Students' Fund" of the denomination, which is small indeed, compared with what is to be supplied.

Some persons have found this a very convenient method for raising funds.

The election of Hon. J. W. Patterson to the U. S. Senate, from your state, gives very general satisfaction here.

Rev. J. J. Butler, New Hampton, N. H., is the Treasurer of the Disbursing Committee, and Rev. I. D. Stewart, East Boston, Mass., is Treasurer of the Society.

Who have been appointed to take charge of the deposits at Lewiston, Hillsdale, New Hampton, the Corresponding Secretary is not informed; but the reader is desired to watch the Star, for the forthcoming minutes of the Board meeting, which will probably inform him.

It is to be hoped that the pastors and other officers of our churches, far and near, will give special attention to this subject. There are many young men who are toiling and sacrificing for an education, that they may render themselves useful to the cause of God, whose hearts would bound with joy and overflow with gratitude, could they receive the amount which would fall to them, should these collections be taken, as recommended.

It will be seen by the action of the Board that it is contemplated to make this subject of

education more prominent than it has heretofore been. Let not this fact be overlooked. It has not hitherto been regarded by many as consistent with the interests of the cause of Christ among us, that the same effort should be put forth to raise funds in our churches for educational as for missionary purposes. Let this change proposed by the Executive Committee be well weighed by our churches and ministers. We should feel deeply sensible of the wants of those young men whom God has called to the work of the ministry and perform towards them our whole duty, whether we do, for the Education cause, more or less than for Missions.

The Kennebec Yearly Meeting one year ago, resolved to raise \$600 for the benefit of young men contemplating the ministry, who are in a course of education at Bates college. Whether it is advisable to sectionalize the raising of funds in this manner, may be a question with some, but it is certainly right to patronize our own Institutions and aid the candidates for the ministry who attend them.

Let us for once as a denomination make a general rally for this department of the cause. If only 25 cents should be collected, let it be at once forwarded to the Treasurer, that it may be put to the credit of the church in the Star, and a notice also forwarded of the amount of subscription obtained.

A. K. MOULTON, Cor. Sec.
Auburn, Me., June, 1866.

WASHINGTON CORRESPONDENCE.

Congress and what it is doing.—The President's Protest.—The Revenue Bill and Tariff.—The National Fair.—The Postoffice.

WASHINGTON, D. C., June 23, '66.
Mr. Editor.—It is some time since I wrote the Star respecting Washington movements and Washington affairs. 'Tis, I assure you, from no lack of interest in the Star, and its numerous readers, but solely because your regular correspondents have kept you so well posted, that any jottings of mine would seem superfluous, and of no account in the making up of the paper. Now, however, I propose to say a few words to your readers upon the current topics of the hour.

Congress is moving on with as much celerity, and with as much becoming dignity, as usually characterizes a deliberative assembly of the people's representatives. This Congress may well be called, in the language of another, the "historic Congress." It is such, and will be so regarded in all coming times. If Andrew Johnson had his way the war for the suppression of the rebellion would have been a failure, and all the blood shed would have been counted as vain. Congress has shown firmness, and though it has not come up to the high vantage ground it should have assumed, it nevertheless has done much, and shown to the country a tolerably bold front. No Congress since the formation of the government has boasted so many noble, patriotic, able, Christian statesmen, as the 39th. I have watched these men attentively and continuously, and I know whereof I speak when I say, they are true to the times, to the country, and to the great and best interests of humanity.

Yesterday the President's protest against the plan of reconstruction, which has been adopted by Congress, was read in the House. It was received with contempt, derisive laughter and utter scorn, as it merited. Mr. Johnson's protest, which he has utterly played himself out with all parties, the Republicans distrust and reject him, and the Conservatives have no faith or confidence in him. He will meet a more ignominious fate than that which befell John Tyler.

The protest which will reach you through the papers before you get this letter, will give you a plain exhibit of the enmity of the man. When Mr. Johnson came to the Presidency, he was flattered and made to believe that he could inaugurate a policy that would surely and speedily settle all our difficulties. Puffed and toadied to, till he was made as vain as a cooed coxcomb, he undertook, when Congress met, to make them adopt what he called "My policy." Fortunately there were men in that body of more brains and statesmanship than Mr. Johnson ever dreamed of, who did not, and could not, believe in his theory of reconstruction; men, too, who knew that Congress was the authoritative power in this business, and they could not accept Andrew Johnson's policy.

Since they have terminated, he has shown again, in the use of this word for protest, which does not possess the merit even of a fourth rate stump speech.

Congress is busy at work pressing legislation and hoping to reach an adjournment by the middle of July. The House might be ready by that time, but it is doubtful if the Senate is. The Senate has not yet met, and makes them adopt what he calls "My policy." Fortunately there were men in that body of more brains and statesmanship than Mr. Johnson ever dreamed of, who did not, and could not, believe in his theory of reconstruction; men, too, who knew that Congress was the authoritative power in this business, and they could not accept Andrew Johnson's policy.

RECEIPTS, ETC., ETC.

At their late session passed the following votes:

Voted, that we instruct the Corresponding Secretary to see that the relative prominence of the Education Society be placed upon the same conditions or basis as the Home and Foreign Mission Societies.

Voted, that we have depositories at Lewiston, Hillsdale and New Hampton for the reception of clothing, money, &c., for beneficiaries.

Voted, that a collection be taken annually in all of our churches the first Sabbath in July for beneficiaries.

Voted, that the Corresponding Secretary be requested to give suitable notice of the above action in the Star.

RECEIPTS, ETC., ETC.

This arrangement for a collection on the 1st Sabbath in July, has come too late to be complied with by a large majority of our churches, we fear.

As the next best method, therefore, we would suggest that, for the present year, those not seasonably notified, take the collection on the 1st Sabbath in August, instead of July. We would suggest also that a subscription be taken at the same time, payable at some time hereafter, to be disbursed by the Committee for the immediate use of "Beneficiaries," or else increase the present "Indigent Students' Fund" of the denomination, which is small

