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MORNING STAR.

MANIPULATIONS.

Well, as you have asked my opinion you shall have it. I think you are partly right and partly wrong. Going to divide the blame? Yes, in this case I think I shall. I have no fellowship with the practice which many have fallen of, settling all matters in that way, and adopting the old stereotyped sentiment that "there is always blame on both parties where there is a quarrel." This rule has made many erroneous decisions and attached much blame where none was due.

Perhaps you do not like you out of the pulpit. You may be too reserved or too communicative, too dignified or too garrulous, too morose and stubborn, or too yielding. And if people acquire a dislike for you out of the pulpit they will not relish your sermons. But it may be something in your manner of preaching that they dislike. Perhaps you are too violent or too tame, too loud, boisterous, extravagant or the reverse, too pedantic or dogmatical, or too fearful and conservative and non-committal. Any of these things might spoil a good sermon.

Perhaps you have any of these faults you should pray and labor against them till you succeed in correcting them, as earnestly and faithfully as you would against a habit of stealing. If you do not labor and pray against them, it becomes a sin upon your soul. But if it really is as you suppose, that your superabundant modesty and diffidence are the cause of your trouble, your only cure is humility. Pray for it and labor for it. Labor and pray against ambition to be great. Pray more that you may be willing to preach small sermons and to labor in a comparatively humble capacity, instead of wrestling that you may be able to do great things.

CIVIL GOVERNMENT, NO. 2.

In a preceding article we have seen two points, viz: civil government is ordained of God, and the rulers should be just and fearless. We now consider the character of the legislation. The great object of legislation is to protect the natural rights of life, liberty and the pursuit of happiness; rights to which all men are equally entitled. To restrain vice and promote virtue.

We remark, all human legislation should be in harmony with the Divine Law. All legislation that conflicts with the law of God, is null and void, and ought to be so regarded. So it was, regarded by men of God, whose example is recorded in the Bible. Nebuchadnezzar made an image of gold and commanded all his people to bow down and worship it. It was contrary to God's law, and Shadrach, Meshach and Abednego refused obedience. So with Daniel, when forbidden to pray. When the apostles were forbidden to speak in the name of Jesus they answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. And in Acts 5:29: "We ought to obey God rather than man." Commentators on law lay it down as a principle, that laws contrary to the law of God and natural justice are of no binding force on man. And if we are accountable to God for our conduct, and he is holy, just and good, his law must be of the highest authority, and all human legislation must conform to it.

Legislation should afford equal protection to all legitimate pursuits and interests. This may be, and doubtless is, attended with great difficulty, but government should aim at its accomplishment. If any do have full protection, let it be the rich and powerful who have less need of legislation in their favor. The oppression of the poor and weak God especially abhors. The burdens of government should be borne by all, as nearly equally as circumstances will allow. This is the character of legislation that God will approve.

towards each other, and probably unknown to themselves, their opinions and judgment biased. I have known professed Christians condescend to all the practices of a perfect political trickster, in selecting, packing and nominating men who were their own particular friends, because they knew that such men would be more favorable to them, their projects and schemes, than persons of unbiased opinions, however good they might be. Now if these things are facts, how should it be possible that you, being your own "most intimate friend, and into all the secrets of your own bosom, and having no separate interest from yourself, should be perfectly impartial in judging your own abilities?"

Discourage you, shall I? I have no doubt you honestly think that your greatest hindrance is a want of confidence in your own abilities. You have been often told, that a young man must rely on himself, and if he only has self-reliance he will succeed, &c. Now if you have swallowed all this kind of instruction, and have understood it to mean that one must make up in brass for what he lacks in brains, this accounts for the fact that you think that you lack confidence, and also for the fact that you think yourself undervalued. But I tell you a truth which will bear its own weight everywhere and always—you should not rely on yourself nor on the people, and if you do your confidence is wholly misplaced. You should be able to trust in God, and in him alone.

Her little ones, in their prattling innocence, come around her, and at that moment her eye brightens, her heart leaps up with a mother's pride and gladness, and then the old wife presses heavily down upon it and the day of joy closes with a heavy, clinging sorrow to her; but she heard only a faint sigh, which might easily have been mistaken for a passing zephyr.

Why, has not every one a right to say how they shall dress when they go to church, my deacons, my hearers, my audience and my sermons. This is hardly to be tolerated in an old minister, who has a reputation, and in a novice few things are more disgusting. If you have any of these faults you should pray and labor against them till you succeed in correcting them, as earnestly and faithfully as you would against a habit of stealing. If you do not labor and pray against them, it becomes a sin upon your soul. But if it really is as you suppose, that your superabundant modesty and diffidence are the cause of your trouble, your only cure is humility. Pray for it and labor for it. Labor and pray against ambition to be great. Pray more that you may be willing to preach small sermons and to labor in a comparatively humble capacity, instead of wrestling that you may be able to do great things.

There is a great deal of good sense in the following remarks of the New York Express: There can be no doubt of the fact that the expense of attending church is one reason why a large portion of the inhabitants of this city absent themselves entirely from places of public worship.

There are churches enough scattered over our city to give all those who desire it an opportunity of listening to sound preaching, but the cost of that is not in those places which the higher the pulpit is, the higher the cost is. It is a heavy tax even on those persons who are in moderate circumstances. In those high-priced churches, too, there are many pews that are never half occupied; and yet the holders of them pay a seat at any price. The poor man may have as heavenly aspirations as the rich one, and he may be as glad to listen to good discourses, but, as matters are now arranged, he is obliged to crowd into some place where his conscientious convictions, and where the style of preaching offered is offensive to his good taste. In these places even he is not exempt from the pulpit tax, but is constantly reminded of what he owes by the presence of a contribution box, into which he must drop something, or he is marked man. They do not want to run about from one free church to another, if it is possible to get a seat in a church which they sympathize; and rather than so run about, it is a wonder that they stay at all together. The truth is, we fear, the gospel is preached to the poor only in poor places. Profit and loss are taken into consideration as much in hiring a minister and building a church as it is in fitting out a ship or stocking a store. Would it not be reasonable to provide worship for this multitude of men and women, at a price within their means, as it is to raise money for the benefit of persons similarly situated at a distance? But it is said there are places where anybody may go freely. We grant it; but the means are not equal. Their means are limited, and they are willing to pay for what they get, and they appreciate a good sermon. They are persons of cultivation and refinement, and if they cannot associate with those of a like nature, and listen to words which they approve, from the first. She is a very able and popular teacher. The school has been growing on her hands and feet.

Bro. Woodman, as he goes away, will leave very many warm friends behind him. His labors will be gratefully remembered. G. S. BRADLEY.

For the Morning Star THE PASTOR'S WIFE. Alone she sits by the dying taper. Five little ones are tucked away in their respective places. The village clock has a long time been silent. The lights from the workshops faded away some hours since, and the busy world has all seemed quiet. The last garment has been repaired, and thought carries the mother back to her own happy childhood.

P. S. To prevent other churches from being imposed upon, allow me to give you a short description of an impostor who lately came along here. During Bro. Woodman's visit east, he was telling himself Rev. John Andrew supplied the church. He represented himself as having had charge of a very large church in Chillicothe, Ohio, but left on account of his poor health. His conduct here was singular from the first, but they did not think him such a perfect rascal till he had away, taking with him a horse and carriage, a \$4 gold pen of Bro. Woodman, also a deed of some wild land belonging to him, several dollars of Kansas relief money, Sabbath school money for Myrtle, and some other things. He is a married man, wife not far from here, and it is confidently believed he has other wives here and there. The following is a description of this wolf in sheep's clothing: Rev. John Andrew (probably an assumed name) is about 5 feet high in height, and is stoutly built, curly hair-colored, it is thought, light blue, flies, insane-looking eyes, small mouth, compressed lips and high forehead; has a peculiar nervous movement of the head and shoulders when speaking; feminine voice, very nervous in grammar, invariably using *ben* for *been* and *only* for *only*. He is very much given to telling large stories and presumes a great deal on his ministerial dignity, though he smokes most too much for that. Will papers everywhere please name him round? G. S. B.

"CONFERENCE ON MISSIONS." (Continued.) A Missionary Professorship in Colleges and Theological Schools as a means of executing a Missionary Spirit. REV. DR. TWEDDIE said there was a difference of opinion as to whether it would be better to have a separate professor for that department, or whether more of the missionary spirit should be infused into the work of all the professors.

REV. DR. SOMERVILLE felt this subject to be one of great importance. His church had synodically enacted that it was a part of theological teaching, incumbent on the theological professor, to touch on the claims of the mission-field, the qualifications necessary for the work of a missionary, and the best methods of performing that work. They could not look into the New Testament, without seeing that a large and prominent part of theology, the commission given by our Lord immediately before his ascension was, "Go ye into all the world and preach the gospel to every creature." And no professor could teach the Bible without teaching missions.

ASSURANCE. It is a ground of much regret, and I think humiliation, that believers in this life are so seldom attain, or at least so seldom own, that they have attained, serene joy and confidence in God. It cannot be that God is reluctant to fulfill his promises to their full extent, and purposely keeps back his children from the utmost enjoyment of his love, as if they were unworthy, if duly considered, men are not unapt to say he does so, by inference at least; for they say that they must wait for their assurance till it pleases God to give it them; and hitherto it has not pleased him to admit them to the full enjoyment of that hope which makes itself not ashamed.

PRESENT DUTY OF THE PULPIT. In times of deep and universal agitation like the present, a light, almost as of revelation, is sometimes flashed upon great truths and important duties, before scarcely recognized. No duty, in our opinion, has been so grievously overlooked as that of bringing the principles of the gospel to bear upon the public mind, upon all the civil relations of men; and the times we live in are rousing the ministry from that timorous concession to an out-cry for peace, (when there was no peace,) and to the demands of a just and righteous God. The worldly wisdom which has nothing to do with the preacher from the sphere of politics as dangerous ground. We are pleased to find such a conservative authority as the Princeton Review vindicating, with its accustomed ability, the rights of the pulpit in this regard.

GOD'S PLAN OF YOUR LIFE. Never complain of your birth, your employment, your parish, or your family, that you could be something, if you only had a different lot and sphere assigned to you. God understands his own plan, and he knows what you want a great deal better than you do. The very things you most deprecate as fatal limitations or obstructions are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or a certain proof that they are poisons. No! a true Christian, who has nothing to do with gnaws at your heart because you are not in the same lot with others. Bring down your soul, or rather bring it up to receive God's will, and do his work, in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but consistent with it.—Dr. Dushnell.

CHRISTIAN INFLUENCE. In the life of a Christian lies the secret of all true Christian influence. It is the easiest thing in the world to talk about religion. But never talk about religion in the poorest, thing in the world. The only way to have an influence, talk about the Saviour. Out of the abundance of the heart the mouth speaketh. And if the voice doth not speak of Christ, you may be the soul in an elevated with Christ. Nevertheless, here, as elsewhere, a utterance of the lips is as nothing to the influence of the life. In the divine economy, all grand forces are comparatively gentle and silent. The shallow rill that is dry on the mountain side half of the year, brawls more noisily at times than you might fancy. The boy's play, that twinkles in the night air than all God's stary constellations. And yet, in the silence of their sublime manifestations, how eloquently do these great forces of the universe bear witness for God!

THE HOPE OF RESURRECTION. Earth shall east forth her dead, and they who dwell in dust shall awake and sing, whilst the world, in the light of his glory, shall be revealed. O what a hope is that of the resurrection! Its energy is marvellous, reaching forth to that within the veil, to a risen Jesus, to a life beyond the reach of death. Death is nowhere so ashamed as in the chamber of a "broken" believer. There the victory felt—Weakness, mortality, corruption, all proclaim, "As has borne the image of the earth, so shall she bear the image of the heavenly."

COMING DOWN. By coming down I understand this. Learning from the mortifications, disappointments, and rebuffs which we must all meet as we go on through life, to think more humbly of ourselves, intellectually, morally, socially, physically, esthetically; yet, while thinking thus humbly of ourselves and our powers, to resolve to be better, to be true, to be honest, to be just; and all this with a kindly heart and contented mind. Such is my ideal of true and Christian coming down; and I regard as a noble thing for a man to say of himself, "I am not at all what I had vainly fancied myself; my mark is far, very far lower than I thought it had been. I had fancied myself a great genius; but I find I am only a man of decent ability; I had fancied myself a man of great weight in the country, but I find I have very little influence indeed."

less of "ruined" young men and young women in the large cities. The merchant who lolls in his cushioned pew, is just as much the clerk's keeper of a Sunday as the rest of the week; the solemn allusion that my Master had entrusted me with ten talents, but I find I have no more than one. But I will accept the humble level which is mine by right, and with God's help I will do my very best there. I will not kick dogs, nor curse servants; I will not try to detract from the standing of men who are cleverer, more eminent, or taller than myself. I will heartily wish them well. I will not grow sour, mooping, and misanthropic. I know I am beaten and disappointed, but I hold on manfully still, and never give up."

DECISION. A sign of weakness, for inasmuch as the comparative good and evil of the different modes of action about which we hesitate are seldom equally balanced, a strong mind should perceive the slightest inclination of the beam with the glance of the eagle, particularly as there are cases where the preponderance will be very minute, even though there should be life in one scale and death in the other. It is recorded of the late Earl of Berkeley, that he was suddenly awakened at night, in his carriage, by a highwayman who forced a pistol through the window, and presenting it close to his breast, demanded his money—exclaiming at the same time that he had heard his lordship had boasted he never would be robbed by a single highwayman, but that he should now be taught the contrary—His lordship, putting his hand in his pocket, replied: "Neither would I now be robbed if it were not for that fellow who is looking over my shoulder." The highwayman turned his head, when from the pocket instead of a purse, shot him dead on the spot.—Bacon.

COMING ETERNITY. And Paradise, Paradise lost, is awaiting you, and stands before you with unfolded gates; and time hasteneth past, and eternity prepareth to receive you. The body loatheth its strength for labor, and its flesh for sensual things; and both hasten to an end; and rest, comfort, and refreshment in the presence of God; and every blessing of our first parents, with every superadded blessing which arises from the sense of having passed from the glorious knowledge of redeeming love, and from the certainty of salvation, and deliverance, and eternal security.—Irving.

SEEKING POPULARITY. A sensible writer remarks that the lack of piety shows itself, in our day, in striving after popularity. One is truly popular by the force of his talents, and the force of his piety; another, because he seeks it as a main end. Between these there is a wide difference. One is simple and solemn; the other is magniloquent and affected. The one impresses by his thoughts; the other, by his manner and words. The one attracts by the solemnity and power with which he presents and applies divine truth; the other, by his newspaper notice, his quaint subjects and texts, his odd illustrations. The one wins converts to Christ; the other, only converts himself. He preaches boldly, the doctrines of the cross; the other withholds or modifies them, lest they should offend, and blunts every sorrow lest it should penetrate, smoothes every of the reputation of a popular preacher.

THE STATESMAN'S BEST MANUAL. As the New Testament sets forth the means and conditions of spiritual adolescence, with all the laws of conscience relative to our future state and permanent being; so does the Bible present to us the elements of public prudence, instructing us in the true causes, the surest preventives, and the only cure of the evils of the world. The sagacious Clarendon and Milton must at least exempt me from the blame of singularity, if undeterred by the contradictory charges of paradox from one party, and of adherence to vulgar and old-fashioned prejudices from the other, I persist in avowing my conviction that the old-fashioned poets, historians and sententiaries of the Jews, are the clearest teachers of political economy; in short, that their writings, are the Statesman's Best Manual, not only as containing the first principles and ultimate grounds of state policy, whether in prosperous times or in times of danger and distress, but as supplying likewise the details of their application, and as being a full and spacious repository of precedents and facts in proof.—Cobden.

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The Slavery Conflict. OUR UNION IN JEOPARDY. Respectfully dedicated to Miss R. H. of Newark, N. J., in answer to the question, What do you think of our poor, distracted country? BY L. A. HADDOX. DEAR FRIENDS:—Your question has suggested many thoughts, a few of which I will submit for your reflection, trusting that you will accord to me honesty of intention in a frank, conscientious, practical statement of my views, however far they may fail to meet your own, particularly in regard to what you may consider as indispensable to a proper adjustment of present difficulties. But, can we, as they do, the stability and permanency of a great, and, in many respects, glorious Union. I do not think wicked concessions or unrighteous compromises can save the country from destruction.

Such concessions and compromises, so long as God remains true to the principles involved in his moral government, can never lead to permanent peace. They may serve to produce a temporary lull—press down, for the time being, the quick and deep pulsations of the nation's heart, hold agitation in check, proclaim the battle fought, victory won, and the country saved. Yes, for the sake of what men call peace, the preservation and perpetuity of the Union, we will suppose, they have consented to our system of oppression, whether slavery or not, to draw a certain imaginary line, proclaiming, in its onward march, that "South of that line neither Congress nor the Territorial Legislature shall hereafter pass any law abolishing, prohibiting, or in any way interfering with African slavery." Whether conformity to this line, or the fact that the God of heaven is a God of justice, mercy and truth, the great Father of all men, "no respecter of persons"—secure what our country, in its present distracted and distracting condition, can do. Can we, with laws and compromises, granting the power to crush, kill, blight and destroy, pledging support, life, and endless duration to an institution that knows no other mission than to degrade man and insult God—hope to become permanently happy and prosperous? Israel of old could have as easily housed the thunders and chained the lightnings that guarded Mount Sinai, as this nation to secure the blessings of peace through all coming time, without conformity to the principles of justice which are involved in the "Higher Law." Is it not just as true now as ever, that "they who plow iniquity and sow wickedness, reap the same?"

Has God changed? May we not, with the Psalmist, solemnly inquire, "Shall the throne of iniquity be fellowship with Thee, which frameth mischief by a law?" And with him assert, "He ruleth by his power forever; his eyes behold the nations: let not the rebellious exult themselves." To me, any plan to settle our national difficulties, which would concede to others the power to take such concessions to their God-given rights, and even to appropriate millions of acres of God's earth to carry out their wicked schemes—is more fearful and infinitely more to be dreaded, than the most unpalatable of the "Higher Law." Shall the throne of the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord? It is a lamentable fact, that like the upheaving of the ocean under the influence of a mighty earthquake, the dark waves of disunion beat heavily on the heart of this nation; but the indications of a disposition in many—occupying responsible positions—to give their influence to an unrighteous compromise for the sake of peace—peace, too, that will permit wickedness to flourish, and reduce our women and children to a state of chattelhood—is a thousand times more lamentable.

Peace without righteousness is a dangerous element in any government. Like the lion, housed in his cage of iron, it may maintain a temporary quietude by the force of arms; or, like the passing off of the dark cloud, charged with the lightning of God, it may present to those who love wrong more than right, a rainbow of hope; but to those who do not love their country less because they love humanity more, the rainbow is but a mockery of a coming storm—the precursor of Heaven's avenging angel—to execute judgment on such as are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murders, debates, jealousies, wrath, anger, bitterness, and wrath, and evil things, disobedient to parents, without understanding, covenant-breakers, without natural affections, implacable, unmerciful" and to leave on record another instance of the "wrath of God revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." There is not a charge brought to view, or a sentence named, in the above quotation—from the first chapter of Romans—that will not apply more or less strikingly to every red-hot, unblinking, iron-hearted slaveholder.

The system of slavery, as it exists in our nation, is as devoid of the true elements of goodness and mercy, as the bottom of the sea. It only lives to enrich its supporters, educate their sons, and daughters in tyranny, unholly passions and practices, by the unpaid toil, groans, tears and blood of the millions around whose bodies and souls it throws its galling chains. The thousands who are sold to the slave, have fortunately escaped from its scourges, are living witnesses to all this. And yet we are told that the salvation of the Union depends on other concessions being made to slavery.—It asks for more room and stronger protection. Amen in power, to influence its votaries, still its clamors, are submitting propositions and using all its influence to secure their adoption. But should the compromises which slavery demands be adopted as a finality, would this satisfy its ever-increasing, never-ceasing, and insatiable demands? What reliable pledge would slavery give that it would never more? Its clamorous demands secured the Missouri-Compromise of 1820. The nation gave it more territory. Did it remain satisfied? Where is the Missouri-Compromise? Does it threaten the life of the Union day after day? True, slavery killed its own child, and I am not sure but what the ungrateful parent—unmeaningly, of course—committed a good deed for freedom. Slavery demanded the compromise measures of 1850, and the nation obeyed. Did slavery remain satisfied? We may answer in the words of Holy Writ: "Out of the South cometh the whirlwind."

Slavery satisfied! It is never satisfied.—Like the two daughters of "The horse-leech," mentioned by Solomon, it is constantly "crying, Give, give." The North has been so exceedingly liberal in its gifts to this notable beggar, he knows just where to look every time; and now that his rule seems broken, in the acquisition of power beyond the "border line," he threatens the life of the Union, speaks "great swelling words," marshals his troops, and proclaims speedy destruction, unless there is an immediate surrender of every principle upon which the successful party fought their battle.

But would the surrender of these principles secure to the Union permanent peace? If God has given "the earth to the children of men" for other purposes than oppression, piracy, loathing evils and murderous crimes, can the nation obey? What reliable pledge would slavery give that it would never more? Its clamorous demands secured the Missouri-Compromise of 1820. The nation gave it more territory. Did it remain satisfied? Where is the Missouri-Compromise? Does it threaten the life of the Union day after day? True, slavery killed its own child, and I am not sure but what the ungrateful parent—unmeaningly, of course—committed a good deed for freedom. Slavery demanded the compromise measures of 1850, and the nation obeyed. Did slavery remain satisfied? We may answer in the words of Holy Writ: "Out of the South cometh the whirlwind."

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word? Certainly, then, we shall not consent to place the interests of our country on the side of wrong; never take sides with wrong against God.

God is good and just, opposed to "all ungodliness and unrighteousness of men." "His throne is in the heaven," but "His eyes behold, his eye-lids try the children of men."

MORNING STAR.

WEDNESDAY, MARCH 20, 1861.

THE GENERAL GOVERNMENT.

Never in the history of our nation has an administration entered upon its duties under so trying circumstances as the present. The government of a great people of diverse views, feelings and interests is always a vast responsibility. Party spirit has usually run high in our national elections, and those disappointed or displaced from power are not expected at the time to be in the happiest mood.

But in the present instance menace was employed in advance; the north had been threatened over and over with what should be done, if they presumed to elect men representing their sentiments. And no sooner was such result announced, than State after State raised the standard of secession, until nearly half of the slaveholding section had withdrawn, and the rest stand growling, half inclined to follow suit.

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LIVING WELL AND DYING WELL.

The chief business of this world is to get well out of it. "The great object of life is to learn to die well." These sentiments we regard as somewhat exceptional. To care nothing for the cause of God, nothing for the welfare of the world, nothing for the salvation of others, is to be supremely selfish.

A GOOD LIBRARY.

A library is coming to be regarded as one of the indispensables in the family. The professional man, whether clergyman, physician, lawyer or teacher, who in this age of letters should not provide himself well with reading, could expect to accomplish little.

One number more will complete the present volume of the Star. Send in the new subscribers for the next.

A PUBLIC PROFESSION.

All who love the Saviour and hope they have experienced a change of heart, should make a public profession of their faith before the world by baptism and uniting with the church. Some delay this matter, or think to entirely disregard it. But why should they?

THE LIFE OF TRUST.

Trust is an essential element of saving faith. We trust for salvation, not to any works or righteousness of our own, but to the merits of Christ. Not that we have nothing to do, but while doing our duty our reliance must rest implicitly and wholly on him.

THE TEMPERANCE DECLENSION.

It must be a palpable fact to all careful observers, that there is a sad falling off of interest in the good old cause of temperance. The present compares unfavorably with the condition of things of fifteen or twenty years ago.

DIVINE REPROOFS.

God takes various ways to lead us to a knowledge of the truth. He bestows health and prosperity upon us, that his goodness may lead us to the repentance of our sins and obedience to the Divine Law.

MOVING.

We hear of every quarter reports of ministerial changes. Those who hold over constitute the exception; the majority are on the move. It seems that the churches and ministers are suffering from some kind of a nervous fever.

RATIONALISM IN EUROPEAN CHURCHES.

Rationalism is simultaneously and boldly showing itself in three of the European churches. In England, Oxford, the old centre of the Puritan influence, is now the seat of rationalistic party, which is making and working with the always loose theology of the English church.

LETTER FROM BRO. DUNN.

Hillsdale College—Interest on Notes needed—Unity of Feeling on Political Topics—Splendid Country—Revival at Warren.

LETTER FROM WASHINGTON.

An able writer in yesterday's N. Y. Independent pithily and truthfully says, that the successor of James Buchanan has the honor and happiness of "being the most wished for President" that ever came to the Chair of State.

A CHRISTIAN BETTER THAN A SINNER.

Sinners should be treated kindly, but never allowed to feel that we regard them equal to the virtuous. They are not equal, and if we act towards them as if they are, we act as a lie, we dishonor virtue, pay homage to vice, and do even the sinner a wrong.

DEATH OF AN INFIDEL.

Ferdinand Christian Baur, a noted German infidel scholar died in Dec. last of a stroke of paralysis, at the age of 68.

MINNESOTA CORRESPONDENCE.

Revival at St. Paul—Also at Fairhaven, and a Church Formed—Pleasant Winter.

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St. Paul, Minn., Feb. 27, 1861. Dear Star—I have not met thee in this metropolis, though thy light is very much needed. This apostolic city has about ten thousand inhabitants and a church to every thousand.

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