

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

1-9-1861

The Morning Star - volume 35 number 41 - January 9, 1861

Freewill Baptist printers

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

Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 35 number 41 - January 9, 1861" (1861). *The Morning Star*. 1847.

https://scarab.bates.edu/morning_star/1847

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.

THE MORNING STAR.

Published Weekly, on Wednesday, by THE PRESBYTERIAN PRINTING ESTABLISHMENT, 21 No. 100, Washington St., Dover, N. H.

TERMS: For one year, in advance, \$1.00. For six months, 50 cents. For three months, 25 cents. If not paid till after the close of the year, 50 cents. All communications and business letters should be directed to WM. BURR, DOVER, N. H.

All Ministers, (Ordained and Licensed), in good standing in the Presbytery of New Hampshire, are authorized to receive contributions to the support of the newspaper, and in collecting and forwarding money. Agents are allowed 10 per cent. on all money collected and transmitted by them.

Agents and others should be particular to give the Post Office (County and State) of subscribers for whom they make remittances. No. Remember, it is not the names of the towns where they reside, but the names of the Post Office at which they receive their papers.

Advertisements will be inserted in the Star at two dollars a square for three insertions, and at the same rate for any longer period.

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

MORNING STAR.

CAPT. JOTHAM PARSONS.

Bro. Burr.—You have already announced the death of our beloved brother Jotham Parsons, and promised a more full account of his life, especially its closing scene.

Jotham Parsons was born in Edgecomb, Me., on the second day of April, 1783. His father's name was Josiah, and was the son of Joseph Parsons, of York, Me., and probably descended from the family that settled Parsonsfield, in the same State. Sarah Sewall Parsons, his mother, was also of York, Me. One of her brothers, Daniel Sewall of Kennebec, was for many years clerk of the U. S. District Court. Another brother, Henry, of Augusta, was a commanding officer in the American revolutionary army, and an aid of Gen. Greene; and, after the close of the war, held military and various other offices in his native State.

Still another brother, who, I believe, was the second Jotham by name, spent many years in Maine as a missionary. He was the author, I believe, of some book, which possibly I may be able to see before making my final statements concerning our dear brother, who undoubtedly derived his Christian name from this uncle.

The opportunities for education were very scanty; but his parents, properly valuing the educational influences which he had enjoyed in the older settlements where their youth had been spent, did what they could to overcome the obstacles in their way in educating their children. They joined their efforts with those of some of their neighbors, and secured a female teacher to educate their small children at their own homes. Later in life they were permitted to enjoy, for two or three months at least, in the winter, the slender advantages of the district school, as it was then. So much for the education of our departed brother.

Jotham remembered to his last years two remarkably narrow escapes he had from death, when not more than six or seven years of age. We cannot here take the space to relate them in detail, but they served even to impress his mind with a deep sense of the things of eternity.

His early recollections of Benjamin Randall and his associates in the gospel ministry were very distinct, and fondly cherished. Under the preaching of those godly men Jotham was led to the Saviour at the early age of ten, though he did not join the church till some years later in life. He had a distinct recollection of his temptations and triumphs in the religious life in those young years. It afforded him great pleasure, more than once, to hear him relate them, and it may be hereafter that I can give the reader an account of some of them. At length, however, he began to decline in his religious life. But when about eighteen years of age he made a public profession, being baptized with four or five others.

Bro. Parsons was accustomed to say to me that his life, to a great extent, was lost to the religious interests of society, owing to the calling he had followed, being, for much of his life, that of sea captain; "especially," said he, "was it here lost for the most part to our own denomination. For a little while at Wiscasset I helped to keep up our cause, but it went down when I removed to Bangor, where also I was permitted to help again for a little while." They that do most for the Master's cause are more likely than others, perhaps, to feel that they are unprofitable servants.

His life was a chequered scene. Sometimes he knew how to abound, and then he knew how to bear the loss of all earthly property by shipwreck and other misfortune. His energy never failed him. He never yielded to despair. He related, with tears of gratitude, his peculiar Christian joy on one occasion when he returned home, having barely escaped with his life from shipwreck. He told how the Divine Providence, when he alone escaped upon an uninhabited island, where he suffered from cold, even to the degree to make him lame in one foot, the rest of his life, had guided him in the way of safety, speaking to him with an almost audible voice. Before reaching his home he turned aside to commune in secret prayer, in which he experienced such precious Divine manifestation that his faith could never after falter, nor could he ever after take back the consecration he then and there made of himself, and of what God might bestow.

When property returned, he did not, like many, forget his vow. He remembered the Jacob-like vision of ascending and descending angels. At the time the New York church was formed he resided in Brooklyn, his home till his death. Soon after, he became one of our members, and so remained till he was taken up.—He was so far removed from our place of worship, and suffered so much in the later years of his life, that he could not often be with us, but we were ever remembered by him in prayer, and his liberal donations often came just at the right time to save, as it were, the sinking cause. The New York church has lost in him one of its chief pillars, and most deeply mourns his loss.

It would, I know, greatly interest all the children of God to read his peculiar reasons for donating \$15,000 to our Biblical Institution. He opened his mind fully to me on this matter, but it would require the space of the whole communication to enter upon the subject fully. When I insisted, as I did by his sick bed, upon taking measures to speak somewhat in detail of him to the brethren of the denomination after his departure, he was wont to reply that

it would not be of any service. "If, however," said he, "in anything my thoughts can be of any service to the cause of Christ, it is probably in the matter of my views of the consecration of the laity to the service of God.—Whenever I have had any special religious enjoyment, I have deeply felt the wants of the world and the need of an undivided Church, devoting itself to the holy service, I have then felt that the ministry and laity were under equal obligation; that it cannot be that one man is called to the ministry through want and poverty, while others lawfully live in luxury, following their secular callings and secular property at pleasure. All that I have longed to God, whatever he may call, layman or minister. It cannot be that anything which I have belongs to myself. It cannot be that I have a right to anything, simply for myself. When we give, as we say, any part of our property to the Lord, it is not that we have a right simply to give and devote the rest to self-indulgence, however much we may have; it is only appropriating a part as a steward to Him who owns it all, and for whose service it all was given us."

Precious doctrine! for the practices of which the world's redemption is waiting! For the want of this doctrine in practice, God has a controversy with his people, who must repent before the great revival can flood this world with glory. Precious doctrine! which the saints Parsons did not simply say, but do!—He had devoted more liberal things than has since 1857 in the shipping interest, he has not been able to carry out an important plan in relation to Home Missions.

His chief source of suffering for the latter years of his life was the inflammatory rheumatism, and we presume, that was the immediate cause of his death, which occurred in Wiscasset, Me., Friday, Dec. 14, 1860. He was then nearer to 77 than 77 years of age.—We are glad to be able to give an account of the last scene of all, in the words of one who was dear to him in ties of religion, as well as blood:—

THURSDAY, Dec. 20, 1860. Bro. Burr.—I have just returned from the funeral of Jotham Parsons, Esq., at Wiscasset. It took place on Tuesday, and perhaps some particulars of his last hours, may be interesting to your readers.

He died, as you have been informed, on Friday last, at 11 o'clock in the evening. He joined family worship, as usual, at 6 or 7 o'clock that evening. He could not speak and hear what was going on; his hearing continued to expire, and the power of his speech had failed him, yet he was able to press his hand in reply. He gradually sank away, just before his death leaning his head upon his hand, and thus breathed away his life, as sweetly as an infant goes to sleep. Without pain, and almost without the knowledge of those about him, his spirit fled. The oil in his lamp of life seemed to have burned out, and the flickering light slowly and gently disappeared, never more to be re-lighted. Never again to expire, at the fountain of Eternal Light above. He longed to be gone, and all doubts and fears were taken away.

He was a most kind parent, ever full of good counsels to his children, and of affection and tender interest in their welfare. His children rejoiced in his new and peculiar pleasure upon the goodness of God in enabling him to do something for the cause of Christ. Some 4 or 5 months before his death, as he was making a final disposition of his property, he called two of his sons into his room, and he was seated upon a feeble and emaciated with disease, and informed them of his purpose of giving \$5000 more for the cause of Christ. He desired them to understand that the purpose was no new resolution, but was part of an old determination. He had, years before, pledged God, that as he was prosperous of God, he would devote a specific portion to his cause, and he did not consider that God would bless him or the property he might give to his children, if he did not carry out his original plan. He spoke of the manner in which God had prospered him with tears in his eyes, and with a voice choked with emotion, recounted the steps of his progress, and the obligations he felt himself under, as God's steward.

His children rejoiced in this new and peculiar proof of their father's devotion to the Saviour, and gladly joined with him in carrying into effect his long cherished purpose. Their cheerful co-operation cheered his heart, and he died wishing that he might do more for the cause of his blessed Master, who had done so much for him.

P. M. S. Capt. Parsons had eleven children, seven of whom are still living, four sons and three daughters. Two of the sons are in the ministry. Rev. E. G. Parsons, of Derry, N. H., and Rev. F. Parsons, of Dover—one son, a lawyer—another a merchant in New York. His wife survives him, at the age of 76—and twenty-seven grandchildren.

A good and a great man in our Israel has fallen, and it is well that we feel our loss, and sympathize with his widow and children. Yet who can help feeling it is wrong to weep for such a man, as for one for whom there is no hope! Who can help feeling that man has left in his character, so mature by experience, and perfected by works according to faith, a thousand times better legacy than if he had left them a million of money! His triumphant death should stimulate us to renewed devotion to that dear Saviour who is the author of the eternal life, upon which that dying man took hold. May his family be drawn into richer and richer enjoyment of the same grace in which most, if not all, have already shared. May the death be sanctified to the especial good of the church of which he was a member, and may it be the happy lot of that church to enjoy the influence, in both life and death, of many such members. May his character have a wide influence upon our whole denomination, and hundreds imitate his worthy example of beneficence, and enter into like rewards.

It is our purpose to give a much more full account of our departed brother in our Quarterly, and especially to dwell upon the significance of that life and example of us as a people at this particular point in our history as a denomination. D. M. G.

HERE AND THERE. It is strange that the experience of so many ages should not make us judge more soberly of the present and of the future so as to take proper measures in the one for the other. We do not upon this world as though it were never to have an end, and we neglect the next as if it were never to have a beginning.—Fendou.

CAN THE SINNER LOVE GOD? Most assuredly, or God would not require it, nor condemn him for refusing it. If man can not love God, he cannot hate him, and if he can neither love nor hate, he cannot be good or evil, righteous or unrighteous. If he can not love God he cannot obey God. "For love is the fulfilling of the law."

But what love is, God has not explained, presuming that every man and every child knows instinctively, or intuitively, its meaning. It is said, indeed, that "this is the love of God, that we keep his commandments."—But what is commanded? Why, love, to be sure, viz.: Love is obedience, and obedience is love. This is no definition, cannot be, but is so intended. It simply affirms that the essential element of all obedience is love. A recent writer assumes that because love is obedience, therefore "it is an act of the will," "a choice." Why not assume that because obedience is love, therefore obedience is emotion. This assumption implies that everything which the creature can accomplish, is a mere act of the will—a choice. He can love, therefore, for love is an act of the will. He can think, therefore, thinking is an act of the will. He can reason, therefore, an act of reason is an act of the will. He can remember, and therefore an act of memory is an act of will. He can see, hear, talk and walk, and therefore seeing, hearing, talking and walking are all acts of the will. That volition is involved in all these acts is true; but to assume that volition and its results are the same, is absurd; and to claim that love is an act of the will, is as ridiculous as to suppose that a man when walking voluntarily, walks on his will. Voluntary actions or states of mind are those under the control of the will, not the acts of the will itself. Some thoughts and some feelings are involuntary and of course possessed of no moral character, others are voluntary; and some of the voluntary feelings are love.

From time immemorial the language, government, philosophy, and religions of all nations have recognized a trinity in mental phenomena, and the same universal consciousness which has divided mental phenomena into thinking, feeling and willing has placed love in the affections and sensibilities. If love is an act of the will, then all feelings and thoughts under the control of the will are acts of the will. The fact is, as I understand it, love to God presupposes an action of the will, and embraces a settled purpose or tendency of the affections and emotions; and just as the smooth current will always show a ripple when obstacles are presented, so true preference will always produce emotion upon special tests. To suppose that if love is a feeling, that therefore it has no moral character, is to contradict common conscience, common sense and Christian principle, which have always believed the hard-hearted, and praised the kind-hearted and philanthropic.

And yet more absurd, if possible, is the suggestion that if love is a feeling, then a sufficient degree of feeling would be piety. All feelings are not love, all love is not piety.—Love refers to the direction of the sensibilities, and not to the degree of excitement. But a proper direction and a settled purpose will certainly produce emotions more or less frequent and intense. Let no man deceive himself then, and imagine that, because he has chosen certain external acts or works which he calls obedience, that he therefore truly loves God. If he has chosen God as his object, he will love him with the heart. "This is the work of God, that ye believe on him whom he hath sent." "He is a Jew who is one inwardly." "The Spirit witnesseth with our spirits that we are the children of God." Choice of God—love to God—and the spirit from God, make a Christian. R. D.

SAINT JONATHAN:

A SERMON FOR YOUNG MINISTERS. JUDGES 17:9. "I am a Levite of Bethlehem-Judah, and I go to sojourn where I may find a place."

We are commanded to be followers of those who, through faith and patience, inherit the promises. And we are often referred to Abraham, and Daniel, and Elijah, of the Old Testament, to Stephen and Paul, and such like of the New, as examples worthy of imitation.—Now this is well enough. There were a great many good things about these men, and it is well that we should know of them, and that we should not be forgotten that men of this stamp were always bringing themselves into trouble by their over-zeal and determined radicalism. They cannot be proper examples for those who wish to succeed as public men in our present age.

I am about to present an example as free from blemishes as can be expected in human nature. The name of Jonathan, the illustrious priest of the Danites, has been strangely overlooked in the catalogue of ancient worthies.—Allow me to give you a brief historical sketch of this famous Levite, and then attend to a few practical lessons which it may teach us.

The condition of the Jewish nation at the time of which we speak was favorable to the development of such a character as I am about to present. Besides all the good things which Israel, in general, and every man did that was right in his own eyes. Samson had recently died, and no successor had as yet been appointed. Everything connected with politics and religion was in a confused and disorderly state. It is true, God had revealed with sufficient clearness the forms of religious service, and who should constitute the priesthood. According to the law given to Moses one family had been set apart for this sacred service, and one only, Moses, through the great lawgiver of Israel, and a son of Levi, could not offer himself as a priest, nor be allowed to consecrate any of his sons to that office. None but the house of Aaron were eligible to the priesthood. All the other branches of the Levitical family held a lower office, and were required to be subordinate to the priests. But the Levites seem never to have been satisfied with this arrangement, but aspired to full equality with the Aaronites. Dathan and Abiram formed a conspiracy of this kind in the wilderness, long before the crossing of Jordan. And as late as the reign of King Agrippa, only a short time before the final destruction of Jerusalem by the Romans, they succeeded in getting a decree which allowed them to wear the linen ephod in the same manner as did the priests.

The young man mentioned in the text was one of those restless spirits, not content to occupy a subordinate place as a mere servant of the priests. So, taking advantage of the want of an effective government, and the lax and unsettled state of the church, he set himself up for a priest. He left his home, in Bethlehem-Judah, and started off in pursuit of a place to officiate. His mind might not have been fully settled in regard to the ministry; he was most likely looking out some good easy place and good pay. He, however, wished to have it understood that he was a Levite, a candidate for "holy orders," and would accept of a call if anybody wanted him where "it would pay."

Here, then, we have a young minister under the Old Testament dispensation hunting up a place to settle. I have no doubt, however, that in accordance with the law of that state, but Dan, and sanctioned by the highest court of the tribe, and God directs us to be subject to our rulers.

Having thus fully justified his course, and persons present in the farwell discourse to Micah when he came after his gods, he proceeded with the army, and when the work of blood was over, set up his gods and took possession of his new charge.

He, perhaps, told his people, in all humility, that he had a special anointing, and brilliant talents as a poor, and going from place to place in his humble position in the house of Micah, but their call was so pressing that he was compelled to follow the guidance of Providence.

My young friends, what a bright example have we here for imitation. Our Bible saints have been set forth very often as worthy of imitation. Daniel was a good man, but he very unwisely came into collision with the governments and got into the lion's den. Stephen meant well, and had a good conscience, but he lost his life by his own over-zeal.—Paul and Silas, and even John, were constantly getting into trouble with the government and getting into prison, and at last came to a violent death. But yet, with St. Jonathan, he was endowed with superior wisdom to them all.—So peaceful, calm, and so perfectly non-committal, and ready to yield to the teachings of Providence, and mind his own business, and ready to obey the power that is, and to become all things to all men, that he escaped every difficulty into which other really good men fall. We see how God set the seal of his approval upon his course in his long pastorate, and the continuing popularity of his descendants.

I. We ought not to leave this brief sketch of this illustrious priest, without learning from it some practical lessons. 1. In the first place, we may learn that any man who feels inclined, as a minister, to do anything, none can object, unless he carries the matter too far, so as to prevent his success.—Jonathan was a very successful priest, and no doubt had brought up under the law of Moses, and yet he carried them to such an extent, demanded, make, or worship graven images. If he had been overmuch moral, he could never have gained the favor of the Danites, or secured that splendid settlement. It is a very great inconvenience for a minister to be so conscientious as to make his own conscience his only law, and to be so certain that he will do right, that he will do no wrong. Had St. Jonathan been as sensitive on this subject as some modern zealots, he would have been so long under such soul destroying influences as the Hindus. And this prepares us to expect to find India in a most deplorable condition. And this do find—all degrees of degradation, from the intellectual, educated, and subtle brahmin, and luxuries habits, to the most ignorant and depraved and menials of humanity to the very lowest sav. And fifty years of missionary effort in Northern India has shown it to be the hardest, and in some respects the most discouraging, field for missionary effort in all the world. Is it because of the nature of the people? Or is it because of the nature of the government from what it is elsewhere? No! Only that it may be more degraded. Human nature must be the same everywhere to a certain extent; else the gospel would not be adapted to the wants of every clime, and under every circumstance.

It is often a matter of surprise, to find as many of the redeeming qualities of human nature, as we often do, among this people, considering their degradation. And no one can fully understand the difficulties in the way of the spread of Christianity in India, without fully understanding what Hinduism is. And who can fully comprehend the length and breadth, and height, and depth of such a gigantic system. It is a system heavy with the accumulated age of more than three thousand years—and that can boast of sages and Shastras long before the days of Greece or Rome—and of philosophy and metaphysics and mathematics of any extent. And think you not of such a system, is most profound with every species of subtlety which Satan and depraved man could devise—which stands in the way of the spirit of the gospel in this country in any way? And yet, in the view of this, it is any marvel that converts are not more rapidly multiplied? Is it not rather a wonder, and cause for devout gratitude to God, that so many have embraced the gospel. And need we be surprised that some believe in him? Is it not because we are disappointed that they are falling into sin? Do not infer from this, that we have not our proportional share of success, compared with other missions among the Hindus.

And now the question arises, what shall be done? Shall we give up? No! We are allowed to go on as it has done, or perhaps be diminished in numbers, or shall more be done to make it efficient? Shall the churches at home be discouraged, in the view of the difficulties in the way, and the apparent success which attends our efforts, compared with similar efforts in some other parts of the world? Would not that be unworthy of those who profess to believe the gospel, and—that that is the power of God, unto salvation, to every one that believeth? Ah! we have been told, or to change even the vilest Hindu, and make him an honest servant of Christ.

We fear that many at home think that little immediate success which attends our efforts give them poor ground for boasting. Our dear brethren, if that is the extent of your faith in the word and promises of God, surrounded with all the privileges and appliances which you have for developing strong faith in God, what ought you to think of the missionaries and martyrs, who have been, and are trying to battle against fearful odds, almost single handed and alone, except as they have help from above. If the great prophet Elijah was a man subject to like passions as other men, is it surprising that your missionaries should sometimes be led to steal, or robbery, or as yet said that they were the stronger party, and had the wisdom to hold his peace, and go along with them. He just took the idols in his right hand, and his priests, and his people, he knew they must be right, because God had given power to overcome. He had wit enough to see where his own interest was. No minister can expect to prosper, who rejects this advice.

Again, the example of Jonathan shows us that piety may exist altogether independent of morality. No one would contend that the actions of any of the parties concerned in the sketch we have given, will bear examination on the strict principles of morality, taking the golden rule as a criterion. But although we must confess that they were all lacking in morals, we can deny that they were very pious. Just think of the piety of that old lady, Micah's mother, in devoting eleven hundred shekels of silver for the support of her idol worship. How clearly do we see that she must have been a very devoted man to her minister just for his own household. Then, you know, he had a religious family; one of his sons was a minister. Then how deeply he was grieved when his sons and his priest were taken away from him—he felt as if all his comfort was gone. Alas! my brethren, this would have been a very wicked act on the part of the Danites, if it had not been so successful. It is very much the appearance of strong, but we must not judge by the outward appearance; we must judge all actions by their substance. If God placed upon these acts the "broad seal of his approval," who can find fault? It will not do for us to devote ourselves to the rule, that God always prospers the righteous, and must admit no exceptions. How clearly do the friends of Job prove this doctrine—how clearly did his afflictions prove him to be a great sinner! How clearly it must appear that that minister, or that denomination which prospers most, must be the one who prays more for us, and for success in our work. If the church can

clearly for the benefit of the ministry. But if any doubt remained it was settled by an appeal to law. All these things had been done in accordance with the law of that state, but Dan, and sanctioned by the highest court of the tribe, and God directs us to be subject to our rulers.

Having thus fully justified his course, and persons present in the farwell discourse to Micah when he came after his gods, he proceeded with the army, and when the work of blood was over, set up his gods and took possession of his new charge.

My young friends, what a bright example have we here for imitation. Our Bible saints have been set forth very often as worthy of imitation. Daniel was a good man, but he very unwisely came into collision with the governments and got into the lion's den. Stephen meant well, and had a good conscience, but he lost his life by his own over-zeal.—Paul and Silas, and even John, were constantly getting into trouble with the government and getting into prison, and at last came to a violent death. But yet, with St. Jonathan, he was endowed with superior wisdom to them all.—So peaceful, calm, and so perfectly non-committal, and ready to yield to the teachings of Providence, and mind his own business, and ready to obey the power that is, and to become all things to all men, that he escaped every difficulty into which other really good men fall. We see how God set the seal of his approval upon his course in his long pastorate, and the continuing popularity of his descendants.

I. We ought not to leave this brief sketch of this illustrious priest, without learning from it some practical lessons. 1. In the first place, we may learn that any man who feels inclined, as a minister, to do anything, none can object, unless he carries the matter too far, so as to prevent his success.—Jonathan was a very successful priest, and no doubt had brought up under the law of Moses, and yet he carried them to such an extent, demanded, make, or worship graven images. If he had been overmuch moral, he could never have gained the favor of the Danites, or secured that splendid settlement. It is a very great inconvenience for a minister to be so conscientious as to make his own conscience his only law, and to be so certain that he will do right, that he will do no wrong. Had St. Jonathan been as sensitive on this subject as some modern zealots, he would have been so long under such soul destroying influences as the Hindus. And this prepares us to expect to find India in a most deplorable condition. And this do find—all degrees of degradation, from the intellectual, educated, and subtle brahmin, and luxuries habits, to the most ignorant and depraved and menials of humanity to the very lowest sav. And fifty years of missionary effort in Northern India has shown it to be the hardest, and in some respects the most discouraging, field for missionary effort in all the world. Is it because of the nature of the people? Or is it because of the nature of the government from what it is elsewhere? No! Only that it may be more degraded. Human nature must be the same everywhere to a certain extent; else the gospel would not be adapted to the wants of every clime, and under every circumstance.

It is often a matter of surprise, to find as many of the redeeming qualities of human nature, as we often do, among this people, considering their degradation. And no one can fully understand the difficulties in the way of the spread of Christianity in India, without fully understanding what Hinduism is. And who can fully comprehend the length and breadth, and height, and depth of such a gigantic system. It is a system heavy with the accumulated age of more than three thousand years—and that can boast of sages and Shastras long before the days of Greece or Rome—and of philosophy and metaphysics and mathematics of any extent. And think you not of such a system, is most profound with every species of subtlety which Satan and depraved man could devise—which stands in the way of the spirit of the gospel in this country in any way? And yet, in the view of this, it is any marvel that converts are not more rapidly multiplied? Is it not rather a wonder, and cause for devout gratitude to God, that so many have embraced the gospel. And need we be surprised that some believe in him? Is it not because we are disappointed that they are falling into sin? Do not infer from this, that we have not our proportional share of success, compared with other missions among the Hindus.

And now the question arises, what shall be done? Shall we give up? No! We are allowed to go on as it has done, or perhaps be diminished in numbers, or shall more be done to make it efficient? Shall the churches at home be discouraged, in the view of the difficulties in the way, and the apparent success which attends our efforts, compared with similar efforts in some other parts of the world? Would not that be unworthy of those who profess to believe the gospel, and—that that is the power of God, unto salvation, to every one that believeth? Ah! we have been told, or to change even the vilest Hindu, and make him an honest servant of Christ.

We fear that many at home think that little immediate success which attends our efforts give them poor ground for boasting. Our dear brethren, if that is the extent of your faith in the word and promises of God, surrounded with all the privileges and appliances which you have for developing strong faith in God, what ought you to think of the missionaries and martyrs, who have been, and are trying to battle against fearful odds, almost single handed and alone, except as they have help from above. If the great prophet Elijah was a man subject to like passions as other men, is it surprising that your missionaries should sometimes be led to steal, or robbery, or as yet said that they were the stronger party, and had the wisdom to hold his peace, and go along with them. He just took the idols in his right hand, and his priests, and his people, he knew they must be right, because God had given power to overcome. He had wit enough to see where his own interest was. No minister can expect to prosper, who rejects this advice.

Again, the example of Jonathan shows us that piety may exist altogether independent of morality. No one would contend that the actions of any of the parties concerned in the sketch we have given, will bear examination on the strict principles of morality, taking the golden rule as a criterion. But although we must confess that they were all lacking in morals, we can deny that they were very pious. Just think of the piety of that old lady, Micah's mother, in devoting eleven hundred shekels of silver for the support of her idol worship. How clearly do we see that she must have been a very devoted man to her minister just for his own household. Then, you know, he had a religious family; one of his sons was a minister. Then how deeply he was grieved when his sons and his priest were taken away from him—he felt as if all his comfort was gone. Alas! my brethren, this would have been a very wicked act on the part of the Danites, if it had not been so successful. It is very much the appearance of strong, but we must not judge by the outward appearance; we must judge all actions by their substance. If God placed upon these acts the "broad seal of his approval," who can find fault? It will not do for us to devote ourselves to the rule, that God always prospers the righteous, and must admit no exceptions. How clearly do the friends of Job prove this doctrine—how clearly did his afflictions prove him to be a great sinner! How clearly it must appear that that minister, or that denomination which prospers most, must be the one who prays more for us, and for success in our work. If the church can

turn, then, I would not be understood to justify its immorality. I would not recommend you to follow the example of these persons, unless circumstances demand it, unless something can be made by it—in a word, unless it seems to be expedient. But, then, after all, as we none of us expect to be saved by our works, it can make but little difference about these matters, if we are only pious, and pray as much as we ought. With all the faults of the Danites, they must have been very pious to steal such full loads of gold and a priest.

Finally, my brethren, we see the main cause of the discussions and dissensions among churches, is, we see, ministers of brilliant talents as a poor, and going from place to place in his humble position in the house of Micah, but their call was so pressing that he was compelled to follow the guidance of Providence.

My young friends, what a bright example have we here for imitation. Our Bible saints have been set forth very often as worthy of imitation. Daniel was a good man, but he very unwisely came into collision with the governments and got into the lion's den. Stephen meant well, and had a good conscience, but he lost his life by his own over-zeal.—Paul and Silas, and even John, were constantly getting into trouble with the government and getting into prison, and at last came to a violent death. But yet, with St. Jonathan, he was endowed with superior wisdom to them all.—So peaceful, calm, and so perfectly non-committal, and ready to yield to the teachings of Providence, and mind his own business, and ready to obey the power that is, and to become all things to all men, that he escaped every difficulty into which other really good men fall. We see how God set the seal of his approval upon his course in his long pastorate, and the continuing popularity of his descendants.

I. We ought not to leave this brief sketch of this illustrious priest, without learning from it some practical lessons. 1. In the first place, we may learn that any man who feels inclined, as a minister, to do anything, none can object, unless he carries the matter too far, so as to prevent his success.—Jonathan was a very successful priest, and no doubt had brought up under the law of Moses, and yet he carried them to such an extent, demanded, make, or worship graven images. If he had been overmuch moral, he could never have gained the favor of the Danites, or secured that splendid settlement. It is a very great inconvenience for a minister to be so conscientious as to make his own conscience his only law, and to be so certain that he will do right, that he will do no wrong. Had St. Jonathan been as sensitive on this subject as some modern zealots, he would have been so long under such soul destroying influences as the Hindus. And this prepares us to expect to find India in a most deplorable condition. And this do find—all degrees of degradation, from the intellectual, educated, and subtle brahmin, and luxuries habits, to the most ignorant and depraved and menials of humanity to the very lowest sav. And fifty years of missionary effort in Northern India has shown it to be the hardest, and in some respects the most discouraging, field for missionary effort in all the world. Is it because of the nature of the people? Or is it because of the nature of the government from what it is elsewhere? No! Only that it may be more degraded. Human nature must be the same everywhere to a certain extent; else the gospel would not be adapted to the wants of every clime, and under every circumstance.

It is often a matter of surprise, to find as many of the redeeming qualities of human nature, as we often do, among this people, considering their degradation. And no one can fully understand the difficulties in the way of the spread of Christianity in India, without fully understanding what Hinduism is. And who can fully comprehend the length and breadth, and height, and depth of such a gigantic system. It is a system heavy with the accumulated age of more than three thousand years—and that can boast of sages and Shastras long before the days of Greece or Rome—and of philosophy and metaphysics and mathematics of any extent. And think you not of such a system, is most profound with every species of subtlety which Satan and depraved man could devise—which stands in the way of the spirit of the gospel in this country in any way? And yet, in the view of this, it is any marvel that converts are not more rapidly multiplied? Is it not rather a wonder, and cause for devout gratitude to God, that so many have embraced the gospel. And need we be surprised that some believe in him? Is it not because we are disappointed that they are falling into sin? Do not infer from this, that we have not our proportional share of success, compared with other missions among the Hindus.

And now the question arises, what shall be done? Shall we give up? No! We are allowed to go on as it has done, or perhaps be diminished in numbers, or shall more be done to make it efficient? Shall the churches at home be discouraged, in the view of the difficulties in the way, and the apparent success which attends our efforts, compared with similar efforts in some other parts of the world? Would not that be unworthy of those who profess to believe the gospel, and—that that is the power of God, unto salvation, to every one that believeth? Ah! we have been told, or to change even the vilest Hindu, and make him an honest servant of Christ.

We fear that many at home think that little immediate success which attends our efforts give them poor ground for boasting. Our dear brethren, if that is the extent of your faith in the word and promises of God, surrounded with all the privileges and appliances which you have for developing strong faith in God, what ought you to think of the missionaries and martyrs, who have been, and are trying to battle against fearful odds, almost single handed and alone, except as they have help from above. If the great prophet Elijah was a man subject to like passions as other men, is it surprising that your missionaries should sometimes be led to steal, or robbery, or as yet said that they were the stronger party, and had the wisdom to hold his peace, and go along with them. He just took the idols in his right hand, and his priests, and his people, he knew they must be right, because God had given power to overcome. He had wit enough to see where his own interest was. No minister can expect to prosper, who rejects this advice.

Again, the example of Jonathan shows us that piety may exist altogether independent of morality. No one would contend that the actions of any of the parties concerned in the sketch we have given, will bear examination on the strict principles of morality, taking the golden rule as a criterion. But although we must confess that they were all lacking in morals, we can deny that they were very pious. Just think of the piety of that old lady, Micah's mother, in devoting eleven hundred shekels of silver for the support of her idol worship. How clearly do we see that she must have been a very devoted man to her minister just for his own household. Then, you know, he had a religious family; one of his sons was a minister. Then how deeply he was grieved when his sons and his priest were taken away from him—he felt as if all his comfort was gone. Alas! my brethren, this would have been a very wicked act on the part of the Danites, if it had not been so successful. It is very much the appearance of strong, but we must not judge by the outward appearance; we must judge all actions by their substance. If God placed upon these acts the "broad seal of his approval," who can find fault? It will not do for us to devote ourselves to the rule, that God always prospers the righteous, and must admit no exceptions. How clearly do the friends of Job prove this doctrine—how clearly did his afflictions prove him to be a great sinner! How clearly it must appear that that minister, or that denomination which prospers most, must be the one who prays more for us, and for success in our work. If the church can

be aroused to pray as she ought, we have but little fear but that she will easily be led to give as she ought.—Then let those ministers who waver in their position, to give more for the spread of the gospel among the heathen, induce them to pray more and more earnestly for the heathen. Cornelius like, let your prayers and alms go together.

And if an inspired apostle felt the need of the prayers of the church, and could say, "Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you"—may we not most emphatically and appropriately say, "Brethren, pray for us?"

A. MILLER, R. COOLEY, E. C. B. HALLAM, B. B. SMITH. July, 28th, 1860. DR BRIEF. We trust that each in the Christian Secretary, is lost or our prayer and conference meetings for want of brevity. If brevity is the "gold of wit," it is no less the life of prayer.—Christians are not always heard for their much speaking, neither does the value or efficiency of a remark increase with the length of utterance.—Length should be secondary to depth. Let us pray for what we need, do our errands at the throne of grace with as much dispatch as is consistent with propriety, talk to the point and stop when our duty is done. Much conversation is sometimes only ineffectual, but positively injurious. Much may be gained by a due observance of the miller's creed: Always shut the gate when the grist is out.

Contention among Christians is a fire-sh

MORNING STAR

WEDNESDAY, JANUARY 9, 1861.

PRAY MORE—BELIEVE MORE.

It is often said that the day of miracles is past. This may be so. At least this is not such a day of miracles as was the period of Christ's personal ministrations, or the apostolic age. But the day of providences is not past, and God can now, as he could have done then had he pleased, accomplish all the direct benefits which accrued to an individual as the result of a miracle, without working a miracle at all. His object in feeding and healing men and women miraculously, was not to supply them directly with benefits which he could not furnish them without a miracle, but to furnish them with abundant grounds for faith; and the same may be said of his casting out devils, raising the dead and liberating his servants miraculously. In answer to the prayer of faith, God can and will do, either with or without special providences, all which he ever did in any age for his children by miraculous interpositions. Do we doubt it? Then let us, with all sincerity and earnestness, make the experiment, and make it perseveringly. We have too much of rationalism, or rather of unbelief, in our ministry and churches on this subject—too much scouting of the idea that God will aid a minister to preach and aid a member to exhort or pray—assist a Christian in the every-day affairs of life and in the performance of Christian duties—too much leaning to our own understanding and trusting in means—too little confidence in God only, and too little of the prayer of faith, and too much selfishness in our aims and objects. If, as ministers, we pray for superior eloquence in the pulpit, that we may outstrip our weaker brethren or astonish our hearers with our abilities, we shall not be heard. If, as Christians in the ordinary walks of life, we pray for great temporal prosperity or success, that we may consume it upon our lusts, as like Diotrophes, we "love to have the pre-eminence," and pray for it ever so earnestly, God may not heed our prayers. But if, with a spirit which prefers God's glory to our own benefit—if, with an ever-abiding and earnest desire for God's praise and man's salvation, and with a hungry and thirsting after righteousness, we hourly ask the blessing of God on our smallest acts and our greatest enterprises, he will supply our folly with wisdom, and our weakness with strength.

IDLENESS.

Idleness, or the love of ease, has a powerful influence over the children of men. Many, very many, prefer it to industry—at least if we may judge from their conduct. Instead of grappling resolutely with a cold, iron world, and compelling the mountains of difficulty to fall before them, they too often court ease and inactivity, and consequently become enervated, useless drones of society—the mere parasites of industrial success. They adopt the Indian motto: "It is better to walk than to run, to sit than to walk, to lie than to sit," and they set up to it.

This is more prevalent than we should at first suppose in a community of laborers like ours. We should naturally conclude that industry was innate. The stir and bustle of business deplete us. Men are not prompted by the love of work, but by necessity. The indolent rather do something than starve. Those that hate work will answer the behest of pride, lust and avarice, but they will do it in the easiest practicable way. Speculation, and sometimes fraud and crime, are resorted to, in order to satisfy the demands of the passions.

Industry is a habit, to be acquired by the persevering dint of application, while idleness may be called the natural state of depraved beings. We acquire the former by incessant labor; we fall into the latter without an effort. Some one has said: If you ask me what is the real hereditary sin of human nature, do you imagine that I shall answer pride, or luxury, or ambition, or egotism? No! I shall say Idleness. Who conquers idleness conquers all the rest."

Idleness is the curse of both body and mind; the mother of crime; the nurse of guilt, and the chief author of many sins. Neither the physical, intellectual or moral nature can be developed by it. They will all dwindle into insignificance, and fall to accomplish that noble destiny which is before them for achievement. As an alternative, ignoble deeds, debasing crime and gnawing guilt are substituted; and wretchedness, despair and oblivion are the result. St. Anselm said, "It is the sepulchre of the living man." In it he is buried, so far as enterprise, business, the felicity of friends, family, and his own enjoyment are concerned. Nay, worse! he is a burden to himself and others; and Satan, finding him, is actually tempted to set him to work, and make him his servant. He can serve him in idleness, but he cannot serve God in this way.—An idle Christian is an absurdity. He must work industriously; perseveringly, or hear the rebuke, "Why stand ye here all the day idle?"

GENIUS AND APPLICATION.

Some persons commence their career of active life under the most brilliant prospects of the highest success, and that full promise given at the outset falls of realization. The result is only a medium success—there has been a falling off from the judgment people had formed of what would be accomplished by so much talent and genius. At another time, persons have entered upon the career of active life giving the promise only of a tolerable and average success, and our expectations have been more than realized; the highest usefulness and proud celebrity have been attained.

Why such results from these various promises at the outset? Mainly for this reason: the one class of individuals relied upon genius, native talents, to accomplish greatness for them; the other class brought earnest and persevering application to their aid. Relying on genius, the former accomplished only the slight modicum of success to which good talents without industry can ever attain; the latter practiced from the first on the true principle that worthy and large success must have the price of thorough application paid for it. The class of individuals foremost in the beginning are outstripped by their less gifted brethren quite early in the race; and in the end, the persons of untiring application have excelled. Isaac Newton was a man of genius, but application to his chosen pursuit did more for him than genius, since he himself declares, that what he accomplished was owing to patient thinking.

Rely not on genius; trust not to natural parts, so as to cease any possible endeavor to excel. Bring to your chosen calling all the benefits of earnest study and close application. Time and industry will in most cases sanctify and render successful the life earnestly con-

seminated to any useful and honest calling; for God will help him that is in earnest for himself.

FORWARD.

Blucher, the greatest general that Prussia ever claimed, won most of his battles by this single motto, "Forward," in his councils of war; and "forward," on the field of battle, was his constant watchword, and he suited the action to the word. The promptness and energy with which he planned and executed, gave him the nickname of "Marshal Forward."—Pulawski, one of the brave Poles who espoused the American cause—and to whom, as well as Kosciusko, our country owed an almost incalculable debt—in one or two instances turned the fortunes of war against our enemies by uttering his habitual cry of "Forwards, forwards!" Here and there, and everywhere, in the thickest of the fight, the falling strength of the American soldier was often revived, and his arm nerve with new vigor, as he heard the inspiring voice of this undaunted general, above the din of battle, shouting, in his broken English, "Forwards, brudren; forwards!"

Discretion, in war, is said to be the better part of valor. But discretion in the Christian cause is expressed in the war-cry of Pulawski, "Reaching forward towards those things that are before, I press towards the mark." "If any man draw back, my soul hath no pleasure in him." No matter what foes oppose our progress, in the strength of God they can be conquered. In the name of God, Forwards, brethren; forwards!

CONTROLLING THE CONSCIENCE.

W. L. Yancy says: "The great defect in the Union is the public conscience and education of the Northern masses upon the slavery question, which hegets an irreconcilable and irrepressible conflict between them and that institution, and, of course, between them and all constitutional provisions which protect that institution.—When parties and rulers can control such conscience and eradicate such education, and can then propose new guaranties, it might be worth our while to pause and consider them—but not till then."

Now this is coming to the point. But unfortunately that experiment of controlling the conscience has been unsuccessfully tried by politicians. For a time it seemed to work, and, by untying efforts and able speeches against the mingling of religion and politics, and by stigmatizing every allusion to political iniquities, or any iniquities which were in any way connected with politics, as political preaching, the experiment well nigh succeeded. But, thanks be to that God whose far is in the hearts of many of the men of the North, our northern consciences are too far controlled by the Word of God ever to be schooled into subservience to the code of the slaveholder, even by the aid of "parties and rulers." And then, some rulers in the North have the same uneducated conscience, which makes this task all the more hopeless.

Perhaps the slaveholders of the South have given their consciences a more thorough education. At least they must have been to a different school and studied a different text book. Take the following book notice from the Charleston Mercury as a sample: "The Life of Rev. C. W. Yancy. We have read some fifty pages of the work with interest, and so far, with profit. But our interest in Africa is exceedingly small—all almost wholly limited to our recognition of it as a grand mart, whence we should draw fifty thousand poor barbarians annually—who, with good muscles and limbs, have never yet properly learned how to use them, and who, in their present condition, are quite useless to themselves and to the rest of the world. We should like to divide some half a million of these poor negro people among the rice and cotton plantations between the Ashley and Savannah, half a million more among the rice plantations between Cooper River and Cape Fear; and a million more among the cotton plantations along the Pedee, the Santee, the Edisto and Savannah rivers; where the poor negroes, rescued from cannibalism, might be taught to earn their bread by honest labor; become dechristians; forget cannibalism, and appreciate the beauties of the cotton field."

A candidate for governor, in one of the Western States, who had long been a foreign minister, lately harangued his constituents, long and loud and often, to convince them that slavery was a glorious institution, because it brought the African heathen under the influence of the gospel, by ship loads; and that people of the good old times used to hail the landing of a cargo of slaves as a godsend, and receive them with open arms, thanking God that another cargo of souls was rescued from perdition. When he placed these facts in juxtaposition with the above "notice," how can we fail to appreciate the beauties of the southern missionary plan, or the school which educates the consciences of the South? The occupants of Southern pulpits preach secession, which can scarcely be regarded as anything less than treason—secession conventions assemble, and the clergy invoke the blessing of God on these efforts to destroy our government, for no other earthly reason than that the whole energy of the nation, including the Northern conscience, cannot be used, when and how the South pleases to dictate, for the support of slavery.—Northern men are taken in the South by a lawless mob, condemned and hanged, on suspicion of not being favorable to slavery; and Southern clergymen officiate as chaplains at their hanging, and countenance the murder, and then talk to the North about their consciences.

The whole system of slavery is a system of man-stealing. Every man, uncondemned for crime, has a right to himself, the wife of his bosom and the children God gives them. So says religion, humanity, constitution and Northern conscience. Every slaveholder steals a man from himself, a woman from her husband, or children from their parents, or perpetrates the theft committed by his rightful owner. Northern men, ay, and Northern women, sometimes, in obedience to the natural yearnings of their uneducated natures, and the dictates of their uncontrolled consciences, aid the fugitive who is fleeing from the thief to restore himself to his rightful owner. The whole South brand them as negro thieves for the act and threaten to shoot, hang or starve them for the crime, and all their clergymen and churches pray against them with all their might, and their statements talk of educating them into a love for slavery and controlling the wayward consciences of the Northern masses till they shall graduate, qualified to leave off negro stealing, while they, every man and woman of them, are daily, hourly, wholesale manstealers themselves.

That Northern consciences want educating we do not deny. But let them be educated in the school of truth religion, the Bible for the text book, and "Thou shalt love thy neighbor as thyself" for a lesson, and they will learn to regard both the rights of the slaveholder and the wrongs of the slave.

ONE'S OWN RESOURCES.

It is well that every person should occasionally be thrown wholly upon his own resources. Nothing so well teaches one just what he can do, and inculcates the useful lesson of self-reliance.

Since we must so often depend entirely on ourselves, what do we in sudden and trying circumstances, it is well to be educated and accustomed to early self-reliance. Parents may improve many opportunities to inculcate on their children the habit of planning some little matters for themselves and executing them in their own way. If not, and children are always dependent on parental instruction how to do anything, they will continue to be only children, and when the time comes for them to go forth and act for themselves in life, will be illy prepared to take the lead.

In this view of learning to rely on our own resources, it is worth more to a young lady or a young gentleman, to teach their first school, than to attend an additional term as a scholar. In the one case they look to the teacher in all difficulties; in the other, they are compelled to rely on their own resources. Here they must often tax their powers to the utmost, in order to excel. What is true of teaching, is also applicable to other professions in all the divisions of labor. We shall very frequently be thrown upon our own resources, and we need to be somewhat educated for it beforehand.

The system, then, of family training, and also of education in general, which puts the child and the student, on his own resources, teaches him to think and to do, instead of thinking and doing for him, is the best system. The earlier one is put on his own resources, the better. And when one is so thrust out on himself, it is a pleasing fact that he will often find himself equal to the occasion.

REV. EBENEZER CHASE.

This gentleman has been for more than fifty years in the gospel ministry. At the age of 19 he became a Christian and united with the Calvinistic Baptists, not knowing that there were any Baptists who believed in free grace and free communion. After a few years, as he began to improve, he discovered, by his own efforts, that his brethren were found to differ from those of his brethren, and their fellowship was withdrawn. He had never heard of the Freewill Baptists, and sought their acquaintance; but could find no publication containing their sentiments. From personal interviews with some of their ministers, he found himself one of them, and united with them. In 1810 he was examined for ordination, and objections were made, he says, "to my preparing plans of sermons and carrying one of them in my Bible when I expected to preach."

These objections were waived in the court-circuit, but in the charge at his ordination it was said to him, "Never put pen to paper, or in any way premeditate before preaching what you shall say."

He took the liberty of disregarding the last part of this charge, as he knew many others did, but for eleven years he never used a pen in his pulpit preparations. In 1811 and 1812 John Buzzell published the Religious Magazine in quarterly numbers, and he was hopeful when that was suspended he and many others grieved over the sad state of things, till a kind of necessity urged him to make an effort to supply the want. But he had no capital for commencement, no indorsers to insure success, and no experience in editorial life. But he had industry and enterprise, a good education and strong faith in God. And more than all, he felt himself called to the work of giving to his denomination a periodical, even if he had to work it off, as well as furnish copy, with his own hands. In May, 1819, the Elders' Conference in Ware gave him a word of cheer in his proposed undertaking. The record says: "Eld. Ebenezer Chase then laid before Conference his Prospectus for the publication of a newspaper entitled 'The Religious Informer,' and voted to approve and encourage the same."

He then bought a press and some type, hired a journeyman printer, and himself and sons went into the office as apprentices. The first number of the Informer was issued at Andover, N. H., the place of his residence, July 20, 1819, with a subscription list of only 140 names. It was a quarto sheet, the size of four leaves of the F. W. Baptist Quarterly, and issued twice a month, at seventy-five cents in advance. An addition of four pages was made to the third number, and at the expiration of six months it was increased to sixteen pages. The Informer contained the general and religious intelligence of a small newspaper, and became at once the organ of the denomination. Under the direction of its independent and systematizing editor, it did invaluable service in securing regularity and uniformity in the churches and Quarterly Meetings. The journeyman was soon dismissed, and the editor and his family did the entire work. Thus commenced the first "Printing Establishment" in the denomination, and the Informer was regularly issued for eight years, or till after the commencement of the Morning Star. It was self-sustaining, and after the expense had been fairly made at the expense of Mr. Chase, he generously offered it to the Yearly Meeting, to be managed as might be desired. But all were satisfied with it as it was, and the offer was not accepted. The office was removed to Enfield in 1822.

Whether the efforts and risk of this enterprise man in establishing a periodical in the denomination have been fully appreciated, is somewhat doubtful. The two bound volumes, containing the whole work, which he has kindly loaned for the preparation of our "History," contain much valuable information. And this article has been prepared as a public acknowledgment of his important services. And we do it none the less heartily because he afterwards left us and united with the Congregationalists.

In a letter to the compiler of our History, dated West Tisbury, Mass., Nov. 21, 1860, he says: "After eleven years of trial without writing, I thought it my duty to write plans, and sometimes nearly whole sermons, which I have practiced ever since, or about forty years. During three years I attended all the Associations of the Congregationalists, and all the Q. and Y. M.'s of the Freewill Baptists, in that vicinity; and I thought I could be more useful with the former than the latter, and on the 28th of Nov. 1823, I united with them, and I believe with mutual kind feelings on the part of all concerned. If I had remained with the Freewill Baptists, I was the only minister that I was acquainted with who wished to write, and with the Congregationalists I could do it without wounding the feelings of any. The Freewill Baptist connexion I early loved, and love still; and could I have foreseen that they would have written so soon as the place they now occupy, I probably should have remained with them. Still, on the whole, I think it as well that I joined the Congregationalists when I did."

I should be glad to attend a Quarterly or Yearly Meeting with the Freewill Baptists, but probably never shall, as I am now past 75, and unable to go from home but little. I preach occasionally, and feel that my work is nearly closed. I expect soon to hear my Master say, 'Give an account of thy stewardship.' O that I may give that account joyfully! Tell my brethren with whom you associate that I expect soon to be called home, and hope to meet them in the New Jerusalem, to part no more forever." In a letter addressed to him a few weeks since, among other inquiries was the following: "During your intimate acquaintance with the Freewill Baptists, what were their favorable and their unfavorable characteristics?" In reply he says: "I consider them devoted to the cause of Christ, which is more valuable than everything else. Of the 'unfavorable' I have no remarks."

A DREAM.

Thansgiving had passed. A few Christian friends spent the evening, discussing the depravity, misery, and necessities of mankind, and the complete remedy which the gospel provides. Then the "higher life" came under review. "How far may we progress in holiness?" "What is the extent of spiritual attainment possible in this life?" "How and when may we possess the full measure of the blessings of the gospel?" were questions discussed with interest, until a late hour, when all retired to rest.

At the breakfast table, brother S. proposed to relate a dream, which grew out of the previous evening's conversation. It was as follows: "I seemed to be a sinner; for years I doubted, dissatisfied, fear, indifference, passion, convictions of duty, pride, shame, innumerable conflicts, contradictions, and broken resolutions, made up my moral life. The soul often lives centuries in a minute, in dreams, and many years appeared to be given to this unsatisfactory life. Much was said and thought of a higher and better experience, but how to attain to it was not clear to my mind."

At last the light and love were found, and the soul was full of peace, inspired with new motives, aspirations, hopes and joys. How this change was effected did not enter into the dream, but the fact of a change, a new life, new relations, and new views of all that belongs to life stood out bold and clear. An inexpressible blissfulness filled the soul, a luxury of experience that flooded the whole inner man, and seemed to result from spiritual surroundings, entirely new and glorious. A rich, glowing light, not like sunlight, not like any other light ever beheld, but effulgent, and not in the least oppressive, but indescribably luxuriant and joyous in effect, surrounded me, and my soul drank it in with wonderful avidity. Gradually this brilliant glow subsided into a more sober richness, and then innumerable paths, leading in every direction from a common centre, were revealed, and little motives floated all around, in letters of changeable colors, such as duty, patience, labor, sacrifice, piety, integrity, diligence, fervency, charity, and the conviction was clear and deep that labor, as well as joy, hard service as well as peace, characterized my new position. Suddenly great numbers were discovered around me, and thousands of little things to be done, little duties were scattered along the path-way of every one. For a time all was diligence, activity, harmony and joy. Some went on rapidly, others slowly; experiences were various, and many trials, and apparent discouragements appeared, and a shadow of doubt and care rested upon the face of many. These things gave rise to much conversation and great inquiring whether these trials were necessary, and whether we had attained to the fulness of the blessing of Christ. Many said that while engaged in arduous toil, rays of light had dropped down into their hearts, as if from a higher sphere, thrilling their souls with unusual bliss, and imparting strength and courage; and they concluded that these were evidences of higher blessings within their reach. Some became so anxious to possess these higher gifts, that they devoted the most of their time and energies to prayer for them, and to inquiries respecting them. Others were all the more diligent in the every day duties before them, believing that the river of God flows deepest hard by the path of toil. Those who made special effort to gain the blessing, often reported success, and offered their counsel to the brethren who were more intent on duty than on getting blessed. Much difference of opinion prevailed. Many declared that there was no higher life within our reach; others, that it could be attained by all, at any time, if they would but make the proper effort. Discussions were warm and earnest.

A "New conversion; 'higher life,' 'anetification,' 'perfect love,' were themes for many a glowing discourse. Many of us were greatly perplexed; when a person of modest appearance came into our midst, and said to us: 'Brethren, those beams of love-light which have ever and anon fallen upon your hearts, while pursuing these paths of duty, are truly a promise of a higher life; there are periods of spiritual development, a time of growth, and a time of fruition; and the periods of fruitage are starting points for new and higher growth. You live in God's pavilion; beyond the vision of the priest Christ, there are infinite glories; and above the highest wealth of Christian excellence, there is strength, culture and comfort attainable. These paths of duty lead to successive harvests of soul-wealth, and heavenly bliss. By duty-doing you are constantly approaching these glorious periods, when the spiritual veil which surrounds you will be lifted, and your souls will be welcomed into closer fellowship with God. But be content when the first, second, third or fourth veil is lifted, be not deceived by the doctrine of a 'second conversion,' one blessing after your new birth.' God's pavilion is infinite, and the whole is before you, each apartment will be opened as you are prepared to enter, and each stage of progress will be glorious like a 'new conversion.'"

This address finished, by some strange process, consistent alone with dream-life, years transpired; years of labor, hope and disappointment; years of trial, tears, sorrow, heart breakings, intermingled with comfort, peace, and Christian effort. But at several different times during those years, there were periods of great triumph, when vast strides, Godward, were made in a day; when months and years of apparent progress toll, were more than compensated by a few weeks of growth. And from each one of these periods of rich experience, my soul took on a higher courage, patience, love; and was clothed with more Christian-like excellences; and these plunged into sterner conflicts. Every new experience was more precious than that before, and every new type of life was marked by greater strength and greater trials, and greater comforts, and pleasures were mutually increased, until I beheld a throne, and one upon it, from whose countenance I perceived that the soft, blissful light which at first surrounded me proceeded, the same light

which had come upon me, wave on wave, wave on wave, in successive baptisms through all the Christian journey; when I beheld him my joy was inexpressible. The blissfulness of that moment surpassed all previous experience, and caused such ecstasies of soul that I awoke. It was a dream, but, O my soul, there must be a reality in the Christian's life, of which this is the shadow."

These dream-travels of the soul of our brother impressed us deeply, and after prayer, and brotherly words of encouragement, we parted, hoping that we might experience a constant growth of grace, and the knowledge in our Lord, and as frequently as we ripen for it, enjoy fresh baptisms of light and love, and thus going on from grace to grace, and grace to glory, "see Him as He is," and "be like Him," who is our "eternal life."—G. H. B.

CIRCULATE OUR PUBLICATIONS.

The writer of the following shows what may be done by a little determined, persevering effort. We really believe that he does not overrate the benefits to be accomplished by circulating our publications; and hope that many of our ministers and private brethren and sisters will be induced to imitate his noble example.

Bro. Burr. — The \$15 I enclose to you for the Star, Registers, &c., is the result of one day's effort within the bounds of one church, very much scattered, as you will see by the number of different P. O. addresses; yet the work is not more than half done. I hope the duty of canvassing for our publications will be felt and prosecuted with new vigor by all of our ministers and brethren throughout the entire connexion, especially in the Y. M. I am satisfied there is a great lack of knowledge and interest on the part of many in the denomination, with regard not only to our doctrines and usages, but the real use, value and extent of our publications. I believe it is just as essential to try and circulate by special effort "this much neglected means," as to preach the gospel by word of mouth. For one, I am determined to commence the coming year anew. May the Lord help others to do so, and do likewise."

A SUBSCRIBER, IN C. W. Y. M.

AID FOR KANSAS.

It will be seen by the following letter from Gen. Pomeroy of Kansas, that many of the people of that Territory are still, in suffering circumstances, and need help. The money of which he acknowledges the receipt was received from various sources, as has been stated in the Star heretofore. We shall be happy to continue to receive and forward money for this cause, or it may be sent directly to S. C. POMEROY, Atchison, Kansas.

ATCHISON, K. T., Dec. 25, 1860.

WM. BURR, ESQ. Respected Sir:—Your very welcome favor, enclosing a draft for \$26.85, has just received, and we take great pleasure in expressing the thanks of our suffering people to the contributors for their kindness and liberality. It will be faithfully disbursed by the Committee to assist those for whom it was intended.

During the present severity of cold there will be much suffering among our thinly clad people, and it is not in their power to procure clothing, except by contributions. Notwithstanding our poverty, the people are making a strong effort, where possible, to keep up that palladium of our liberty, common school; and we regret to say that many children eager to learn are kept from school for want of shoes and stockings. If the families could obtain these articles, garden seeds of every kind are very scarce, and would be worth more than their weight in gold.

We feel impelled to present these necessities owing to the urgency with which they are pressed upon the Committee from nearly every township, and our present inability to supply the demand.

Hoping that God's richest blessings will reward our brethren and fathers in the States for their kind remembrance of our afflictions, I remain, Sir, Yours, very respectfully, S. C. POMEROY.

Thank God! the "Morning Star" of hope is dawning upon us.

We publish on the first page an appeal from our missionaries in India in behalf of the Foreign Mission cause, which should receive the candid attention of all our ministers and members.

Our first page also contains an article on our late Bro. JOTHAM PARSONS, Esq., which will be read with interest and profit.

(Correspondence of the Star.)

LETTER FROM BRO. GRAHAM.

MALINES, ON MECHLIN.

Malines, or, as the Germans call it, Mechlin, is about a dozen miles north, though a little east of Brussels. It is equidistant from Brussels, Antwerp and Louvain, the last place being to a south-eastern direction from Malines. It is a place of importance, as being the central point in the Belgian Railway system. The lines converge to it from the three places above named, also from Ostend, and through Louvain from Cologne. Though I was desiring to go to Cologne, I must go through this central point, thus describing two sides of an isosceles triangle to reach Louvain.

Upon leaving Brussels, a scene of rare beauty and loveliness for three or four miles is presented to the eye of the traveller. Though for the most part the same general level country I have before described stretches on till you reach Louvain, yet upon leaving Brussels you have gentle slopes and undulations over which long rows of tall and graceful trees extend.—The excellent culture, and the neat and beautiful residences conspire with the features before named, to suggest so much peace, love and happiness, you doubly regret that there is truth as well as poetry in the lines of the missionary hymn that, despite pleasing prospects man remains in his villainess.

Antwerp, situate on the Scheldt, enjoys, through that river the advantages of direct water communication with the whole world. Though by neglect of the river's mouth, navigation now suffers, Antwerp, in past centuries, was one of the leading cities of Europe. About 300 years ago, it could boast a population of 200,000, and millions that emperors delighted to honor. Its glory is departed; it is now a place of 70,000 inhabitants. Though some of the remains of its ancient greatness, and its rich collections of art, still attract the traveller, it was compelled to omit it, to my regret, ever since I was almost in sight of it.

Toward the close of the sixteenth century, the riches of Antwerp tempted the spoiler thither. It was taken by the Spaniards, who employed three days and nights in butchering and robbing the defenceless inhabitants. The city was principally burned; 7000 citizens were slain; 40,000,000 ducats were among the spoils that went to the victors. It was the scene of war in time of Napoleon and also in the Belgian revolution in 1830.

Malines dates from the 8th century, though it was then chiefly known for its monasticry in honor of St. Rombaut, who suffered martyrdom at that place. In the 14th century, it suffered severely by fire; two hundred years later a powder magazine was struck with lightning; by the explosion, 800 persons were killed or wounded; its churches and 300 dwellings destroyed. It again suffered more by human malignity in war, in the times of Marlborough and Napoleon.

It is a neat looking place, and its manufacturing interests are great. By enterprise and success in this department, it has made itself known the world over. The Mechlin laces, it is said, are now rather giving place to rival fabrics.

The spire of St. Rombaut, the cathedral, is still unfinished. It was begun in the 12th century, and was prosecuted for 300 years, the chief funds coming from the sale of indulgences. The tower itself was begun about 400 years ago; it is about 400 feet high; and it is said if the design is ever carried forward to completion, it will be the highest church in the world.

In Malines, as in Antwerp, are many painters by Rubens and other distinguished artists, but my stay did not permit me to give any attention to them.

If one studies the map of Belgium, he will see that the government has done wisely in making that point the centre of its admirable system of railways. The government, in its early adoption of the railway, in its reducing it at once to system, so as to develop the resources of the country, without overdoing the matter, as is likely to be the case where competition is the only law, and in its encouragement to agriculture, shows itself capable of a wise and enterprising policy; and this is so, notwithstanding for the time being, the roads pay very poorly. They greatly increase the revenue on other respects. Indeed in many things Belgium seems for a small country very promising. Its productive industry is wonderful, and its commerce is constantly increasing. The citizens seem well pleased with the government, and very patriotic. The principal portion of the people are nominally Catholic; the number that do not attend the confession is constantly and rapidly increasing. Protestantism is tolerated, and is steadily gaining, having taken deep root. This country was the scene of the bloody persecutions under the Duke of Alva. It was in Brussels he set up his tribunal, with the hope of extinguishing Protestantism, a tribunal that gained the unenviable name of "tribunal of blood." He drenched the whole soil with Christian blood, while he was constantly writing to his master in Spain that he was getting along without the use of violence.

But the time came for me to leave Belgium, via the Louvain route, along which the same signs of thorough culture everywhere appeared. Louvain is another specimen of a once great and powerful city reduced to a mere fragment of its former self. Think of a city once numbering 140,000 inhabitants, reduced to 30,000. Though the walls included a space of some six miles in circumference, extensive gardens and meadows are included within them. In the 14th century, when 200,000 flocked to this, as one of the first commercial cities, the suburbs had to be taken within the walls. It was here the great bell had to be rung to warn parents to take their children from the street to prevent them from being trodden under foot of men dismissed when work was over, from the numerous factories. Here, in the fifteenth century, was a University that could boast its 8000 students. But how changed is all! The city is said to be improving, and its University is revived, but it seems so small and dull a place you can hardly, by the help of the imagination, bring back the days of its former glory. Still some very ancient churches easily lead your mind back to former centuries, a most agreeable sensation to one who has always lived where all is so new as in our own country.—D. M. G.

Already fruit is appearing. Mr. Ross is cognizant of the fact, that between 400 and 6000 Christian churches have greatly improved in spiritual life, and in the pecuniary resources established for the sustentation of the ministry, of local evangelization, and missionary societies. There is a growing dissatisfaction among Christians with the present low principle and rate of giving; and there is the waking up of ministers to lament their past slight examination of the giving question, and the non-perception of the essential connection between a scriptural mode and standard of giving, and a lofty and devoted piety.

Of rich men devoting their wealth to God's glory in their lifetime, three instances have recently come to notice. One was long a merchant in the East, and has still large possessions there. During the last 12 months, in columns of the Times might be seen an occasional acknowledgment of large sums received by one or other of our great religious societies from one who desired to be his own executor, and thus not only to be his own executor, but to stimulate others to go and do likewise.

The second case is that of a city merchant, who owns and loves Scotia, as his fatherland, and who has recently adopted the practice of giving, without solicitation, large sums to be devolved to his heirs.

The third case of recent consecration of wealth to the divine glory is that of Mr. Bewley of the West-Depository, Dublin, who is one of the proprietors of the Gutta Serena Works in London. He has leased premises at Pater-noster Row, at which the British Workman and the Band of Hope Review are to be published and sold, and where there is also "a large tract saloon," which will be opened for social meetings of a religious character.

Mr. Bewley is also about to inaugurate, at his own expense, a system of Bible and book colportage, which must prove a source of endless blessing to the London masses. The Rev. J. H. Wilson, Secretary of the Congregational Home Mission, has assisted in the selection of a considerable number of colporters. It is understood that a very large sum of money is available for the continued prosecution of this noble enterprise. This is one of those new efforts to do good, which make devout Christians hope and believe that God has showers of blessing in store for London.

Efforts for the evangelization of the upper classes in the metropolis, although not formally organized, are yet unceasingly made. This is exercised an influence, by Christian noblemen and their families, on many, both male and female, who, otherwise, would live and die ignorant, unwarmed, gay and trifling, self-indulgent and forgetful of the awful day of reckoning, which is producing the most gratifying results.

Among the agencies employed for the benefit of the upper classes, the Monthly Tract Society has been in operation for a number of years, and has been much blessed. The late Duke of Wellington was wont to receive and peruse the monthly publications of this Society. It is at present vigorously pursuing its work, by transmitting, through the post, tracts written in an attractive style, done up in neat covers, and thoughtfully saturated with evangelical and reasonable truth. In like manner, suitable publications are sent to "the bereaved," the survivors of nobles, or wealthy persons, whose deaths appear in the obituary column of the Times. A large number of the Society's issues are also forwarded to British residents on the Continent of Europe.

The Christian Medical Association of London recently held its annual meeting. It was formed seven years ago by a few medical men, with the express design of bringing students under religious influences, and this was sought to be effected by meetings for united prayer and study of the Holy Scriptures. There are about 1200 young men who annually repair to the London Medical Schools. They are exposed to peculiar and multiplied temptations. Hence the great importance of the Christian Medical Association, which not only brings together young men already Christians, who are thus enabled to cultivate delightful inter-communion, and to strengthen one another in the faith, but who also become the medium of rich blessings to uneducated young men.

On Sunday week last, revival services of a very exciting character were conducted in Exeter Hall by Richard Weaver, the converted pugilist, first introduced to the notice of the people of London by the eminent Baptist min-

But these commendations, so courtly and ostentatious, are like the sheath in which the assassin conceals his dagger, or like the knife of the traitor who betrayed his Lord. For with all these professed conceptions of his exalted worth, these writers not only repudiate the one grand purpose of the Saviour's life and death, and reject always by implication, and sometimes avowedly, his proper divinity; but they constantly write of him in an apologetic tone, as either coniving at the superstitions of his time, or not himself rising above them; as sometimes misled by his Jewish prejudices, and practicing sometimes on the ignorance or the credulity of his followers.

Most truly, since Christ claimed to have both a Divine commission and a Divine nature, to be the Incarnate Son of God, the Mediator and Redeemer, the Propitiator and substitutionary Sacrifice for sin, and these claims are all pronounced to be nugatory and inadmissible, these writers of the Maurician school in reality despise his character of all integrity, morality and truth. How much farther will it be possible for "modern thought" to advance before it falls over the precipice and lies floundering in the Gulf of atheism?

A new organization has just been started under very encouraging auspices, bearing the name of "The Systematic Benevolence Society, of which the Rev. Dr. Cather, of the Irish Methodist Conference, is the Secretary. He is free from other engagements to preach, lecture, and address public meetings gratuitously wherever invited; and a

Rev. W. Noel. The Hall Committee, shocked at what they deemed the extravagance of the services, with one exception, voted to refuse the further use of the Hall.

Nothing obtaining, however, Messrs. Weaver and Radcliffe obtained, last Sunday, the use of the Surrey Theatre, capable of holding 3,000 persons, and which was densely packed.

They have secured the place for three Sundays. The effect produced last Sabbath was of the most astonishing kind.

Address of Messrs. Radcliffe and Weaver, hundreds of weeping penitents remained behind, and groups of praying companies were to be seen in all parts of the Theatre.

LETTER FROM BOSTON. Labor—Money—Manufacturing—Annual Sermon.

Strange as it may seem, after all the riots and starvation! in Boston, reported at the South, the "mutual societies," as Senator Hammond termed the laborers, still continue quiet, sleeping, and some of them drinking—just the same as ever.

There is more labor and money, with less want and despondency than fell to the lot of laborers three years ago; and in spite of Presidential weakness, secession madness, and the chill of December, which is always the dullest month of the year, money is easier, and business improving.

It is true that Southern purchasers have diminished, but three other things are true. They are not the majority of purchasers—they must purchase again soon, for they cannot furnish capital or labor for manufacturing, and the North are able to wait.

There are \$75,000,000 deposited in New England Savings Banks, over \$35,000,000 in Boston, mostly by laborers, besides a much larger amount by merchants and capitalists in other banks.

There are over \$2,000,000,000 in Boston Savings Banks, more than in all the Banks of the five seceding States.

In this connection it may be interesting to glance at the manufacturing interests of this city of notions, as presented in the census statistics just published. There are 931 manufacturing establishments, employing 122,845,000, and producing from \$19,832,000 of material an annual product of \$37,917,000.

These establishments employ 13,410 men, at a monthly cost of \$471,700, and 4,309 women at a monthly cost of \$65,403; an annual cost for labor of \$6,481,206, or about \$35.00 per month for each man, and \$15.00 per month for each woman. Three-fourths of all this work is performed upon the 700 acres in the part of Boston.

The report of the Public Library—which is now one of the best libraries in the country, containing 100,000 vols.—shows that laborers are not all destitute of knowledge.

The Legislature convened yesterday, and, as usual, immediately repaired to the "old south church" to listen to the "annual sermon," which for two hundred years has been the first day's work of this body.

Rev. Phelps, of Andover, preached an excellent sermon upon "The relation of the Bible to human progress," at the close of which the duty of the people, and especially of New England, was presented in a bold, plain and evangelical style.

It was duty to be firm, calm and conciliatory, but especially to be mild. The African question was the question of life, involving the ideas of personal rights, human equality, trial by jury, and the great principles of the age upon which our fathers planted these settlements.

These principles must be maintained at all hazards. He had "too much faith in the law of gravitation, to believe that the heaviest evils of Southern agitation would fall upon New England," but if so, "so let it be."

Such a discourse at such a time is refreshing, and so far as I can learn, is a fair expression of the feeling generally in Mass. SCRIBLER.

CHRISTIAN ERA. Some of our friends will be looking for the first number of the Christian Era.

We regret to be compelled to say that the publication must be postponed a while. The encouragement is not yet sufficient to justify us in incurring the expense of issuing the paper.

Notices, Appointments, Etc. The New Durham Quarterly Meeting meets in its usual place, at the Free Will Baptist Church in this city.

for that purpose. The names of the boys are Enoch W. Page and John Frederic Farrant.

Yours truly, GIDEON D. POND, Sec. of F. W. B. S. of N. Y.

Biblicals, Etc. The good Lord is blessing us with some revival in Starkboro, Vt., at this time.

Bro. Burr—Since Nov. 12th, I have been holding meetings with the Rich Hill church, Knox Co., Ohio.

We had a very interesting meeting for several days. There were nine conversions; several were reclaimed, five baptized and six added to the church.

For the Morning Star. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

INSTALLATION. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

INSTALLATION. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

INSTALLATION. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

INSTALLATION. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

INSTALLATION. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

INSTALLATION. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

INSTALLATION. REV. J. S. BURGESS was duly installed, as pastor of the Winter St. F. W. Baptist Church in this place, on Wednesday, Dec. 13th, the exercises were as follows:

Reading of the Scriptures and prayer, by Rev. Mr. Goadby of Coventry, England; sermon by Rev. Prof. Dunn of Boston, from Matthew 28: 20. To the reading of prayers, even to the end of the world.

these are one Congressional minister, two Baptist ministers, two Presbyterian, two Episcopal, and six Methodist. In Eugene city, containing, perhaps, six hundred people, there are four Presbyterian churches, a Baptist church, an Episcopal, a Campbellite, (we believe) a Methodist, and an M. E. church, South.

General Intelligence. FOREIGN NEWS. There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

There had been violent thunders and snow storms in England. A dispatch from Baron Grotto to Napoleon, confirms the news of peace with China, and the acceptance of the Shanghai ultimatum and exchange of ratifications.

planned that government interfered with slavery in the South.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

Mr. Benjamin said he did not complain of Congress, but of the State.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

SLAVERY IN NEBRASKA. The Governor of Nebraska has vetoed the bill prohibiting the slavery in the Territory, on the ground that it would probably excite the excitement in the country.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

STAR PAYMENTS NEEDED. We are sending bills to subscribers for the Star to the close of the present volume.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

REGISTER FOR 1861. This useful little Annual for the ensuing year has been issued from the press, and orders for it will be filled without delay.

Weekly List of Receipts for the Star. NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

RECEIPTS FOR 1861. NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

RECEIPTS FOR 1861. NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

RECEIPTS FOR 1861. NEW HAMPSHIRE—R. E. Elger, Bradford, G. A. Smith, Bridgewater, G. L. Locke, Bartlett, J. P. Burroughs, E. C. Lewis, F. D. Sanderson, W. H. May, W. S. Andrews, E. Knapp, Madison, L. K. Burdick, B. S. French, J. Lodge, L. S. Lusk, L. M. French, E. Sanderson.

Poetry.

I'M GLAD I'M NOT A SLAVE.
In "Babbalanza" Conant, "I'm glad I'm not a slave, mother, to be sold away from you..."

HEAVEN.
Beyond these chilly winds and gloomy skies—
Beyond death's cloudy portal—
There is a land where beauty never dies,
And love becomes immortal.

WE GO ALONE, SIR.
Passing through the streets of Philadelphia on a Sabbath morning, a lover of the little ones...

THE BARREN PORTION OF OUR UNITED STATES.
It is a rather startling idea to think of it as almost one-half; but the reasons for it seem rather too obstinate to ask the benefit of a bill of Ignorance...

MEMBERS OF CONGRESS.
A new appointment of members of Congress is soon to be made. The following is the method adopted to make it:

AGRICULTURAL, ETC.
Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health...

FLAX COTTON AGAINST KING COTTON.
A private letter from Boston thus speaks of the recent invention for "fixing out" king cotton:

VICTOR EMMAUEL.
The following sketch of the King of Sardinia, by the late Count de Dumas, appears in the Independent of Naples:

I WILL NOT.
"I will not," said a little boy as I passed along. The tone of his voice struck me.

Miscellany.

EDWARD JORDAN.
The Queen of England has recently honored herself by conferring an unexpected honor upon one of the officers of her Colonial Government...

THE LITTLE THEFT-TAKER AND HIS FATHER.
The following extract, from some tale (the name or author of which does not reach us) sweetly touches the moral sense:

HEAVEN.
Beyond these chilly winds and gloomy skies—
Beyond death's cloudy portal—
There is a land where beauty never dies,
And love becomes immortal.

WE GO ALONE, SIR.
Passing through the streets of Philadelphia on a Sabbath morning, a lover of the little ones accosted three children...

THE BARREN PORTION OF OUR UNITED STATES.
It is a rather startling idea to think of it as almost one-half; but the reasons for it seem rather too obstinate to ask the benefit of a bill of Ignorance...

MEMBERS OF CONGRESS.
A new appointment of members of Congress is soon to be made. The following is the method adopted to make it:

AGRICULTURAL, ETC.
Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health...

FLAX COTTON AGAINST KING COTTON.
A private letter from Boston thus speaks of the recent invention for "fixing out" king cotton:

VICTOR EMMAUEL.
The following sketch of the King of Sardinia, by the late Count de Dumas, appears in the Independent of Naples:

I WILL NOT.
"I will not," said a little boy as I passed along. The tone of his voice struck me.

THE END.
This is the end of the page.

Miscellany.

EDWARD JORDAN.
The Queen of England has recently honored herself by conferring an unexpected honor upon one of the officers of her Colonial Government...

THE LITTLE THEFT-TAKER AND HIS FATHER.
The following extract, from some tale (the name or author of which does not reach us) sweetly touches the moral sense:

HEAVEN.
Beyond these chilly winds and gloomy skies—
Beyond death's cloudy portal—
There is a land where beauty never dies,
And love becomes immortal.

WE GO ALONE, SIR.
Passing through the streets of Philadelphia on a Sabbath morning, a lover of the little ones accosted three children...

THE BARREN PORTION OF OUR UNITED STATES.
It is a rather startling idea to think of it as almost one-half; but the reasons for it seem rather too obstinate to ask the benefit of a bill of Ignorance...

MEMBERS OF CONGRESS.
A new appointment of members of Congress is soon to be made. The following is the method adopted to make it:

AGRICULTURAL, ETC.
Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health...

FLAX COTTON AGAINST KING COTTON.
A private letter from Boston thus speaks of the recent invention for "fixing out" king cotton:

VICTOR EMMAUEL.
The following sketch of the King of Sardinia, by the late Count de Dumas, appears in the Independent of Naples:

I WILL NOT.
"I will not," said a little boy as I passed along. The tone of his voice struck me.

THE END.
This is the end of the page.

Miscellany.

EDWARD JORDAN.
The Queen of England has recently honored herself by conferring an unexpected honor upon one of the officers of her Colonial Government...

THE LITTLE THEFT-TAKER AND HIS FATHER.
The following extract, from some tale (the name or author of which does not reach us) sweetly touches the moral sense:

HEAVEN.
Beyond these chilly winds and gloomy skies—
Beyond death's cloudy portal—
There is a land where beauty never dies,
And love becomes immortal.

WE GO ALONE, SIR.
Passing through the streets of Philadelphia on a Sabbath morning, a lover of the little ones accosted three children...

THE BARREN PORTION OF OUR UNITED STATES.
It is a rather startling idea to think of it as almost one-half; but the reasons for it seem rather too obstinate to ask the benefit of a bill of Ignorance...

MEMBERS OF CONGRESS.
A new appointment of members of Congress is soon to be made. The following is the method adopted to make it:

AGRICULTURAL, ETC.
Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health...

FLAX COTTON AGAINST KING COTTON.
A private letter from Boston thus speaks of the recent invention for "fixing out" king cotton:

VICTOR EMMAUEL.
The following sketch of the King of Sardinia, by the late Count de Dumas, appears in the Independent of Naples:

I WILL NOT.
"I will not," said a little boy as I passed along. The tone of his voice struck me.

THE END.
This is the end of the page.

Miscellany.

EDWARD JORDAN.
The Queen of England has recently honored herself by conferring an unexpected honor upon one of the officers of her Colonial Government...

THE LITTLE THEFT-TAKER AND HIS FATHER.
The following extract, from some tale (the name or author of which does not reach us) sweetly touches the moral sense:

HEAVEN.
Beyond these chilly winds and gloomy skies—
Beyond death's cloudy portal—
There is a land where beauty never dies,
And love becomes immortal.

WE GO ALONE, SIR.
Passing through the streets of Philadelphia on a Sabbath morning, a lover of the little ones accosted three children...

THE BARREN PORTION OF OUR UNITED STATES.
It is a rather startling idea to think of it as almost one-half; but the reasons for it seem rather too obstinate to ask the benefit of a bill of Ignorance...

MEMBERS OF CONGRESS.
A new appointment of members of Congress is soon to be made. The following is the method adopted to make it:

AGRICULTURAL, ETC.
Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health...

FLAX COTTON AGAINST KING COTTON.
A private letter from Boston thus speaks of the recent invention for "fixing out" king cotton:

VICTOR EMMAUEL.
The following sketch of the King of Sardinia, by the late Count de Dumas, appears in the Independent of Naples:

I WILL NOT.
"I will not," said a little boy as I passed along. The tone of his voice struck me.

THE END.
This is the end of the page.

Advertisements.

THE STUDENT AND SCHOLASTIC.
A series of writers that render it unquestionably the best and most interesting Magazine in the country.

NATIONAL HOUSE.
BY OLIVER STACK POLE.
(CORNER OF BLACKSTONE AND CROSS STREETS, BOSTON.)

IMPORTANT CAUTION.
I HAVE received information from various sources, leading to the belief that the wonderful cures performed by my EUROPEAN COUGH REMEDY...

GREAT CURIOSITY.
We have on hand a large number of new and valuable inventions in the known world, which we want Agents everywhere.

REFORM IN THE DRY GOODS TRADE!
ONE PRICE SYSTEM ADOPTED!
DIX'S GREAT OPENING OF SHAWLS, SHAWLS, CLOAKS, AND DRESS GOODS.

CHLORODYNE.
A Sufferer from Rheumatism, Gout, Neuralgia, and other painful affections, will find relief in this medicine.

THE DRY GOODS TRADE!
ONE PRICE SYSTEM ADOPTED!
DIX'S GREAT OPENING OF SHAWLS, SHAWLS, CLOAKS, AND DRESS GOODS.

FREEWILL BAPTIST BOOKS.
We are frequently receiving small orders for our Books from distant parts of the country.

WHOLESALE AND RETAIL DEALER IN FLOUR, CORN, FISH, MOLASSES, OIL, PORK, HAMS, AND ALL ARTICLES usually found in a Grocery Store.

DEVELOPERS!
LADD'S EXCELLENT MELODEONS are made in the most elegant style of Piano Fortes, and so perfectly constructed as not to get out of repair.

DR. WILLIAMS' VEGETABLE BITTERS.
THE People's Remedy. Try it, and it will do you good. It is the best medicine ever discovered.

EVERYBODY'S LAWYER.
AND COUNSELLOR IN BUSINESS, BY GEORGE W. CROSSBIE, of the Philadelphia Bar.

DR. J. M. HAYNES, DEALER IN FLOUR, CORN, FISH, MOLASSES, OIL, PORK, HAMS, AND ALL ARTICLES usually found in a Grocery Store.

DEVELOPERS!
LADD'S EXCELLENT MELODEONS are made in the most elegant style of Piano Fortes, and so perfectly constructed as not to get out of repair.

DR. WILLIAMS' VEGETABLE BITTERS.
THE People's Remedy. Try it, and it will do you good. It is the best medicine ever discovered.

EVERYBODY'S LAWYER.
AND COUNSELLOR IN BUSINESS, BY GEORGE W. CROSSBIE, of the Philadelphia Bar.

DR. J. M. HAYNES, DEALER IN FLOUR, CORN, FISH, MOLASSES, OIL, PORK, HAMS, AND ALL ARTICLES usually found in a Grocery Store.

DEVELOPERS!
LADD'S EXCELLENT MELODEONS are made in the most elegant style of Piano Fortes, and so perfectly constructed as not to get out of repair.

DR. WILLIAMS' VEGETABLE BITTERS.
THE People's Remedy. Try it, and it will do you good. It is the best medicine ever discovered.

EVERYBODY'S LAWYER.
AND COUNSELLOR IN BUSINESS, BY GEORGE W. CROSSBIE, of the Philadelphia Bar.

DR. J. M. HAYNES, DEALER IN FLOUR, CORN, FISH, MOLASSES, OIL, PORK, HAMS, AND ALL ARTICLES usually found in a Grocery Store.

DEVELOPERS!
LADD'S EXCELLENT MELODEONS are made in the most elegant style of Piano Fortes, and so perfectly constructed as not to get out of repair.