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## The Morning Star - volume 35 number 44 - January 30, 1861

Freewill Baptist printers

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## THE MORNING STAR.

Published Weekly, on Wednesdays,  
BY THE FREDERICK BAPTIST PUBLISHING ESTABLISHMENT,  
At its Office, Washington St., Dover, N. H.

## TERMS:

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If paid within the year, 1.25  
If not paid till after the close of the year, 1.75

All communications and business letters should be directed to  
WM. BURR, DOVER, N. H.

Agents and others should be particular to give the  
Post Office (County and State) of subscribers for whom they  
make remittances. Be careful, it is not the names of the  
towns where they reside, but the names of the  
Post Offices 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 alterations, accounts of arrears, and other matters  
relating to the paper, must be accompanied with the proper  
receipt of the writer.

## MORNING STAR.

## THE DEVIL.

Unbelief is of two kinds, theoretical and practical. So with reference to the existence of evil spirits. Some deny their existence altogether, and thus attempt to escape unpleasant conclusions respecting relationship to one so repulsive. But a much larger number, by feelings, talking and acting as though he did not exist, practically deny the doctrine, although perhaps led by his influence.

In this manner popular ideas have been somewhat modified, and the pulpit ever affected, so that warnings are much less frequent than formerly, and much less frequent than in the Bible. Unless the writers of the Bible were deceived, we have no right to omit this subject; and if the existence of such an influence is true it ought to be recognized in preaching and practice.

Let us inquire, then, whether the unbelief in the agency of a personal devil is reasonable.

1. It is possible. The existence of beings of such capacity is certainly possible and probable. Material objects are created for spiritual enjoyment. We enjoy objects in their parts, or as a whole. We look with pleasure upon a single piece of a machine, but with much greater pleasure upon the symmetrical working of the whole machine. A single rose leaf is agreeable, but the whole is more so. Let a single note in a piece of music be to the whole, a single trait of character is compared with the pleasure from all the traits in a true friend.

So far as we can trace the development of mind, this is the law of intellectual enjoyment, and so far as we can trace the development of nature it is always in accordance with this law. And yet man is able to comprehend only one of the narrowest combinations. We can enjoy but a very small portion of this earth and all its phenomena, and this world is but a mere particle of the created universe. If God intended that nature should be enjoyed as a whole, and man can enjoy it only in small parts, there are beings of much greater capacity. At all events, much of the magnitude and grandeur of the universe seem to be lost if there are not beings far superior to man.

But the belief in a God implies the possible existence of such beings; for an Infinite Creator is certainly capable of creating them. And if He has created beings capable of enjoying the two hundred and fifty millions of systems, whose suns—each of which is probably two millions of times larger than our earth—are seen in the Milky Way, one of them could as easily produce an influence upon our whole race as a man upon a single family.

And yet it would be possible for such beings to fall. All moral subjects of government, in order that innocence may become virtue, must have a law and a time of trial. Under such a law, upon such a trial, individuals of this higher race might have fallen; and in this fallen state have the power to influence the human heart.

It may be difficult for us to see how ideas are communicated to men in the present mode of being, except through the senses. And it may be probable, if not certain, that all spiritual influences, good and evil, except in cases of miracles, are upon the sensibilities. We all know that the frames of the mind are very easily affected. Changes in surrounding circumstances, in the health, or even in the atmosphere, often produce marked changes upon the feelings.

The influence of one mind upon another is clearly seen in every relation of life, and sometimes without any apparent intervention of the senses. Is it not possible, then, for such beings as we are contemplating to affect the human heart? The degree and character of our emotions will often give direction and activity to the intellect, so that the thoughts and consequent purposes may be modified by the feelings. Not only is the intellect thus affected, but in many instances the health and life of the body is dependent upon the sensibilities. A large proportion of disease and insanity is thus produced or aggravated. It is easy to see how many who were healed by Christ were not only diseased but possessed of the devil, even though his influence was only upon the feelings. It may not be best for us to open our eyes to produce the same results now, or Heaven may have fixed narrower limits. It is true too, undoubtedly, that intellectual development may greatly modify the effect of feelings, so that the same excitement may produce different results at different periods. And yet, we still see great many cases of insanity, disease and death, from such emotions as arise from satanic influence.

We are now prepared to say that the existence of beings of such capacity as the Bible attributes to the devil may be possible—that such beings may have fallen; and that man might be liable to their evil influence. The belief, therefore, in the existence of a personal devil is not absurd—not unreasonable.

2. The truth of this belief is not only possible but highly probable. The above considerations prove as much. The general and almost universal belief of the world in all periods of its history greatly strengthens this probability. This belief must have arisen from reason, experience or revelation. If from reason, there must have been facts or principles which would render the belief probable. If from experience, then there must have been evil feelings, not clearly originating in nature, experienced which could scarcely have been misunderstood by so many

of all classes. If this general belief arises from revelation, it is of course unquestionably true.

It may be said that men believe in the multiplicity of gods and various other notions, which are not thus rendered more probable. But in all such instances two things are to be observed. The belief is according to apparent truth—and always the perversion of a truth to which it bears some resemblance, the logical probability or certainty of which is thus established. The belief we are vindicating is distinct from all others, and cannot be a false conception from a wrong standpoint, nor a perversion of truth. Men believe in the rising and setting of the sun, while really the earth moved, and not the sun. But still the phenomena were believed correctly, but the philosophy or cause was not understood. Men believe in many gods, but this is only a modification of the belief in Divine agency, which is thus rendered to us more probable by this universality of belief.

So the different views of evil spirits imply the existence of facts which constitute the foundation for the belief in some kind of a satanic influence. This argument is rendered stronger by the consideration that, men of all classes and character, and every degree of education, believe it with equal ease and confidence. If it be not true, how did the world get the theory? If it be not true, how has it been retained by all religions, through all the changes of civilization, and with peculiar confidence by the best men of all periods?

The practical results of this belief may be urged in favor of its truthfulness. That a perversion has done much harm is admitted. So has the perversion of Theism produced idolatry, and a perversion of Republicanism has produced anarchy, but it is the perversion and not the truth from which these evils spring.

A belief in the influence of which we are speaking induces men to guard against it and to re-examine impressions before their adoption, and especially guards against the assumption that all impulses are natural and right. It leads the gloomy and desponding to think that perhaps all his troubles are not real and necessary, nor produced by Divine agency, sound reasoning or deep depravity; and that sins of others may have been committed under such special temptation as to give a charitable hope in their favor. But its effect upon the general belief in spiritual existence and agency is still more important. Whoever lives in the consciousness of the presence of an evil spirit will undoubtedly recognize the presence of God's spirit, and in seeking Divine assistance become more honest, benevolent and devout. This is certainly the use which good men have made of the belief in question, and it is not the legitimate use?

3. The Bible makes the truthfulness of this belief certain. This is so plain that but very few attempt to disprove it with Scriptural quotations. Most of the objections are, professedly, philosophical, and urged against its possibility or probability, and therefore I have room for but a few remarks or quotations upon the positive revelation, which all can read at their leisure.

Let us briefly notice, however:

1. The miracles of Christ and the language in which they are described. He cast out devils and unclean spirits, and spoke of them and to them as intelligent beings—as spirits. The victories over them are mentioned as miracles, when there were no such beings there were no miracles, and any such pretence was an imposition. What shall we think of the character of those men who profess to believe that Christ and the apostles were good men and yet that they practiced such deception?

2. Notice the frequent references to temptation. By whom were Adam and Eve, Peter, and especially our Lord, tempted? Did our first parents possess a carnal nature? Was Christ drawn away by his own lust? Did the devil tempt Eve? Not only are numerous facts given, but cautions against such temptations are scattered thick as promises everywhere through the Bible.

3. The penalty threatened to sin is only such as is prepared for the devil and his angels, and if no such beings exist no such penalties can be threatened in honesty nor executed at all. Transgressors will thus escape all penalty, (which is generally the real object in denying the existence of evil spirits,) in denying the existence of evil spirits, the threatnings of the Word of God prove a fiction, and the law a nullity. A real law must have a real penalty, and the penalty of the Bible is fixed by the punishment of devils, and if their existence is a fiction then is the whole chain a fiction.

4. Christ and the apostles most certainly gave their hearers to understand that this belief was true. With the exception of the Sadducees, the Jews, and all to whom the gospel was preached and the epistles written, believed in it; and yet it was never denied by the New Testament teachers, although other Jewish important peculiarities were distinctly repudiated. Not only did they suffer this belief to continue without opposition, but spoke and wrote in the use of such language as all must understand as an approval. And this was not accidental but common and intentional. One of three things, therefore, must be true—Christ and the apostles were deceived and believed in what was false—or they were deceivers and intended to impose upon the people—or there is a personal devil, as well as the world and the flesh, to oppose, of whose devices we ought not to be ignorant.

Of what avail then to ridicule this idea and deny the existence of an influence so potent and universal. Better far, to watch lest we enter into temptation, and resist the devil that he may flee from us, and we thus be saved from him who walks up and down in the earth, seeking whom he may devour.

BEING SINGULAR.—Those that resolve to serve God must not mind being singular in it, nor be drawn by the crowd to forsake his service. Those that are bound for heaven must be willing to swim against the stream, and must not do as the most do, but as the best do.

THE THREE WHATS.—Never forget the three Whats. First, What for? Secondly, What by? and Thirdly, What to? What for?—Believers are redeemed from hell and destruction. What by?—By the precious blood of Christ. What to?—To an inheritance, incorruptible, undefiled, and that fades not away.—Old Author.

## ENCOURAGEMENT TO CHRISTIAN ACTION.

"Be of good cheer: I have overcome the world."

It is related that labors have been undertaken and carried on under the impulse of some wonderful appearance, or of some voice from on high. The energy and the encouragement of the Christian are through the voice of the Spirit; the voice he hears is not audible, but comes in quietness and with power. They speak to the heart rather than to the ear. It is a voice which comes to the ear, but is not heard by the ear. It is a voice which comes to the heart, and is heard by the heart. It is a voice which comes to the soul, and is heard by the soul. It is a voice which comes to the spirit, and is heard by the spirit. It is a voice which comes to the mind, and is heard by the mind. It is a voice which comes to the will, and is heard by the will. It is a voice which comes to the emotions, and is heard by the emotions. It is a voice which comes to the intellect, and is heard by the intellect. It is a voice which comes to the conscience, and is heard by the conscience. 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## MORNING STAR.

WEDNESDAY, JANUARY 30, 1861.

## DIFFICULTIES IN BUILDING UP THE CAUSE OF GOD.

The work of the Lord is a great work—the greatest work in which mortals can be engaged. It is great, because its Author is great. The cause of God is as much above all human causes as the Infinite is above the finite, as God the Maker is above man the creature. It is great, because it involves the greatest and dearest interests of man. In it, he is useful, happy and safe, for time and for eternity; and in it is an influence that affects the eternal well-being of our fellow men. We are to convert others, and it is said for our encouragement, "That he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

In this work there are enemies to assail us, and, if possible, drive us or entice us, from it; and in the midst of the difficulties and discouragements how many are ready to say, "We are not able to build!" Instead of this yielding, every Christian should expect these things, for he will meet them as long as he dwells in the flesh, and he should look them square in the face and cope with them with Christian fortitude and triumph.

## I. Look at the labor required.

This implies difficulties. All labor is but effort sufficient to overcome resistance, to surmount obstacles, and, by conquest, to secure a given result. We have a war with the inertia of nature, as well as with open enemies, armed and equipped to the teeth. It is labor that gives us our daily bread, and if we trace that labor from the time the husbandman puts the seed into the ground to the time when the good housewife places the luscious cakes before us, we shall discover many difficulties to be overcome in the field, the barn, the mill, the storehouse and the kitchen, before it reaches its destination, and accomplishes its end of sustaining life.

Every avocation, department of business or profession, has its peculiar difficulties, which cannot be overcome without an effort, and often a severe and long-continued effort. Here is the labor to overcome these obstacles. The more the obstacles the more the work. The obstacles exist, and it is only necessary to have the efforts indispensable to meet them.

Nehemiah found them in abundance when he undertook to rebuild the walls of Jerusalem. The state of the walls was deplorable. The stones were thrown down and buried up with rubbish, and the gates were burned with fire. The greatness, arduousness and unpopularity of the work, and the bitterness and arrogance of the enemy, afforded obstacles which, to an ordinary mind, would have appeared insuperable; but Nehemiah was bent on success, and his men, though "feeble," "had a mind to work." In this way he built the wall and gave to the world an example of what can be done by well-directed and untiring effort.

The mountains of difficulties will fall and disappear, as by the magic wand of faith and antiquity. There is no magic about it, however. The difficulties are real, the enemies are genuine, but persevering labor is the appropriate means of conquest. "Perseverance and victory." There are difficulties in scaling the Alps or the Rocky Mountains; so there are in climbing the hill of science, in accumulating wealth and honor, or in prosecuting any path of human attainment. We cannot run the Christian's race, or build up spirituality in our own hearts, much less can we enter upon the aggressive work of building it up in the hearts of others—the aggressive warfare of storming the enemies' camp, and making conquests for our Master, without meeting with sore and various difficulties. If temporal labor presents difficulties, spiritual labor does far more. There is more to contend with, both within and without. The whole world is arrayed against us here, but God is on our side, and he is more than all those that be against us, and will give us the victory through Christ.

## II. Look at the laborers.

There are subjective as well as objective difficulties—difficulties in ourselves. We much rather find an excuse outside of ourselves. But all of the obstacles with which we are called to meet, those near at hand are the most dangerous—those in the laborers themselves, or in those who should be laborers. Many of these will not put their hand to the plough. They are filled with prejudice, opposition, sin and selfishness, and hang as an incubus upon that cause which they should cordially espouse. Some who put their hand to the plough look back with interest, while they stand aloof and look upon their own appropriate work with an air of indifference and scorn. Perhaps they indulge in wrong feelings on moral questions and church policy, and, like the South Carolinians, for will's sake, or to show their independence, they go for secession without any mature plan of operations, or definite idea of the result. They mean to do it at all hazards, and abide the consequences. They are like him "that sweareth to his own heart and changeth not." Whoever, actuated by wrong feelings, is driven into the position of supporting wrong principles by pursuing a wrong course, will always find it mischievous and destructive in the end, as South Carolina will ascertain, sooner or later, by sad experience, if she is thus actuated.

## III. Look at the laborers.

Those who labor in the vineyard of the Lord will find difficulties. This is to be expected. 1. There may be a want of numbers. This will always be the case at first. We never expect a magnificent river to burst forth at once from its fountain, or the mighty oak to grow up in a night. We are not to despise the day of small things. A good beginning is all that any one can reasonably ask for or expect at the outset. The want of popularity enhances the difficulty. The multitude go where they are best pleased to go. But again a want of numbers, comparatively speaking, will always be felt, by the true laborers of Christ. The harvest is great and the laborers are few. In our largest churches a few relatively are compelled to sustain the social meetings and bear the burdens of the church. This at least is the general rule, while the opposite is a rare exception. The burden of labor not only lies upon the few, but the more intolerable burden of their brethren. Consider.

2. There may be a want of money. The wise man affirms that "money answereth all things." But where there is a want of numbers, there is generally a want of pecuniary means. Men usually do their duty in this matter in proportion to their interest. There is no trouble in raising money for worldly, selfish, ambitious schemes, because the masses are there and are interested; but when you wish to raise it to operate against worldliness, selfishness and an-

bition, it is a very different thing. The worldling should be a signal rebuke to the Christian in this matter. "They are wiser," &c.

3. The want of strength. This follows as the result of what has already been said. The little stream must have time to expand into the strong river. The poor, ignorant boy must have the opportunity of accumulating wealth, knowledge, influence, before he can be strong in these directions. So Christians must have time, and that time must be improved in developing their resources or they will never be strong. If it is so improved, though few and poor, they will at least be strong in the Lord.

4. The want of interest. This leaves the burden on the few who are interested. The destitute are neither useful nor happy.

5. The want of humility. There is too much pride amongst Christians, which is destructive in its tendency, while humility leads to exaltation. "He that humbleth himself shall be exalted."

6. The want of faith. There is too little faith in God—in his word, his promises, his rewards. There is also too little faith in our efforts. He that has no confidence in his own efforts, that has no expectation of success, might as well give it up. He has within himself the very elements of failure.

7. The want of benevolence or love. A selfish church is a ruined church. There should be supreme love to God and to our fellow men—a benevolence that will lead us faithfully to do good wherever we have opportunity.

8. The want of spirituality. Forms abound, but they are impotent in this work when alone. They are necessary in their place, i. e., some of them are, but the work is spiritual, and spirituality is indispensable to its accomplishment.

9. The want of union and brotherly love. These are correlatively essential to the prosperity of Zion. They give strength and efficiency to Christian effort. "United we stand, divided we fall," is as true here as anywhere; and yet the latter too much prevails. Too many fall.

10. The want of application. Sloth creeps into the church, and men don't try to do, and of course the work will not be done. Unless Christians apply themselves and resist the enemy's attempt to divert them from the work, they must fail. There must be a concentrated effort—an untiring and efficient effort—repeated and consecutive application.

11. The want of will. Whether the old adage, "Where there is a will there is a way," be true or not, it is true that there is no will there is no way. No man can do much without a purpose; and no arduous work can be long prosecuted without firmness. Yet fickleness and irresolution are far too prevalent. We indulge in these and then we wonder why we do not prosper!

12. The want of principle. Can it be that this exists anywhere in the church? We fear it does. 13. The want of perseverance. Whatever else we may possess, this will ruin us. There is a difference between setting out in any work, and finishing it up. Many set out, who are not able to finish, just because they fail in perseverance.

These difficulties with all others which we may happen to have must be overcome. Our duty, prosperity, and well being demand it, and God demands it. He demands nothing unreasonable, and he will be obeyed, or fearful will be the retribution.

## FEELING IN RELIGION.

Errors often arise from narrow and partial conceptions. One makes everything of feeling. To him feeling is religion; he goes by his feelings; he does this or that because "he feels to;" he will not do one thing or another, because he "does not feel to." When he has a certain frame of feeling, he is hopeful without it he desponds.

Another attaches no importance to the feelings. He is governed by principle, acts from a conviction of duty, without reference to his emotions or inclinations. Indeed he distrusts manifestations of feeling. He thinks where there is much feeling, there is nothing else. He would have us regulate our conduct by abstract notions and mathematical lines.

So the two parties disparage each other. Their contention is like that of the old knights who disputed about the shield. One maintained that it was silver, for he saw it with his own eyes. The other, from personal observation, held as stoutly that it was brazen. After quarrelling and fighting over the matter, the question was left to an arbitrator, who upon examination, found that the shield was made of silver on one side, and of brass on the other. The knights viewed it from the opposite sides, and each had the truth. The error of each resulted from his partial view.

Much of the error and contention arising in religion and theology, comes from similar partial views. So with this subject of feeling and principle. True religion embraces our whole being, mind and body—intellect, sensibility and will. It excludes none, overlooks none. Because the intellect is right, is no reason that the heart should not be, but the reverse. Because the heart is right is no reason that the intellect should not be enlightened. One is essential to the other, and both to the complete man. It is through the medium of the intellect that the heart is moved; and intellectual perception, without a corresponding activity of the feelings, is of no account.

There is indeed great diversity of temperament. Some are naturally intellectual, rather than emotional; others are emotional and impulsive, but not intellectual. It is useless to require an exact uniformity in religious experience. Among real Christians there are great varieties in this respect; it is therefore wrong on this account to be uncharitable towards each other.

We should, however, aim to have both, as being so essential to completeness of Christian character. The mind should be enlightened by every appropriate means. Rational beings are those guided by reason. Religion is throughout rational. So, also, it is a matter of feeling. Where there is no feeling, there is no true religion, for religion consists in love. God is love, and we must love him, and our fellow beings, or we have not his spirit, and are none of his.

A well trained and furnished mind, joined to a warm and tender heart, gives the possessor great strength and influence. The truth may be presented theoretically with much clearness and beauty, yet with little effect; but that presentation be accompanied with lively earnest feeling, and it will soon produce a deep impression. Neither should be neglected. There are abundant means for the cultivation of both, and they should be nurtured in delightful harmony.

We learn that the new chapel of the F. Baptist church in Auburn, Me., is to be dedicated on Thursday, Jan. 31st, at 2 o'clock, P. M.

We learn also that the ordination of Bro. T. V. HAINES, as pastor of the F. Baptist church at Amesbury, will take place Feb. 1, at 7 o'clock in the evening.

A man has sometimes more public than private virtues.

Woe to him who takes up with the form of godliness, instead of godliness.

## THE RULING PASSION.

In some this is the love of money. They toil early and late, week in and out, while strength and life endure, with this predominant purpose. They clutch at every dollar, and hoard it up, or deposit it for gain; not for the benefit that money will bring, for they have no better furniture, food, or clothing, than if they had not the means of procuring it. It is not against a time of need that it is accumulated, for the ruling passion grows as years increase, and as evidence strengthens that it will not be needed. It is not laid up for heirs, for there is often the greatest indifference and even repugnance to such provision. Not for benevolence, since that virtue has little place in a miser's breast. But it is his passion, which he labors assiduously and life long to gratify.

In others it is the love of fame. To such, labor is nothing, money is nothing; honor, conscience and right, are slender obstacles to the accomplishment of the grand design. With others pleasure is the chief goal. With others, love of literature. The true scholar studies because he loves it. It is his ruling passion, as much as the miser's is the love of gold. Thus through all the various spheres and departments of human activity, we conclude that it is natural and proper that they should have.

It is an essential element of success in all pursuits. See that thrifty farmer. His lands yield abundantly, while his neighbors' seem poor; his fences are neat and strong, his cattle sleek; he is esteemed a favored man. Yet there is no mystery in all this to those who know how he loves his work.

Many a youth has no uncommon brilliancy of mind. He is slow, a plodder. It is a marvel to many that he should choose books at all. But he clings to them, he plods on, and he ever at it, and, indeed, it is no real task to him. Twenty or thirty years later, you find him a man of position and influence, having far outstripped many who began with much more flattering prospects.

Now there is no objection to the exercise of this governing purpose, provided it is kept in its place. Whatever business or employment one has, he should love it better than any other avocation. But it should not exclude God from the soul, for he is our sun and shield, he is our fountain of blessing, he alone can satisfy the demands of the soul. No human passion should exclude this, for what is one profited if he gain the whole world, and lose his own soul? No exchange is an equivalent for the loss of God.

The love of God is not exclusive. It regulates, chastens, elevates the human faculties. This then should be, in the highest sense, the ruling passion of all. And there are those with whom it is. God is supreme in their hearts, they delight in him, and delight to do his will. They love his law, they love his work. They are not on this account less exemplary and faithful in the duties of this life, but the more so. They love their earthly labor all the more, because thereby they can serve God.

## PROMPTNESS IN DUTIES.

Time and work and enjoyment are lost whenever a clearly understood duty is postponed beyond its proper time. When we look long upon any task that may have to do with it, its irksomeness but increases. It is always a safe rule to do a piece of work in its appropriate season; and that will usually be the first convenient opportunity that presents itself. That eminent missionary, Dr. Carey, who accomplished so much as a translator, preacher, and writer, adopted the simple rule of doing a matter as soon as he understood that he ought to do it, and never allowed postponement, if he could avoid it. By the same rule we may accomplish a far greater amount of useful work, than if we allow the habit of deferring till to-morrow the work of to-day.

No Christian can indulge in the habit of neglecting duties because his feelings are not right, without suffering loss. Converts have sometimes deferred baptism and uniting with the church, when the duty had seemed clear, because they had not all the feeling which some others are believed to have had. But what is always the result? Either a total neglect of the duty, and then, in most instances, backsliding follows;—or they must move forward with less feeling and enjoyment than they had at the first. Nor is this peculiar of baptism. Contemplate any cross, conceive of any duty, and postpone the performance, and the feeling of hesitancy and dread but increases. The cross swells up and the task seems more difficult of performance, and one's strength for doing it is lessened, the longer we hesitate and delay. We have known instances where young Christians on indulging a hope, have delayed months and years to make a public profession of their faith, and when after much delay some such have finally moved forward in this duty, the joy and blessing have been less; and as well as much time and happiness have been lost; and others by such procrastination have passed along, limping and halting in their experience, and at their dying hour regretted that they had not professed Christ before men, and walked in the ordinances of Christianity. Just a little promptness in duty at the outset of their Christian course would have saved to such a great amount of enjoyment, and to the church their example and cooperation.

There is always a joy in duties performed, and promptness in the execution heightens that joy. To wait and look on a business we ought to do at once, enervates and disheartens; to arise and do it immediately, strengthens and enlarges the heart. Delay begets hesitancy and timidity, direct performance brings zeal and courage. They that wait upon the Lord renew their strength; but they who postpone till to-morrow present duties, are weaker for duties, then, gives greater strength for new duties. Enduring hardness as a good soldier in one campaign, qualifies the Christian for more many fights in the next. We grow on food and exercise morally, the same as we do physically. Christian promptness helps develop that noble, full stature of character and life which the gospel enjoins—gives grace to discipline, and energy and efficiency to the churches.

We learn that the new chapel of the F. Baptist church in Auburn, Me., is to be dedicated on Thursday, Jan. 31st, at 2 o'clock, P. M.

We learn also that the ordination of Bro. T. V. HAINES, as pastor of the F. Baptist church at Amesbury, will take place Feb. 1, at 7 o'clock in the evening.

A man has sometimes more public than private virtues.

Woe to him who takes up with the form of godliness, instead of godliness.

Woe to him who takes up with the form of godliness, instead of godliness.

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## NEGRO PEASANTRY.

Who would not rejoice to see, instead of being a servile class, the negro population of this and other countries flourishing, happy, free and virtuous peasantry, occupying lands, their own, walking in freedom themselves as men and women, and educating their children in literature and the mechanic trades of peace and prosperity? And this ought to be so—it may and will be so—and to accomplish it the white people have a work to do and a debt to discharge.

It would need no argument to convince the most incredulous of the capacity of our colored population to live and accumulate property, take care of themselves, educate their children, and become thrifty and useful citizens. A few facts are sufficient to show what would be done on a larger scale and under more favorable circumstances. The testimony of the Special Committee of the South Carolina Legislature is in point here, respecting the colored free population of that State, and especially of the city of Charleston—that testimony is that they are thrifty, orderly and well disposed—that they own a large amount of property, real and personal. Those in Charleston alone, the Committee say, own property to the amount of one million, five hundred and sixty-one thousand, eight hundred and seventy dollars; and pay a tax the city amounting to twenty-seven thousand two hundred and nine dollars! And yet many of these are men who have earned and bought their own liberty, and others were liberated by the kindness of their masters. If, under such circumstances, a few thousands of negroes can do so much in the city of Charleston, what might not a whole community of them do on broad acres of land all their own? And, sure, Uncle Sam has land enough to give each slave in all the South a farm, and never be the poorer for it, only could they somehow be emancipated. And it were an easy matter to aid by schools, agricultural and scientific.

But we need not speculate and theorize, when the facts are on hand. Emancipation in the West Indies has worked wonders for the negro population, though some statements have been falsely made to prejudice our people against the experiment there. This is reliable testimony touching the effects of emancipation in the British West Indies. A correspondent of the New York Times, who visited them a year ago, says: "I wish to exhibit the people of Jamaica as peaceful, law-abiding peasantry. All the settlers (emancipated slaves) own a horse and stock of some kind. Their cottages are very neat and tidy, and are surrounded by coconuts and plantains. In the better classes I have invariably found books—always the Bible, and not unfrequently the ponderous works of William Wilberforce. Quite close to our group of cottages stood a neat little Baptist chapel, built by the laborers at their own expense. These people, who live comfortably and independently, own houses and stock, pay taxes and poll votes, and pay their money to build churches. Since emancipation they have passed, in a body, to a higher civil and social state."

Here, then, is a sample of negro peasantry. It might be increased a thousand fold. How much better this than slavery as it is in our Southern States!

## EFFICACY OF PRAYER.

From Dr. Wayland's Introduction to George Muller's Narrative of God's dealings with him, we copy the following:

The most remarkable instance of the efficacy of prayer with which I am acquainted, is that recorded in the following pages. It seems, in fact, to be a practical illustration of the meaning of those passages of Scripture which I have already recited. A young German, of the name of Muller, was, at the time of his conversion, a poor and ignorant boy, who, by the Lord's blessing, had become a man of letters, and was now a student in the University of Halle.

After a few years, he is led to believe that God has called him to establish a house for the maintenance and education of orphans. He is impelled to this effort, not only from motives of benevolence, but from a desire to convince men that God was a living God, and ready now as ever to answer prayer; and that, in the discharge of any duty, which he calls us, we may implicitly rely upon his all-sufficient aid in every emergency.

Mr. Muller was led to undertake this task in such a manner that aid could not be expected from any being but God. He did not, of course, expect God to create gold and silver and put it into his hands. He knew, however, that God could and would send men to aid him, and he believed, if the thing he attempted was of him, that he would so incline them, in answer to prayer, as his necessities should require. Most men in making such an attempt would have spread the case before the public, employed agents to solicit in its behalf, and undertaken nothing until funds adequate to the success of the enterprise had already been secured. But Mr. Muller, true to his principles, would do no such thing. From the first day to the present moment, he has neither directly nor indirectly solicited either of the public or of an individual a single penny. As necessities arose, he simply laid his case before God and asked of him all that he needed, and the supply has always been seasonable and unfailing.

The conductors of benevolent enterprises generally consider it important to publish the names of donors, appealing thus to what is termed the "public spirit" of men, to let our good deeds be known, and thus also to stimulate others to do likewise. Ignoring every motive of this kind Mr. Muller made it his rule to publish the name of no contributor. When the name was known to him, which, however, was never asked any one but God, he privately acknowledged; while in his printed account he only made known the sum received, and the date of its reception. In this manner, forsaking every other reliance but God, and in the process of creation, and is to be finished in the course of the ensuing summer. When this shall be completed, accommodations will have been provided for eleven hundred and fifty orphans. These expensive buildings have been erected; the land has been purchased on which they stand; this multitude of children has been clothed and fed and educated; support and remuneration have been provided for all the necessary teachers and assistants, and all this has been done by a man not worth a dollar. He has never asked any one but God for whatever they needed, and from the beginning they have never wanted a meal, nor have they ever allowed themselves to be indebted. There seems to be something in this as remarkable as if Mr. Muller had commanded a voice.

At last we pass from Belgium to Prussia, from the beautiful valley of the Meuse to the celebrated valley of the Rhine. From Verriers, the place of umbrella memory, to Cologne, is a little over sixty miles. The face of the country is much broken. The low lands have given place to deep, narrow valleys and sharp hills. Now we are on high ridges, now we pass through tunnels, one of the latter, conducting through a sand hill, whose summit is high above the train, is more than a mile in length. As we enter Prussia, we must of course see the custom house man once more. This time he comes into the cars and peeps into our carpet bags. His curiosity seems easily satisfied. I believe the passports were not called for here nor elsewhere in Germany, and we are glad to notice that Louis Napoleon is changing that custom.

Fifteen miles or so on our journey we come to Aix-la-chapelle, or in German, Aachen. This place, which is so celebrated for various historical events, and especially treaties, is also celebrated for its warm mineral springs. Here is a place of 40,000 inhabitants now, though it once had twice that population. It was built by the Romans and pillaged by the Huns. It was rebuilt by Charlemagne, who was born here, and who made it his favorite home. It is the place where the German Emperors were usually crowned till the middle of the 14th century.

It was dark before we arrived at Cologne; and I lost a view of the latter part of this route, a spot spoken of in high terms. At Aix la Chapelle, from some part of Russia, a Catholic priest, travelling companion, with whom I had a pleasant conversation, which filled up the time till I reached Cologne. Here we were passing through a country where Protestants were severely persecuted, a country that has suffered even in its material interests for centuries, and still suffers, on account of that persecution.

It was a bright moon that evening, and after going to the Hotel in Cologne, and arranging for the night, I went back, perhaps a quarter of a mile, toward the station, to commune with the past, as I stood in the dense shadows of the huge cathedral. On this spot, no doubt, Roman legions had marched, and all around me were relics of that great nation. Cologne itself is built upon the site of the "Oppidum Ulpium," or the chief town of the Ubi, founded by a generation before the Saviour's birth. Here in the generation after his death, the Romans had founded a colony through the influence of the Empress Agrippina, who was influenced thereto by reason of her affection to this her birth place. On the very spot where the huge pile with its innumerable pinnacles now rises, Charlemagne, more than a thousand years ago, founded a church, which, being burnt, gave place to the present cathedral, which itself was founded by Conrad in 1248, or more than six hundred years ago.

For four centuries or more men toiled in building this still incomplete cathedral. Life is short, art is long. Upon it three or four hundred men are still toiling. It did not need to hear that bell, weighing 25,000 pounds, to feel that I was in the midst of solemnities. How long before the little space of time of which we have spoken began flowed this majestic Rhine!

After the rest of that night I was stirring as soon as the dawn permitted a daylight view of the Rhine. The Rhine is nothing so large as the Hudson, but it is nevertheless a noble river. You never get weary of looking upon its swift gliding waters. The bridge built upon boats here, is not so attractive now as never bridges which connect this place with Deutz, on the opposite side of the river.

Cologne has a population of about 100,000. It is a walled town, occupying a space of about three miles along the Rhine, being in form a crescent. Its chief attraction, aside from its history, is its cathedral, and other churches.

Though the cathedral is yet far from complete in its exterior, it is very impressive. The towers are now rapidly rising. When complete, the structure is to be 532 feet high, the same in length, and about half in width. I was there at morning worship, as they call it, and saw the more than half heaven service. The interior is much more gorgeous than that of Yorkminster, but the latter impressed me more. I am sorry to add, the service in the latter seemed to me scarcely less heathenish than that in Cologne. To me the sensation in visiting those magnificent structures was always very painful. Not that the art displayed is not attractive, not that they fail to impress with the idea of power; but you can but think of the moral desolation which is made the more apparent by the lifeless forms and heathenish mummies.

But I must mention another church to which I was especially attracted by reason of the name, St. Ursula. Legend says a pious lady by that name from Great Britain perhaps, came to Cologne, with eleven or eleven thousand virgins. This church is some way related to that legend and is filled with bones, curiously disposed in glass cases, so as to exhibit their sacred stores. No doubt these are the bones of the eleven thousand, and the cases are legion. Especially is a room called the golden chamber, filled with the skulls of the eleven thousand and themselves. There is no doubt you can as easily prove these are the bones of the saint and her followers, as you can prove a like fact about the chapel of the Three Kings we just saw over at the cathedral, in which they have the bones of three kings that came to worship the Saviour—three kings for a wonder associated with wise men. There is no doubt, the bones have just as much virtue in them as if the saintship of each could be proved beyond question. No doubt but these dry bones sympathize with the valley of dry bones of greater extent than the one on which the prophet looked. Who could look into such places without the constant prayer coming up from the depths of his soul, "Breathe, O breath of the living God, upon the slain."

Nearly the whole population is Catholic. It is said, however, there are five or six thousand Protestants; but I had no time to make acquaintance with any in that place. The only thing I heard that reminded me that I was not a day's journey from Worms, was the singing of the children at St. Ursula, where hundreds joined in singing the tune of Old Hundred.

Yours, D. M. G.

Correspondence of the Star.

NEW YORK, Jan. 21, 1861.

Bro. Burr—There can be no strange thing respecting the dates of my letters or the whereabouts of my writer. Stability and uniformity are secured in two ways; by fixedness of position and by constancy of action. If the White Mountains or some of our ministers should remove, it would be strange, while it would be equally as strange for the waters of the Mississippi or others of our ministers to stop moving. Both classes are alike fixed in their character and destiny. With this very natural division of the race, it will require a scientific naturalist to classify your humble correspondent. Both classes may be true to their natures, their relations or their circumstances, and both have reasons, if not known, for all their personal peculiarities and changes.

I was about to tell you what I was here for, but I hardly know myself. The fact is, however, that the disease from which I was partially relieved last winter returned about the middle of May, and from time to time since severe pains and other difficulties about the brain have rendered it difficult for me to do anything in the ministry; and of late I have been obliged to relinquish study and preaching altogether. I am now away to find relief from care and labor, still hoping that by rest, recreation and journeying, I may be able, with the blessing of Providence, to continue a little longer, for the happiness of my family, if for nothing more. I am gloomy enough, Heaven knows, and shall be glad of the sympathies and prayers of friends; but still, as I am in pursuit of cheerfulness, my letters shall not depart, hereafter, the dark side, nor personal matters.

But the reader will ask, what about New York? Well, my opinion is precisely, with the other Yankee, that when they get it finished it will be quite a place. And as they have been at work for a few years, it seems as though it would soon be finished. When a few days since—it is but a few days, can it be thirty years?—my teacher up in Vermont asked the class of little urchins and smoother faces above them to give the population of New York, we answered, "hundred and fifty-two thousand." It is now eight hundred and fifty thousand, besides nearly three hundred thousand in Brooklyn, and enough in other suburbs to make about one and one-fourth million, where but a quarter of a million lived when I was a boy. The upper line of the city, as it was a few years since, is now below the center, and the old commons, where I walked for meditation twelve years since, are now covered with the palaces of the rich.

In the midst of these mansions stands the splendid "Fifth Avenue Hotel," of beautiful marble, with its carvings and ornamental work, cost four hundred and fifty thousand dollars, besides the furniture, which cost three hundred thousand dollars. The mirrors alone cost thirty-five thousand dollars. This splendid edifice, and yet more splendid furniture, capable of accommodating eight hundred guests, is not an empty show. They have now five hundred guests, with three hundred servants, porters, attendants, &c. Their help is well paid, for they employ the best, paying as high as \$90 per month for some of their cooks; and these, in cooking meals constantly from 4 o'clock A. M. until 12 o'clock at night, use eight pounds of coffee, and other things, accordingly, each day. The meats cost \$16,000, and groceries \$20,000 per month. When this hotel is enlarged one-fourth, as is now contemplated in the spring, it will be one of the largest, as it now is the best, hotels in the world. And yet, with all this immense business, it is still and quiet as a country cottage, and the proprietors and waiters are as pleasant and sociable as though they had but a dozen guests. Whoever visits this city ought to look into the rooms occupied by the Prince of Wales, where I now write, and enjoy the hotel accommodations which the Duke of Newcastle said surpassed everything he ever saw of hotels.

The reports of city authorities state that there is less suffering among the poor than was experienced three years since, although the times are hard and business very dull. Southern troubles affect this city more than Boston, because their trade is more extensive in that direction. The excitement is less than I had expected, but all for the Union. There are many

## REVIVAL IN JAMAICA.

A revival of great power has been for some time progressing in Jamaica, one of the British West India islands. The regular correspondent of the London Freeman, in a recent letter, says: "It is fast extending over the whole land; awakening to spiritual life and activity almost all our congregations, and, in some places, transforming the character of the whole community. Should your readers spread before themselves a map of Jamaica, they would be not a little interested to observe the geographical course which this wondrous movement has taken. You meet it first at a Moravian station in the mountains of St. Elizabeth, on the south-western side of the island. Soon you follow it down to Black River, in the same parish, and almost simultaneously, still pursuing a westerly course, you hear of it at Savanna-la-Mar, in Westmoreland. Then it is observed proceeding up into the mountains of the parish, and triumphs gloriously at Bethel Town. Now again, we hear of it in an easterly direction from its first starting-point, but on the mountains and in the plains of Manchester; and Mandeville and Porus are shaken, as with a rushing, mighty wind. Now it breaks forth in almost all directions. On the northwest, St. James and Hanover are visited; on the south, Clarendon and Vere. From Clarendon the movement has proceeded northwards to St. Ann's, and has already touched upon Trelawny. I hear also that the good work has begun at Spanish Town and Kingston. May it soon encompass and cover the land with fruits of righteousness, to the praise of the glory of God's grace in Christ Jesus!"

## LETTER FROM BRO. GRAHAM.

COLOGNE.

At last we pass from Belgium to Prussia, from the beautiful valley of the Meuse to the celebrated valley of the Rhine. From Verriers, the place of umbrella memory, to Cologne, is a little over sixty miles. The face of the country is much broken. The low lands have given place to deep, narrow valleys and sharp hills. Now we are on high ridges, now we pass through tunnels, one of the latter, conducting through a sand hill, whose summit is high above the train, is more than







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