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arch of glory, studded with the lights of God's and infinite with the divine powers and currents of mercy which flow from his heart of universal love, bends around the globe; the true and the only created symbol of the quick and all-comprehensive spirit of the kingdom of Christ?—H. Smith, D. D.

MORNING STAR.

WEDNESDAY, APRIL 29, 1863.

WE have commenced using Dick's Mailing Machine in placing the names of subscribers upon their papers, and shall use it on our whole edition as soon as the necessary arrangements can be made. Subscribers will please observe that the dates at the end of the name denote the time to which they have paid. When subscribers make payment, whether to agents or directly to us, they will see that the proper alterations are made in the date of payment, and if not done in due time inform us. All errors will be cheerfully corrected when designated.

RECEIVING MEMBERS WITHOUT BAPTISM.

Though in direct violation of our usages, we have sometimes known this to be done. And in other cases where it was not done, the pressure of temptation has been so great as to cause a division of feeling in the church. Nor is it strange that the question should now and then prove troublesome. The form it takes is to many minds quite puzzling. A Pedobaptist, separated from his own communion by distance or some other valid cause—would he join one of our churches? The church have the fullest confidence in his piety, and one thing only makes them hesitate. *Has he been baptized?* At the same time, he clings tenaciously to the substitute for that ordinance which he has received, perhaps in infancy. Of course, then, it is useless to ask him to be immersed, and what shall they do? Allow their scruples to cheat them of the aid of a valuable member?

To our mind the answer is plain. Better than such a laxity of discipline as the other course involves. If we have rules, let us abide by them, especially when they are like this, the outgrowth of the first principles of our denomination. Every violation is an unconscious effort to overturn one of our foundation stones. Let the practice of receiving members without Scriptural baptism once prevail among us, and we doubt if our churches would hold together a quarter of a century. Aside from the confusion which would result directly from such a practice, it would pave the way for other rules to be trampled under foot, till at last neither friends nor foes could give a clear account of our usages. A sect in such a state is not far from their final ruin.

But how shall we answer our Pedobaptist brother and his friends? It would be enough, perhaps, to state our usages, but he asks us further why we have such usages. Why can we not receive him to membership in spite of what we think a wrong method of baptism as well as to communion? Just this: Communion and baptism are not dependent on each other. Church membership and baptism are. Hence, while we feel at liberty to be the most broadly open communion sect in the world—receiving all those who give the proper evidence of being Christians—we are at the same time compelled to make baptism the invariable antecedent of admission to the church. In the former point, we claim to excel our Pedobaptist friends in liberality. In the latter, we occupy the same ground with ourselves. Let a pious Quaker, for example, ask admission to one of our churches, and how would they answer? He would be met—despite a full assurance that he had received the "one baptism" of the Spirit—with the objection that he had never been baptized. We do the same that they would do, and they at least have no occasion to feel hurt, if we find ourselves unable to accept them.

A CALL FOR DISCIPLINE.

The Manchester American speaks as follows of a member of one of the churches in that city:—"There is in this city, a gentleman of large property but small soul—of Christian profession but infidel practice, who has been heard to say that 'the man who would assassinate President Lincoln and his Cabinet would be worthy of the highest seat in the kingdom of heaven.' This same man remarked, when the Second Regiment returned to this state, that he would rather see the men returned in boxes than in the manner in which they came."

Whether any measures have been taken to relieve his church of the disgrace he has brought upon it, or otherwise, we have not learned. For the credit of religion, we hope there have. Summary expulsion seems to us the only suitable and effective remedy in such a case. It might be left to add, however, the drawing of black lines around his name in the records, and writing opposite the words, "murderer" and "traitor." He is clearly both at heart.

Happily for our churches, they comprise in general but a small proportion of such wretches. Most of them are rather of the famous Nat Bacheilder pattern, and have long ago taken leave of even their outward respect for religion. They could have done the cause no better service, unless it were by the very thing they have often superadded—abuse of the clergy. But it is yet a painful fact that there are some few left, and the question what shall be done with them is forcing itself upon us. We know of churches whose prominent members—men of intelligence and influence—are open, avowed sympathizers with Jeff. Davis. How long ought this to be endured, even if their language is a little less outrageous than that quoted by the American? Is it not a perversion of Christian charity that can plead for their retention? With the thirteenth chapter of Romans and kindred passages before us, can it still be claimed that they walk according to the gospel? Nay, are they not violating—unconsciously though it be—the spirit of the sixth commandment, as well as the laws of their country, the dictates of patriotism and humanity, and the Pauline injunctions to honor and obey our rulers? Righteous war is justified, both by Scripture and by the great laws of our being. Unrighteous war is simply murder. Carry on the process in what form you please and under the sanction of whatever pretended national authority, and it neither is nor can be anything else, on the part of both those who voluntarily wage it, and those who wish to have it waged. But never since the creation has there been a war so manifestly and totally wrong as the present rebellion. Both in origin and design, it is without a shadow of excuse. Waged in the interests of slavery, it is a reckless violation of the laws of justice—a rebellion not against human authority alone,

but against the government of God. And every Northern soldier that perishes on the battlefield or in the hospital is unquestionably murdered.

We ask again, does a man of fair intelligence that sympathizes with this iniquity, and shows his sympathy by words and actions just as far as he dares, deserve a further tolerance in our churches? We think not, and, if not, we see no way to maintain the honor of religion but strict and thorough discipline. Of course we must not be understood in these remarks, to speak of those too ignorant or too weak minded to be responsible for their sentiments. Warning and instruction are appropriate for such, just as they would be for a newly converted Feejee Islander, in whom the force of habit should still keep alive a lingering desire to mingle in the cannibal feasts of his savage brethren. We would treat them gently and strive to win them back by love.

FRIENDSHIP.

The heart yearns for friendship. Cold and drear indeed is the world to him who has not a friend. He may have wealth, position, honor; but what are they all to him who feels that he is surrounded by mercenaries. He loathes the sycophants who crowd and applaud and crown him in the sunshine of prosperity, knowing that in a reverse of his circumstances they would abandon him. We pity the child of misfortune, who is pinched by poverty, and sustains a meagre existence at fearful odds; but the favorite of fortune, who enjoys not the kind offices of true friendship, is still more to be pitied.

Yet it is one's own fault if he has not friends. Cold and selfish as the world is, so long as human nature is what it is, no one needs to be friendless. The reason why one has so many friends and another so few, or none, is easily accounted for. He who would have friends must show himself friendly. Let any one seal the fountains of his sympathy for others and it will seal their sympathy for him. Gold is powerless to procure friendship. It can be obtained only by friendship. Let one have a generous nature—a kind and loving heart; and he will have friends anywhere under any circumstances. He may be penniless, among strangers; but there will come to his help those who would share with him the last morsel, and for his welfare even peril their lives.

All need the kind offices of friendship. One well said that God never made an independent man. Society is naturally intertwined and linked together, so that we are all mutually dependent. There may be times when we think we can stand alone, in the pride of our strength. But we are mistaken; we not only need help, but we need the help of all. There is none so poor, so weak, so obscure, that we can afford needlessly to sacrifice his good will. Even his sympathy may be of great service or even essential to us. We need friendship not only as an office from others, but to develop our own powers, to call out our own sympathies and benevolence. Without its exercise on our part, we become shriveled, selfish men; like plants growing in darkness, weak, sickly, dying. Bring them out to the genial light, and they will have strength, color, beauty.

Thus valuable and necessary is the friendship of our fellows, but there is a friendship, as much higher, as much more needful and essential to us than any of an earthly kind, as the interests of eternity are higher, than the interests of time. As moral, accountable, immortal beings we need this higher friendship. We may have ever so much of earthly friendship; but if without that which is heavenly, and indeed is our state. We are sinners, condemned, without hope or hope in ourselves; and in this our low estate a friend is offered to us, just such a one as we need. Jesus comes to us as the friend of the needy. He comes to us in the earnest sympathy of his heart to bless us, to cultivate in us all the best affections, motives, impulses; he comes to cheer our prosperity, sustain us in adversity, to be our counselor and guide in life, bear us safely over the dark river of death, and welcome us to the mansions of bliss above. He is ready to befriend all who accept him.

THE FREEWILL BAPTIST QUARTERLY.

FOR APRIL, 1863.

ARTICLE I. The Age of Leo X. in Church History.

Written in a lively, attractive style, and dealing with a period of church history scarcely paralleled in importance, this article is both interesting and instructive. We much regret one thing, however—its brevity. Not that we would have its facts spread over twice the space, but that justice to such a theme requires broader limits and fuller narrative. Especially would we have the latter part expanded. The picture drawn of the state of the world before the Reformation is just and admirable. But we see too little of the brightening dawn, in the midst of whose struggles and glories closed the age of this strange pontiff. The sketch is too condensed for its normal effect. The fruitless embassies of Cocton and Milititz, the daring act of burning the pope's bull, and the still more daring appearance of Luther at Worms, are items we are far from willing to have left out.

ART. II. The Sabbath School; Its Antecedents, &c.

We presume there are few readers of the Quarterly but will feel grateful for this sketch. Aside from two minor blemishes—an excessive use of italics, and the introduction of some material in the earlier pages whose connection with the subject is rather slight—it seems just what was needed to supply a long felt want of such Sabbath school teachers and pastors as do not own the works from which its facts are taken.

ART. III. Remarks on the Epistle of Jude.

The author of these "Remarks" is evidently more intent on giving a clear, connected view of the passage he interprets, than displaying his own scholarship or critical acumen. Containing nothing novel or profound, they are yet a very successful effort at popular exposition. We are not sure, indeed, but they are too popular to be of the highest possible service. Be this as it may, we wish the author, or some one else, would occasionally give us a thorough, critical discussion of some of the more difficult portions of the Scriptures. Two or three articles of that sort in the course of the year would be of great value.

ART. IV. True Scholarship.

At the first glance, the subject may appear a little trite, but none can afford to skip the article from a fear that it is also trite. We have seldom met so forcible a statement of the characteristics and duties of true scholarship. It should be read and pondered by every literary man and friend of education among us, and especially by every student in

our higher institutions of learning. And yet we could wish it more explicit on one point—the question of introducing the English classics, for which it pleads so forcibly and justly, into our schools and colleges. Would its author have them introduced, or otherwise? And if he would, shall they take the place of other branches now in vogue, or room be made for them by requiring of the student a longer tarry at the halls of learning? If the latter, we should disagree with him; if the former, heartily endorse the plan.

ART. V. Romanism in Contrast with Protestantism.

We commend the facts and figures of this "Contrast," both to those who view the growth of Catholicism in America with complacency, and to those who feel indifferent to the efforts made to evangelize this worse than Pagan sect.

ART. VI. Our Country.

With more consciousness and more care to shun vain savors of grandiloquence in style, the mass of statistics, suggestions and reflections here presented would have considerable interest.

ART. VII. Attack upon the Pentateuch by a Bishop.

Were it not that Bishop Colenso attacks the Bible from a peculiar vantage ground, we should be sorry to get him lifted into the "notoriety he covets, by any grave attempt at refutation. His work is neither original nor deep, and of itself by no means merits the attention it receives. But when we take into account his position in the church, we think exposures of his shallowness quite proper. And hence we can but welcome the candid, able review before us, as a timely and valuable contribution to the religious literature of the day.

ART. VIII. Contemporary Literature.

As usual, this is to us one of the most interesting articles in the work. The book notes are in the main appreciative and reliable, though we cannot see what claim mere novels, like "Ravenshoe" and "Edwin Brotherton," have to the time and space of a reviewer in a religious periodical.

WHAT SHALL WE DO?

One of three things is certain; we must abandon our mission in India, recall a part of our missionaries, or the churches must greatly increase their contributions for their support. The price of exchange is now enormous. The purchase of a recent bill of credit on Barrington, Brothers & Co., of London, for \$1452.00 to remit to the missionaries, cost the Society \$2314.67, and this was the best that could be done. Of this sum the Treasurer had to borrow about \$1300.00, and the Society is owing \$150.00 besides. The list of October next another remittance of about the same amount must be made, which will cost, at the present price of exchange, say \$2314.67. Add to this the \$1350, as above, and \$400, to be paid for Bro. Bacheilder at home, and we have the sum of \$4064.67, in part, must be raised by the time mentioned (only five months) to furnish the Society with the necessary means to carry on its operations. We lay the facts before our ministers, churches and brethren, just as they are, and ask them, what shall we do? Will they furnish the means to meet the wants of the Society in its present emergency, or must the mission be abandoned, or a part of the little company of missionaries now toiling in India be recalled? The Executive Committee will hold a meeting in June next, when some action must be taken in regard to the matter. Again we ask the friends of the mission, What shall we do?

CHRISTIAN PATRIOTISM.

This is the title of a sermon delivered in the Representatives' Hall, Lansing, Mich., on the 22d of February last, by Rev. E. B. Fairfield, President of Hillsdale College, and published by request of a large number of the members of the Michigan Legislature, State officers, and citizens of Lansing, who heard it. It makes a pamphlet of 40 pp., guodcumque. We have been unable to find time to read it as yet, having received it but recently; but from our knowledge of the ability and patriotic sentiments of the author, we do not hesitate to recommend it to the readers of the Star, as well worth their patronage and perusal. The Lansing Republican speaks of it in the following terms:

"PRESIDENT FAIRFIELD'S SERMON. On Sunday last, President Fairfield, of Hillsdale College, delivered his sermon for the times at Representative Hall—to a large audience. It was a thrilling and masterly effort. Everybody was captivated. That sermon should be preached in every city, village and hamlet in the land, where there is any opposition or indifference among the people to carrying on the war, until the rebellion is crushed."

We have received from the author a quantity of this sermon for sale, which he says he sends instead of a copy of his sermon before the General Conference, which was so fully reported and printed in the Star, that he thought it not worth the while to write it out for publication in pamphlet form. The price is ten cents each, postage paid. \$1.00 a dozen. They are for sale also by the author at Hillsdale, Mich. All orders must be accompanied with the cash.

BUSINESS NOTE.

The following is the copy of a note which we received a few days ago:

"ALTON, April, 1863.
Bro. Burr:—I enclose \$4.00, to apply in the following manner: Three Psalms, two small ones in black, and one embossed morocco; twenty-five cents for Myrtle; the balance to apply on Morning Star."

No name is signed to this note, nor is the name of the State in which the writer resides given. We can do nothing with it till we know who he is, where he wants the books sent, and how—whether by mail or express.

BRO. ALLEN HARMON of Minneapolis, Minn., sends us five more new subscribers with pay in advance, and remarks: "The above new subscribers I obtained by asking. Had they been requested, they would have taken the Star long ago. I think that many ministers and agents are greatly at fault that they do not urge upon every Free-Will Baptist the duty of taking the Star, and paying for it in advance."

BRO. D. B. WHITTEMORE of Providence, R. I., informs us that he has six copies of the first volume of the Quarterly, which he will sell at \$1.75 a copy or \$2.00, and pay the postage.

BRO. J. W. CHADWICK, of the New Hampton Institution, writes us that \$65.00 have been raised in the Institution, church, and village, for the purpose of sending a missionary to the contrabands, which will be forwarded when it is fully decided that one will be sent.

We are sorry to learn that the health of Rev. RANSOM DUNN is again failing. The death of his son, recorded on the last page, has had an unfavorable effect upon it. We trust he will have an interest in the prayers of his numerous friends throughout our denomination.

A TRIP TO MAINE.

It may seem egotistical to make note of incidents of a journey of a hundred and fifty miles among brethren and friends. Still such items may not be wholly void of interest to the reader. An agent having been appointed to visit some of the churches in Maine, with reference to filing up the endowment for the Theological School, it was thought desirable that one of the teachers should also go down to co-operate to some extent in the work. Unexpectedly, suddenly, and without preparation, I obeyed the summons, and came with Bro. Moulton to Lewiston April 4th.—We were cordially received by the church and Institution, and material aid extended, as our readers have already learned.

Maine State Seminary is in a very flourishing condition. The number of students is about 180, as we judge under strict discipline, and successfully doing their work with the direction of an able and devoted faculty. Their boarding arrangements are admirable. Under the superintendence of Mr. and Mrs. J. G. White, that company of young gentlemen and ladies, numbering 110, presented every characteristic of a well ordered family. The prayer and conference meetings were well attended and interesting, some at the close of each exercise asking an interest in the prayers of Christians. A deeply interesting interview was enjoyed with five or six brethren who have the ministry in view. The church, under the labors of Bro. Lowell, is enjoying a good degree of prosperity.

In both we were also received with tokens of friendship as Bro. Brooks and family and his people are so warm, and know how so well, to confer. Sabbath, April 12, was a beautiful day, and the services of the sanctuary grateful. The congregation of good size is mostly made up of middle-aged people with their families. Very few of our churches have been more richly blessed with revivals. They received with favor the proposal for the endowment of our Theological School, and showed a readiness to do their part for the only.

Tuesday evening, 14th, was appointed to present the cause to the church in Portland; but as Gen. Hamilton of Texas had a great meeting at the City Hall, on the state of the country, it was deemed best to defer ours to a future time. It need not be added that Bro. Graham and people may be depended on in this enterprise so vital to our denominational prosperity. Gen. Hamilton in his address stood up nobly for the Union, liberty, and the rights of all, making the issue that slavery must die; and most heartily did that audience of 3000 applaud the sentiment. In our hurried visit next day to the gun-boats on the stocks, and their armor under preparation, we judge that Portland deals with rebellion by blows as well as words.

Wednesday evening, at Saco, we had the pleasure of attending with Bro. O. T. Moulton and his people their quarterly gathering, and spoke to them briefly on the subject of our endowment fund. Sabbath, 19th, we also spent very pleasantly with them. Of the endowment fund, W. H. Thompson, Esq., of Biddeford, gave two hundred dollars, and Rev. O. T. Moulton, one hundred. Encouragement was given for more hereafter. By subsequent arrangement, Bro. A. K. Moulton was to be in Portland, Sabbath, 19th, thence to proceed to Rockland, &c. The result of the excursion of Bro. Moulton and the writer so far is as follows:

Leviathan; notes and subscriptions, \$900, which will be made up to \$1000; paid \$619. Bath; notes and subscriptions \$113.34; paid \$30, as annual interest on \$500, which annual sum at least we have grounds to expect hereafter. Saco and Biddeford, in part, \$900. Other donations in cash, \$40. Amount raised, \$1533. Cash received, \$689. The rest chiefly in good notes. Here is surely encouragement to go on.—J. J. B.

English Correspondence.

LONDON, Eng., April 6, '63.

LANCASHIRE AND EMIGRATION.

The distress in Lancashire has assumed within the last month a most serious aspect. The peace has been broken by bread riots. From authentic information it appears that only the rougher and looser part of the population joined in the disturbances, but still the fact that such disturbances have occurred gives a new phase to our difficulties in the North. Happily for the distressed operatives everything goes on quietly again now, and the tide of public benevolence does not yet cease to flow. The question of emigration is now generally canvassed. It is likely that measures will be taken to relieve the overstocked labor market by drafting off supplies to America and our colonies. At present the manufacturers do not favor emigration. They hope that the stimulus of high prices will increase the production of cotton in other countries, and they do not quite despair of a speedy return of peace to the United States. Even less worthy motives are attributed to them in the disapprobation with which they treat emigration, but as public sentiment is now moving in favor of it, and as the working-men themselves many of them desire it, there can be no doubt that Lancashire weavers will soon be on their travels in numerous bands, and our colonies or America will afford them a new home.

THE ANTI-SLAVERY AGITATION IN ENGLAND.

It seems to be a general and almost universal opinion among the friends of the North and emancipation in this country that the present is a fitting opportunity for the anti-slavery spirit of Englishmen to show itself. Public meetings are being held all over the land, and the warmest sympathy is expressed for the Federal Government in its abolition policy, and the most utter detestation and abhorrence of the Confederate slaveholder and his slave empire.

The religious press comes out clear and strong on the side of the North and against the South, and some secular journals, daily and weekly, are equally out-spoken and decided. Indeed, I have been struck with the apparent change of tone and attitude on the American question of more than one newspaper, since the beginning of the year. If, as is sometimes asserted, the famous emancipation proclamation was called forth not only by the pressure of affairs at home, but by the influence of opinion from abroad, and was intended in part to conciliate the sympathies of the friends of freedom everywhere towards the North, then, judging from what I see in England, the great Magna Charta of the

American slave must be pronounced, so far, a success.

THE FUSEITE BISHOP OF HONOLULU.

The Star I have received this morning contains a very just criticism of the pretensions and performances of the new "Lord Bishop of Honolulu," Dr. Staley. In our own religious press the same subject has been taken up. Dr. Staley was consecrated to his bishopric last autumn and went out immediately after with three assistant clergymen. The young prince of Hawaii was to be received into the church by the Bishop, and much was hoped for from the influence of so auspicious an event upon the court and people of the islands. The Bishop was, however, too late. On his arrival, the Prince was dead. But a poem written on the voyage in anticipation of the christening has been published, and is a choice specimen of the efforts of the High Church man. One stanza of the poem declares that "the church"

"With all a mother's joy
When England's bishop, sent with power to bless,
Robes the young chief with Christ's own righteous dress."

In his opening sermon, preached in a large chapel once occupied by the American Methodist mission, but now converted into a cathedral, the Bishop asked rhetorically, "Am I not a bishop? Is not this a cathedral?" One of his coadjutors is reported to have said for the enlightenment of the Sandwich Islanders, "Baptism is regeneration, and the laying on of the Bishop's hand is sanctification." That the Bishop should attend a heathen festival, that he should fraternize with a Papist bishop at a public banquet, that he should repudiate all connection with American missionaries, and announce his mission as the "Reformed Catholic" mission, is only of a piece with the rest of his doings. He is a fair sample of the arrogant assumption and miserable ceremonialism to be found among some of our Anglican churchmen. There are even evangelical clergymen, who speak as if there were no true church at all in the United States. At a meeting of the Church of England Colonial Missionary Society, at which the Bishop of Oxford was present, and an archdeacon, in the warmth of his ecclesiastical zeal, talked of sending "the church" to our colonies, "shorn of none of its prophecies and in all its fulness and entirety." Just as if "the church" were a sort of ready-made English-built and English-manned ninety-gun ship. At such a meeting, some time since, I heard an evangelical voice, in forgetfulness of his persecuted brethren, the Puritans, and in ignorance of the ecclesiastical connections of Washington and others of the Revolutionary era, assert roundly that America had revolted from the mother-country because—"we never sent the Church there."

COLENSO REFUSES TO RESIGN.

If such dignitaries as the Bishop of Honolulu, and the Bishop of Natal are illustrations of the blessings of "sending the Church" to foreign lands, I suppose you will not greatly deplore the Episcopal omissions and delinquencies in your case. The last-named worthy, Dr. Colenso, has been requested to resign his office as bishop. In his reply to his Episcopal brethren and arch-episcopal superiors who make the request, Dr. Colenso says that he is not able to comply with their suggestion. He yields, he says, to none of them in reverence for the Scriptures; his hopes for eternity are not based on the historical accuracy of the story of the deluge; his duty to his conscience, to his church, to his God, require him to remain in his office and prosecute his work of criticism; moreover he has no power of abdicating his episcopal commission which he received through the National Church in the same manner as they received theirs. There is no immediate prospect, then, of "the Church" being relieved of this Episcopal burden of skepticism. The Bishop of Oxford has issued a pastoral letter to his clergy, stating that the matter cannot be left with Dr. Colenso's refusal to resign. "We and his brethren," says Bishop Wilberforce, "will guard their dioceses against the ministry of Dr. Colenso, and forbid his ministering in the word and sacraments therein." This seems all that can be done with the heretic.

MR. SPURGEON AND HIS SUCCESSORS.

Mr. Spurgeon has printed his five hundredth sermon, and his printers have given a feast in honor of the event. The celebration took place in one of the large rooms at the Tabernacle. The speech of the hero of the evening was very characteristic. He spoke of his position twelve or thirteen years ago, when he was too big for a boy and too little for a man, and was teacher in a school in a country place; of his first sermon in a queer little college, in which a tall man could not stand upright, and of his being asked by an old woman when he had done preaching, "How old are you?" He said, when he remembered what he was, he marvelled that there should have been found Christians to listen to him all these years. As to his five hundred sermons, the later ones were rough enough, but they were exceedingly superior compared with the earlier discourses of the series. The fact was he had used a homely oyster knife where a razor would have been of little use. Criticism, even nasty criticism, had done him good, and was of the greatest advantage to young preachers generally, no doubt.

He spoke also of his sermons penetrating into Central Africa, finding their way into New Zealand, Australia, the Bahamas, North and South America, and being translated into French, Dutch, German, Swedish, Italian, and other tongues. Moreover, there were eight millions of copies of his sermons in the hands of the English public; he preached on an average nine times a week; he had baptized 3,000 persons, most of them converted by hearing or reading his sermons; he had a college in which were 54 students; and if he had 400 he could place them in suitable spheres of labor; he had received £100 a week for this institution during the first six weeks of the year; and he had students from Scotch and American colleges, as well as young men who had received no collegiate training. This, with the building of that huge Tabernacle, is a large chronicle of results from the labors and influence, under God, of one man; and as no one knows these encouraging items of success better than Mr. Spurgeon himself, I suppose we must not find fault with the quiet self-assurance with which he blows his own trumpet, and announces his doings to the world.

DR. PUSEY, THE PRINCESS, AND BRO.

GRALAN'S SERMON.

The contemplated sermon of Professor Jowett by Dr. Pusey has occasioned a most interesting newspaper correspondence on the question of subscription and the tests proposed in 1845 to rid Oxford of the Tractarianism. Jowett and others were opposed to these tests, and by their opposition and efforts Dr. Pusey and his party were able to remain—

The Liberal section at Oxford feel that it is too bad for Dr. Pusey to repay his friends of 1845 by seeking to oust them in 1863. Dr. Pusey denies that he is at Oxford on sufferance, and affirms that his subscription to the Church of England Formularies is in their literal and grammatical, not in any non-natural sense. According to report, the venerable Dr. has been showing his ultra orthodoxy in another direction. He thinks our new Prince of Wales cannot be a Protestant because she is a Dane, and Denmark is given up to rationalism. Perhaps another reason might be added now, viz., because her brother is to be king of Greece, and his heirs are to profess the orthodox Greek faith. The congratulatory address of Oxford to the Prince of Wales on his marriage with the beautiful "sea-king's daughter" did not therefore speak of her as a Protestant princess.

Allow me to join my testimony to that of others in your columns to the value and excellence of the Conference sermon of our friend Mr. Graham. I have read it with much pleasure and interest, and beg to thank both the sender and writer.

THOMAS GOADBY.

LETTER FROM REV. DR. BURNS OF LONDON.

PADDINGTON, London, Eng., April 8, 1863.

My Dear Esteemed Friend:—

I have purposed for years to write to you, but duties ever pressing and ever increasing have seemed to occupy me so fully that my intention has been put off till now. First, let me assure you that the kind and affectionate remembrance of you has not suffered by the lapse of nearly sixteen years, since I saw you and the dear brethren at the General Conference, in 1847. The valued and ever welcome Star has kept me posted up on all the important events of the denomination. The visits, too, of Dear Brethren Dan, Bowen, and Graham, have kept the sympathies ever warm and fresh toward you and our Free-Will Baptist interests. I want just to express most briefly my convictions and feelings on a variety of topics, in which I feel a most lively concern.

1st. The great subject of your rebellion and war. I have grieved to observe that so many with you confound the opinions and predilections of a few here with the strong and intense convictions of the many. Some of our Antislavery and Tories and semi-Tories and hollow liberals, and cotton worshippers, and Republican haters are with the South, with the rebels, and would rejoice in the overthrow of the Union. But the masses, the working people, the middle orders, and nearly all the Nonconformist religious people, are with your government and noble-hearted President, and thousands of prayers ascend daily that this horrid and monstrously unnatural war may speedily end, confounding the wicked devices of the Confederates, overthrowing forever the accursed system of Slavery, and giving your Union a solid and impregnable basis for a glorious prosperity for the future. Our wicked and unscrupulous "Times," and other papers representing our venial Press, believe not, but read their statements backward, and then you will be pretty near the truth as to the real feeling of the people of this country towards you in this hour of your national struggle.

2d. As to your Quarterly, I regret that you have no New York Publisher through whom I could obtain it. As I see the various numbers announced in the Star, I am vexed that I have no means of getting it. Its founders and contributors deserve all honor for their noble, unselfish and persevering efforts to sustain it. I hope your churches will not let it become defunct.

3d. My esteemed friend (Dr. Butler) "NATURAL AND REVEALED THEOLOGY" is just the work your Biblical school wanted. My copy I value highly, and I consider all your churches, pastors and students, are deeply indebted to its worthy author. It may not be so heavy and pretentious as many other works of the kind, but it is clear, solid and Scriptural, and admirably adapted to serve the end contemplated.

4th. The Weekly Offering I see is working its way among you. It has been wonderfully successful among many of our churches. It possesses every element of usefulness. It is simple, easy of adaptation, and meets the needs of all classes. Besides, it is manifestly Scriptural. On the Lord's day, the day of holy privileges, of soul exalted prayer, of spiritual devotion, of fraternal communion, what more proper than in proportion to God's prospering blessing during the week, we should exhibit our grateful love to his cause by the contributions of the bounty his goodness has supplied. We raise about 390 pounds a year, and are able to dispense with all public collections, except for Missionary and such like purposes.

A few words in conclusion about our churches. Our distressed operatives in the cotton districts have suffered fearfully, and the distress is in no wise materially abated. The contributions for their relief have exhibited a grand and unprecedented sympathy and benevolence, which do honor to the great palpitating heart of our nation. And the patient endurance of the half million sufferers is beyond all the power of pen to describe. Our churches in those districts have a bitter struggle, but we hope that better days will speedily dawn on them. Our nonconformist churches and Institutions are neither very prosperous nor depressed. Our place of worship is so fully occupied that some of our pews are doubly let, but we have close around us a parochial population of nearly 200,000 souls.

And now, dear brother, consider this private or public for yourself, or for the Star, as you deem best. I feel an intense desire to revisit your country, and especially those states that I could not touch at when with you in 1847.

With true affection for yourself and family, sincere regards for your connexion and Institutions, and with a whole-hearted sympathy with your Federal Union, in this time of grievous trouble, I am, my dear Bro. Burr, Yours most truly, J. BURNS.

To Mr. Wm. Burr.

P. S. Since I was with you, I have written the following works: Light for the Sick Room, 1849—Light for the House of Mourning, 1850—Sketches of Sermons on Christian Missions, 1851—Sketches of Sermons on Scriptural Incidents and Characters, 1856—Fifty-two Sermons for Family Reading, 1854—Christian Exercises for Every Lord's Day, 1859—Good Child's Gift Book, 1861—The Marriage Gift Book, 1862—Discourses on Various Forms of Religion, 1851. J. B.

Our friends will please not remit government scrip to us except for fractions of a dollar; and when convenient, they will oblige by sending postage stamps instead of scrip.

Correspondence of the Star.

WESTMORELAND, PA., QUARTERLY MEETING.

Having, at the request of Rev. J. M. Springer, attended the last session of the Westmoreland Q. M., it has occurred to me that a statement of affairs in that part of our Zion may not be without interest to many readers of the Star.

