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Rev. G. T. Day remarked that, as the several resolutions were closely connected with each other, and together set forth the whole subject, it seemed to him better that the discussion should go on with the whole report before the Convention; and when the views of brethren had been freely expressed, and we were prepared for some definite action, the report could be re-committed, or another committee chosen to embody the views of the Convention in some definite form. He wished nothing done now to hinder or discourage the freest utterance of opinion.

The report was not divided.

Rev. J. B. Davis. I am disappointed in coming to this Convention. I supposed the brethren had come here with some definite plans which they would present, and I came to listen to them, examine them, and approve them if I could. But I was mistaken. I have not come here as some brethren have, uncommitted. I am definitely committed to certain principles and views; but I will give them when convinced that I am wrong. We must be united. I am committed to union, first of all. We must not draw apart if we can possibly avoid it.

The arguments of the brethren against the Biblical School, can be used with equal force against our churches, and against the denomination. There is a lack of efficiency, of system, of being up with the times, in all our operations. We find the same difficulty in the way of getting young men into our churches. Our churches are not splendid and fashionable enough to suit a good many people, that really belong to us; and our more fashionable churches and denominations tell them of our deficiencies, and so catch and draw them in. But we don't think of giving up our churches on that account. They who do come to us generally have the true motive. Bro. Day commends the Biblical School, and I think it has answered our purpose very well. And we can't spare it yet. We need to-day more than five hundred good ministers;—we need nothing else so much as we need true and well trained men to go into our pulpits. We can't do all we want to do at once. When we began in our educational work you know with what difficulty we got anything at all; but now we have some good and strong institutions.—We had to call our school *Biblical* to hold on to our older brethren in the work, for they were jealous of our effort at education. [Rev. O. B. Cheney said it was first called *Library*.] Very well, the calling it *Biblical School* was the second step, then, instead of the first.

Everybody knows that the school lacks efficiency. We are all troubled about that. But the question here is how we are to remedy it. In what way shall we advance? Now if we can hit upon the best possible plan, we shall have done a good work. The school has been called a baby. Well, if it is a baby, let us take care and not kill it in weaning, and take care that we don't kill the mother, too.

The Education Society has put itself under obligations which it cannot readily throw off. We have all wanted to-day to know what the arguments were that were presented at the time the school was removed heretofore. We want the school in the right place. We have been ourselves to Whitestown, to Hillsdale and other places, with reference to the location of the school. I have conversed freely with the man who will be remembered when he is in his grave in view of what he has done for us, on this subject. As to the propriety of removing the school at present, I can't see a particle of force in the reasons which have been urged here. Brethren say move, move, move, but they don't tell us why. One man remarked to me that he thought we had better put it on trucks, and carry it round, letting one church have it awhile and then another.—Now our denomination has an influence in New Hampshire which we can't afford to lose. The Calvinistic Baptists have said to Col. Lewis, "The Free Will Baptists will take your money and then go off and leave you." I want that prophecy proved false.

Something has been said about money which may be drawn from the coffers of rich men by offering to remove. Lowell has been mentioned, but Lowell don't want it. [A voice—Lowell had it once.] Suppose it should be carried to Providence. We might get money by going there; but it is best to put such a little two-horse school along side of Brown University, and so challenge comparison? Is it best to bring it to Boston and set it down in the neighborhood of old Harvard? It seemed to be a kind of providence that the Baptists broke down at New Hampton, in the very midst of our people, and so made an opening for us. It is a quiet place, healthy, and the society is pure and excellent. If you had debated the question ten years ago where you should put the Biblical School, you could not have chosen a better place than New Hampton. Now put all these circumstances together, and it seems to me the question of location is settled; and two of these resolutions are entirely out of the way. The school is in the right place. Let it stay there. If we could move it, we should be disgraced by doing so. If there are deficiencies there, let us remove them, but don't take away the school. I don't say anything about the motives of my brethren, but I have sometimes thought that some of our institutions were jealous of each other. But we must all work together. I don't believe we have strength enough in the denomination to give the Biblical School an independent life, such as has been spoken of. So, for the present, we should stay where we are, for we have hardly been here long enough to gain a residence and get settled.

The Convention then adjourned to the close of the evening service, which was held in the main audience room, where Rev. D. Mott, of Great Falls, delivered a discourse on the qualities of an efficient ministry.

Evening Session. The Convention was called to order at a little before 9 o'clock, and, after prayer, the Chairman stated that the report of the committee was still before the Convention as the subject of discussion.

Prof. J. Fullerton. I had several reasons for not entering myself upon the discussion of the resolutions this afternoon, aside from my physical inability. There is a proper beginning to this work we have come to do, and I am not prepared to commence. The first thing to be settled seems to me to be this, *Is the removal of the Biblical School an open question?* Can the Education Society say to the school, "Be thou removed," and violate no pledge or obligation to God or to man? That is a serious and a primary question. We can afford to be weak, and to be taunted for our weakness and poverty perhaps, but we can't afford to part with the smallest fraction of our integrity and honor. I have no doubt other brethren hold these qualities as sacred as I do. Now the removal of that school from New York to New Hampton had a history. I am not posted up in regard to that history, but there are those

here, doubtless, who are thoroughly familiar with it, and who are, or soon can be, prepared to present the record on that subject. And there is where it seems to me we should begin.

Rev. S. Curtis requested Bro. Stewart to present the testimony of the records of the Education Society on that subject, that we may know how far the Society has pledged the continuance of the school at New Hampton.

Rev. J. D. Stewart. With reference to this subject of removing the Biblical School from New Hampton, my own opinion would doubtless be taken at considerable discount, and so I shall let the Society speak. As this Convention can only recommend, instead of legislating, it is well to know what the Society has done by its previous votes on this subject of locating the school. Having learned that something was being said and done with reference to the removal of the school from New Hampton, I have examined the records, and made reference to several votes of the Society, which I will request the Secretary to read as I shall indicate; the pages on which the votes are recorded. Thus the Society will plead for itself.

[Bro. S. here passed the Book of Records, of the Education Society, and the Book of Records of the Executive Committee, of the Society to the Secretary of the Convention.]

And, first, I will read the vote passed by the Board of the Society at Unadilla, Forks, in Oct. 1844, with reference to the removal of the school to Whitestown. It is as follows:

"Whereas, the Trustees of Whitestown Seminary have offered this Board one half of their best building, and the whole when needed, and other privileges in their institution, for the use of our Biblical School; and

Whereas the General Conference of the Free Will Baptist Connection have recommended this Board to locate the Biblical School in connection with said Seminary; therefore

Resolved, That we hereby locate the Biblical School in connection with Whitestown Seminary."

That action of the General Conference and of the Executive Board shows under what circumstances the school was first located in New York, and indicates that the question of removal was early considered a matter of serious moment.

I will now ask the Secretary to read from the records of the Education Society a resolution adopted at Contoocookville, N. H., at the meeting held in connection with the session of the New Hampshire Yearly Meeting, in June, 1853. It will be found on the 84th page of the Book of Records. This action will set forth the conditions on which the Society consented to the removal of the school.

The Secretary then read as follows:

"Rev. E. Fisk introduced the subject of the New Hampton Institution, making some remarks about the great changes which had taken place within a few months past in the Institution. He was followed by some other members of the same subject, whereupon the following was introduced:

Resolved, That we instruct the Executive Committee to remove our Biblical School to New Hampton, N. H., by the fall term of 1854, provided the Corporation there furnish for its own use in buildings and funds the sum of \$15,000; and provided that an additional sum of \$5000 be raised by the friends of education for the support of said Biblical School; and provided also that said Biblical School be increased by a donation of \$1000 from Col. B. G. Lewis, agreeably to his proposition.

This resolution was adopted by a rising vote, 28 to 2; 23 voting in the affirmative and 2 in the negative."

The Secretary was then requested to read from the 88th page of the Records, which was as follows:

"Voted that the Recording Secretary cause the above resolution to be published in the Morning Star."

Voted that Rev. J. B. Davis be the agent to raise the \$5000."

Rev. J. D. Stewart. As will be seen, there are here three conditions specified, and on their being met the Executive Committee are instructed to remove the school. The funds of the Literary Institution at New Hampton then amounted only to \$7000. The first condition requires the raising of \$8000 more. Some friends of the Biblical School were unwilling to locate it in connection with a little seven-by-nine concern, and hence the condition imposed, of making its funds reach the sum of at least \$15,000, as a guarantee of being and doing something.

Bro. Wm. Burr. I was one of the two who voted against removal, but my reason for so voting was that I thought the action was hasty. As the school had been located at Whitestown by advice of the General Conference, I thought it ought not to be removed without consulting the Conference, which was to be held the ensuing fall.

Rev. O. B. Cheney. I was the other person who voted against it, and I voted on the same ground as Bro. Burr.

Bro. Stewart continued: At the Anniversary of the Education Society, held in connection with the General Conference at Fairport, N. Y., in October following, a motion was made to reconsider the above resolution in favor of removal. After a long discussion the whole subject was referred to a committee of seven, viz.: Messrs. Woodman, Ball, Day, Dunn, Stewart, Graham and Knowlton, who subsequently presented the following report:

(The Secretary then read from the Records.)

"We recommended, as a condition of approving the vote of the Society with reference to the removal of the Biblical School to New Hampton, the following specifications, viz.: I. That the interest of the \$3000 fund already raised be appropriated to the aid of indigent students who may be pursuing their educational studies at any Free Will Baptist Institution west of New England, Provided,

IV. That Committee recommend that, on the adoption of the above amendment by the Society, the mover of the reconsideration of the Society's vote, have leave to withdraw his motion."

J. WOODMAN, for the Com.

The Report was adopted, with only one dissenting vote."

Bro. Stewart. It will be seen by this that the Society, at its Anniversary at Fairport, approved the action of the Society at Contoocookville; but added some other conditions, thereby making the terms still more difficult to be met.

By the action at Contoocookville the friends of removal were at liberty to raise the \$5000 anywhere in New England; but by a subsequent vote they were precluded from canvassing Maine for this purpose, as will be seen by the record.

The Secretary read as follows:

"Voted to advise the friends in Maine who intend to raise \$5000, to put that sum, which it shall be obtained into the treasury of the Permanent Fund."

Here is still another addition to the difficulty of meeting the prescribed conditions of removal. Bro. Cheney and myself had an interview with Col. Lewis. During this consultation the whole subject was freely talked over, and Col. Lewis said he would freely give more money provided the denomination would concentrate their interest and energies at New Hampton. The Society said it would remove the school to New Hampton on certain conditions, which have been presented. 1st. \$8000 must be raised for the Literary Department. 2d. \$5000 must be raised for the Biblical School. 3d. \$1000 must be given to the Biblical School, by Col. Lewis, in accordance with his proposal. Besides these, the Society, by its action at Fairport, added some other conditions, and the vote in respect to the funds from Maine increased the difficulty still more.

Such were the conditions. Were they met? The Society shall answer, speaking from its own records.

At the Annual Meeting of the Education Society, held at New Hampton, June 7, 1854, the Executive Committee, who had been conditionally instructed to remove the school, adopted the following Report:

The Secretary read from the records of the Executive Committee:

"The committee to whom was referred the subject of inquiring whether the New Hampton Literary and Biblical Institution had been furnished in buildings and funds, by said Lewis, \$15,000, on condition of removing the Biblical School from Whitestown, N. Y., to New Hampton, N. H., would report,

That, after a careful examination of the deed of property, \$15,000 and more have been furnished the Biblical School from Whitestown, N. Y., to New Hampton Literary and Biblical Institution."

O. B. CHENEY, } Com.
J. WOODMAN, }
T. PERKINS, }

Heard and accepted the report of the agent, Rev. J. B. Davis, which report sets forth that he had received in pledges the sum of \$3885.25.

Heard and accepted the report of the assistant agent, Rev. A. R. Bradbury, which report sets forth that he had raised in cash \$198.65, and received in pledges the sum of \$1377.50—\$1576.15. [Grand Total, \$5261.40.]

Voted to accept as security for the \$1000 pledged by R. G. Lewis, Esq., on condition of removing the Biblical School from Whitestown, N. Y., to New Hampton, N. H., the deed of the Female Boarding House, land and furniture, bearing date June 8, 1854.

Voted, That as the Biblical School is the only one of the kind in the denomination, it is the ardent hope of this Society, that the time is not far distant when the whole denomination will unite in erecting such a building at New Hampton, as the wants of said school pressingly demand."

That would seem to be conclusive in respect to the intention of the Society. I have now done with the argument which the Society presents in its own Records; but I wish to present an argument of my own against removal on independent grounds.

1. The first consideration to be urged against removal, is found in the duplicate testimony, providentially incorporated into the Records, that the intention of the Society was to have the school permanently located at New Hampton. That duplicate testimony is found in the two different resolutions, coming from different sources, adopted at the annual meeting, in June, 1855, at Manchester. Now I believe in God's special providence; and I believe it was exercised in this case. We did not know, nor expect, that this question of removal was to come up as it has come; but God knew it, and so he provided for this duplicate testimony; and I think it should be accepted as evidence that his will is in favor of its permanent stay at New Hampton.

2. The prosperity of the school is another reason why it should be suffered to remain where it is. There were never so many students in the school as at the moment when this effort to remove the school inaugurated.

Till then we had never had a graduate of a college in the school, who was not, at the same time, engaged as teacher in the Literary Department. We had just reached this result, when the demand for removal is brought forward.

3. It would be a sacrifice of honor to remove, and honor is more sacred than money. Themistocles once proposed to the Athenians to accede to a secret plan of his, to perform a great service to the State. The Athenians chose Aristides as their agent to listen to the plan and report his opinion of its value. He listened to it, and assured the Athenians that nothing would be more advantageous to Athens; but, at the same time, that nothing could be more unjust. The Athenians at once spurned the offered service. That was Pagan honor. Shall our Christian honor be sold for silver?

We sent Dr. Housley back to the South in 1859, when he offered us 20,000 members for our tacit endorsement of slavery. But we promptly spurned the bribe. I hope we shall still adhere to principle, at whatever hazard. We can afford to be small and weak, but not to be dishonorable. I like Davy Crockett's maxim, "Be sure you're right, then go ahead." We should never go ahead till then.

4. We should lose public confidence by removal. There is now a feeling in the community that the Free Will Baptists are lacking in stability; that they have piety and much good Christian feeling, but that they are rather feeble. We should strengthen that suspicion by even talking openly of removal. The tug of war will come after this Convention votes to recommend removal. If that is done, Bro. Burr will have to open the columns of the Star for the discussion of the question, and we might disgrace ourselves, by the character and heat of our controversy.

5. If the school is removed, it will excite distrust wherever it shall go. It has been on pilgrimage, finding only a brief resting place anywhere. Send it to Boston, tend it to any other place, and its friends there will naturally ask what assurances they can have, that it will not be soon taken from them, as it has been taken from New Hampton. Many would look upon its removal as a wrong, requiring to be corrected, and there is no other finality to wrong than repentance and correction. Till then, one step leads to another, as is shown by the history of slavery and other compromises relating to it, in this country.

* This is a mistake which was not formally corrected. About 20 students were in attendance at one time in Whitestown.

And, had you then expected that the Biblical School would be removed from New Hampton in a few years, would you, or would you not, have made both, or either of the above beneficiaries?

Very respectfully yours, &c.,
L. D. STEWART.

NEW HAMPTON, N. H., Dec 23, 1859.

REV. L. D. STEWART—Dear Sir:—In answer to yours of October 25, I have to say that my whole action touching the removal of the Biblical School to this place, and my donations to the Literary and Biblical Institution (in addition to my original subscription of two thousand dollars), were entirely controlled by the assurances I thought I had received, that the location of the school here was to be permanent. Circumstances had led me to attach particular importance to this. I had just witnessed the removal of a similar institution, for whose permanent location here ample provisions seemed, at several times, to have been made. Naturally enough, then, I sought the removal of the school here, and the importance of guarding against the return of a similar occurrence. All the friends of the school here joined with me in this sentiment. Yet I think I hazard nothing in saying that, in this respect at least, all were satisfied with the conditions on which the school came here. For myself, knowing as I did, that all the conditions of removal had been complied with, and more than complied with, I never, for a moment, entertained the thought of removal. If you will carefully examine the records of the Hopkinton Yearly Meeting, and at the General Conference at Fairport, and all the reasons assigned in favor of a removal to New Hampton, you must see, I think, that nothing was wanted to assure me that the location here was to be permanent. I have never, unlike any former one, been to a final one. Pending the question of removal, I could not think of any additional action necessary to confirm me in this belief, and now, after this lapse of time, on reviewing all the circumstances, I am fully satisfied that the delegates in which the views of all were so clearly and fully stated—the resolutions for removal, drafted with such care and precision, and carried by such a unanimous vote—and, finally, the satisfaction everywhere manifested that, at least, a permanent home had been secured for the Biblical School: on reviewing all this, I say, I am but confirmed in believing that the intention of those concerned in the removal, was to make New Hampton the final home of the school.

I have thus endeavored to state briefly and distinctly, my understanding of the case. Hoping and trusting that all will be right, I am, yours truly,

RUFUS G. LEWIS.

Bro. S. continued.—In answer, still further, to the question, whether the Society intended to make its location at New Hampton permanent, I will present another extract from the Records, setting forth the action of the Society at its annual meeting, held in Manchester, N. H., June, 1855.

The Secretary read:

"Resolved, That, in the providence of God, we are called upon, as a denomination, to sustain the literary and Biblical Department of New Hampton, to give them eventually such enlarged educational facilities as may place them among the best Literary and Religious Institutions in New England, and that we will not be deterred by any pecuniary considerations from doing so, so long as the denomination is provided for to their fullest extent."

The Corresponding Secretary, Rev. O. B. Cheney, introduced the following resolution, which was unanimously adopted:

"Resolved, That as the Biblical School is the only one of the kind in the denomination, it is the ardent hope of this Society, that the time is not far distant when the whole denomination will unite in erecting such a building at New Hampton, as the wants of said school pressingly demand."

Then some terrible calamity strikes the world—some fearful railroad disaster, or wreck at sea, by which hundreds are hurled from the world. Lately another, and in some respects one before unheard of, has been visited upon us. We have become so accustomed to hear of shipwrecks, and disasters by rail and steam, that we think little of a new one; but who would think of our houses, shops, or mills falling on us, and burying us in their ruins? Yet so it is. Nearly a thousand persons go to their usual labor day by day, and year after year, never thinking of danger. But all at once, in the midst of their toil, without one moment's premonition, the vast building falls a mass of ruins, bringing every form of mutilation, suffering, and death to thousands. Thus in the tragic scene at Lawrence.

Where then is there a place of safety? Not on the sea, as is well known—not on the solid ground. In our places of labor and business, even by our own firesides at home, as well as abroad, we are alike in peril. Every where in the midst of life we are in death. In God only is safety. He is a shield to those who trust in him.

How distinctly do such calamities admonish us all to be also ready, for in such an hour and in such a way as we think not, the son of man cometh. God has a benevolent design in all such calamities. May we never fail to learn its lesson, and profit thereby.

THE HUMANITY OF CHRIST.

Some in all ages have speculated upon the character of Christ, with very little regard to the teachings of Scripture on the subject; and, as might be expected in such circumstances, all sorts of error have in this way been imbibed and propagated. Some hold that he was all Divine, others deny his Divinity altogether. Some hold that he was a mere man, others deny his humanity. Others still represent him as intermediate between God and man, part divine, part human, but really neither God nor man.

This latter view is readily grasped by many superficial persons, who would bring every thing to the level of their capacities and comprehensions, and hence is on some accounts the more insidious and dangerous of the errors above mentioned. It however never exists alone, but like all error connects itself with other errors of more or less fatal tendency. The only safety is in the truth as revealed.

We are not now disposed to present any argument. We should not allude to this subject, had we not recently seen the doctrine of Christ's humanity assailed from a high quarter, and the old theory revived that Christ had not a human soul, but a Divine soul, united to a mere human body. We need not say how palpably this is opposed to the Scriptural teaching—to prophecy, which represents him as a man of sorrows and acquainted with grief; to his own method of speaking of himself as the "Son of Man." "Now ye seek to kill me, a man that hath told you the truth." What could be more explicit than the statement of the apostle Paul, as though he would guard against this very error? "For there is one God, and one Mediator between God and men, the man Christ Jesus." So every where the record of his life. "And Jesus increased in wisdom and stature." "He was tempted in all points as we are;" "God cannot be tempted," and in his agony he exclaimed, "My soul is exceeding sorrowful, even unto death." But we need not quote passages on so plain a point. It is surely to be regretted that good men will sometimes allow themselves to be misled by speculative theories to the disregard of the most obvious teachings of revelation.

To us the doctrine of the true humanity of Christ is a very precious one. We love to contemplate him as our elder brother, our merciful and gracious high priest, who had all the attributes of human nature that ourselves possess. Upon such an arm we can lean, to which we can look practically as our example and model, and so in innumerable ways be aided in the labors and conflicts of life.

In thus regarding him, and confiding in him as a man, we detract in no degree from our reliance on him as God. He, though from everlasting to everlasting the same, is a God of love, compassion, and tender mercy. He is my God at hand and not afar off, my ever present, ever sympathizing, faithful Friend. Were Christ not what he is, he could not be my Saviour—but as revealed to me, he is all I need. Let me receive him as he is, and guard that no theories of men, be suffered to obscure from my view the glory of his Divinity or of his humanity.

* This is a mistake which was not formally corrected. About 20 students were in attendance at one time in Whitestown.

I have only kind feelings toward those who take another view, and are seeking to inaugurate another policy; but must be that they do not understand the question, or they have forgotten the obligations into which the Society has entered. And I give notice that, if this proposal to remove the school is pressed here, I shall move to refund the \$1000 contributed by Col. Lewis, and also to refund the \$5000 to the friends who contributed it to secure its location at New Hampton.

On motion of Rev. S. Curtis, the Convention adjourned to 9 o'clock to-morrow morning.

MORNING STAR.

WEDNESDAY, JANUARY 25, 1860.

REGISTERS!

We are out of Registers. Those who have more on hand than they can sell, will please return them without delay.

THE LESSONS OF CALAMITY.

God speaks to us at sundry times, and in divers manners. We read the record of his marvelous dealings with the ancients, and wonder at their slowness of heart to understand. But we have far greater light than they had, yet are often more unbelieving. True, he does not now work miracles as then, and for the plain reason that they are not now needed. He speaks to us with no less distinctness than to them, and with numberless voices.

He speaks by mercies and blessings. How great have these been during the past year to us as individuals, communities, nations. Should we attempt the reckoning, they are altogether beyond our power of computation. Who can count the hairs on his head? God numbers and cares for them all—yes, he showers his blessings upon us in every part of our being, at every moment.

But he speaks so long by blessing, that after a time we heed it not, gratitude rises not, remembrance even fails. Then he speaks in other ways. He speaks by affliction. Pining sickness comes—one and another is laid on the bed of languishing. Death enters; the aged, bending by the weight of years; those in the midst of the cares and labors of life, youth and tender children are removed, and many a heart is stricken with anguish—still all soon moves on as before.

Then some terrible calamity strikes the world—some fearful railroad disaster, or wreck at sea, by which hundreds are hurled from the world. Lately another, and in some respects one before unheard of, has been visited upon us. We have become so accustomed to hear of shipwrecks, and disasters by rail and steam, that we think little of a new one; but who would think of our houses, shops, or mills falling on us, and burying us in their ruins? Yet so it is. Nearly a thousand persons go to their usual labor day by day, and year after year, never thinking of danger. But all at once, in the midst of their toil, without one moment's premonition, the vast building falls a mass of ruins, bringing every form of mutilation, suffering, and death to thousands. Thus in the tragic scene at Lawrence.

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* This is a mistake which was not formally corrected. About 20 students were in attendance at one time in Whitestown.

BROTHERLY LOVE.

The inspired writers, as if foreseeing the multiplied and various occasions for differences of opinion among brethren, and the danger that such differences might result in a disruption of Christian fellowship in one form or another, urged with much frequency and point, the continuance of "brotherly love." Without noticing the failure on the part of others to regard and practice this precept, or attempting any invidious comparison, we may say that one of the most gratifying reminiscences of the trials and struggles of our own people, is the fact that charity and union of heart and feeling have been so generally preserved among us.

Such a happy state of feeling has, so far as our knowledge extends, characterized the conclusion of every Conference, of every convention, of every discussion, since our recollection. No matter how widely brethren have differed in sentiment, or views of right policy, no matter how sharp the discussion, how violent the assault, or how stern the resistance, brethren have separated with a renewed and increased determination to love each other better, and work more vigorously for the common cause than ever before. This is not to be attributed to an easy and servile spirit among us, for each one, being unconvinced, determines to cherish still his own views, and work in his own way, and yet in the spirit of charity, and for the common good; but it is rather to be accounted for from the spirit of independence and toleration that has been acknowledged and cherished among us, from our very origin as a Christian people.

Long may it be cherished, and far distant be the day, when this precious precept shall be unheeded. "Let brotherly love continue."

READING THE BIBLE.

We heartily commend the following remarks and plan for Scriptural reading, as not only beautiful in theory, but excellent in practice. The Scriptures are read too little, and read too little consecutively. It is surprising how much ignorance there is on the part of many intelligent persons of portions of the sacred volume. It is a shame to devour greedily so much trash of the ever tempting press, and neglect, as many do, the word of God.

Many are already in the habit of reading the Bible through at least once a year. Many more could do it, if they had a plan for doing it, and with firm resolution would persevere in the undertaking. But it is of the first importance to read it as the Word of God, with deliberation, reflection, and prayer, and not as a task. The following plan, which is an improvement on Rev. Joseph Emerson's, has the advantage over others, and over reading wholly in course, that a portion of the Psalms and New Testament is read daily, together with the other parts of the Old Testament. The table for every week of the year helps to keep the place, in case of interruption in the daily reading. By putting it on the inside of the Bible cover, it will be easy of reference; and better still would it be, also, to mark each chapter named in the table with a pen or thick ink, and also the corresponding date at the bottom of the page.

To read the Bible through in a Year.

BY REV. E. W. ROBINSON.

Read 3 chapters daily, and 5 on the Sabbath; that is 2 chapters in the Old Testament, and 1 daily,—3 on the Sabbath,—in Psalms, Prov., Eccl., Sol. Song, and the New Testament.

THE WORD OF THE SPIRIT IN THE CHURCH. 16mo. pp. 96. Boston: Walker, Wise & Co.

This little book is known by its title, and is a volume of religious literature. It takes the position that the authority of the Spirit is to be ascertained in religious matters. He then considers the abuse of this principle; and finally, more at length, the remedy. Some of his remarks will need to be received with caution, but the book is an out-spoken and mainly true volume, and the cause which it is producing it. Sent postpaid at any address for 50 cts.

THE INTERPRETER OF NATURE: And Other Sermons. By Thomas Hill. 12mo. pp. 241. Boston: Walker, Wise & Co.

Mr. Hill has been elected President of Antioch College, and he leaves this volume of sermons, consisting of eighteen, to his New England friends. These discourses are characterized by clearness and pointedness of style. They are little ornamented by illustrations, or figures of speech. What he has to say, he says in a few words, in a very direct manner. Sent postpaid for 75 cts.

"WOMAN'S RIGHT TO LABOR." Or, *Low Wages and Hard Work.* In Three Lectures. Delivered in Boston, Nov. 1859. By Caroline H. Dall. 16mo. pp. 184. Boston: Walker, Wise & Co.

This book is well calculated to do good. It is a book of many chapters, and it is a book which the wages paid for female labor is far too low, compared with what is paid for men. It shows also that the prejudice against women engaging in those employments for which she is well fitted, keeps her from them, and not her sex. It is a book which is worth reading and pondering well. Sent in paper covers, postpaid, for 20 cts.

GRACE POSTERS, Or Little Jack's Adventures. With 20 Illustrations. 8vo. pp. 95. Boston: Mayhew & Baker.

Boys like something amusing, and a little of this kind of reading will do them no harm. We remember the spelling book used to say, "all work and no play makes Jack a dull boy." This is an amusing and entertaining book for boys.

THE KING OF THE GOLDEN RIVER: Or The Black Brothers. A Legend of India. By John Ruskin. M. A. Illustrated by Richard Doyle. 16mo. pp. 68.

This is another story calculated to entertain and amuse boys. It is printed on tinted paper, and got up in an attractive style. What we have said of Giant Hunting will apply to this.

THE CONGREGATIONAL QUARTERLY.

The first No. of a new volume of this valuable Periodical has made its appearance, in an improved and enlarged form. It contains a fine engraving of John Codman, and a sketch of his life—with articles on the following subjects: A Few Notes on Old Libraries; Church-Building; Congregational Churches and Ministers in Windham County, Ct.; The Congregational Church Policy adapted to the Foreign Missionary Work; History of Congregationalism in Eastern New York; How Slavery was Abolished in Massachusetts; Confessions of a Tobacco Chewer; The authority of Councils; The New Broadway Tabernacle, New York City; Congregationalism in Minnesota; The Religious Progress of the Past Year.

Rebivals, Etc.

God is graciously reviving his work among us, (Atleboro, Mass.) again; two have found the Saviour precious to their souls, and others are seeking the "pearl of great price." Pray for us, that we may see a plentiful harvest.

A precious work of grace is progressing at Flat Creek, an out-post of Ames church. A goodly number are rejoicing in a new life, and the work still seems to be spreading. Rev. G. P. Ramsey, pastor of Ames church, is aided in the work by Rev. Mr. Quirk of the Dutch church, and Rev. Mr. Kling of the Lutheran church.

O. T. MOUTON.

Glorious Revival in Chester, Michigan.

Bro. Burr:—The Lord has graciously revived his work in the above named place. It was my privilege to tarry after the Q. M. in November last, which was held near that place, and labor with others, for the salvation of souls. A few of the brethren there had, for some time, held prayer meetings, and there was some interest when the promised meeting commenced. The meeting all the time was solemn and interesting. Some over twenty-five found the Saviour, and from ten to fifteen were reclaimed. Revs. E. W. Norton, S. Doane, and L. S. McClain were with us, and labored to good acceptance. Thirteen have been baptized, and others will go forward soon. The brethren composing the Chester church are very much encouraged. This church was raised through the untiring efforts and zeal of our dear Bro. Rev. S. Doane, and his heart has been made to rejoice during the revival there, to see his neighbors, and especially his own children, come to the Saviour.

P. S. I am now engaged in a protracted meeting in Orange, Iowa. A few merry drops have fallen. Our trust is in the Lord.

E. G. C.

South Boston, Jan. 9, 1860.

For the Morning Star.

Bro. Burr:—I wish to say to my brethren and friends that I have so far recovered from ill health that we have commenced house-keeping at Lower Columbia, where I am expecting to labor awhile with the little branch of Zion in this place. The prospect for a revival in this place looks encouraging. We commenced meeting on Sunday, 14th of what? The prayers of God's children are associated, that the northern region of N. H. might become a pool of living water. My Post Office is North Stratham, N. H.

T. B. LANG.

SUMMARY OF QUARTERLY MEETINGS.

ROCKINGHAM Q. M., N. H.—January session at Dover. This church is favored with some revival spirit, which helped to our meetings of worship very interesting. All the churches were reported, representing the prospects as a whole quite hopeful. An unusually large number of ministers were present, there being 25. Brethren Becher and Phillips, and sister Crawford, represented the Mission in India, the afternoon of Wednesday being devoted to that interest, and a pretty good subscription taken. For this session we thank God and his church. The next will be at South Berwick.

JOSE FULLERTON, Clerk.

NEW DURHAM Q. M.—Held its winter session at Pittsfield, Jan. 10-12. Several churches were not reported; many of the churches are in a low state of revival. Only one church reported revival—the church at Farmington. We have had a few conversions, and good interest is still manifest in the meetings. It was an interesting session, and many prayers were offered for the conversion of the world. It being the week set apart by the British church for that purpose. In Conference passed the following resolutions.

Resolved, That in the recent death of our dear brother, Rev. G. P. Ramsey, we have lost a faithful minister, and a good and faithful servant of our Lord.

Resolved, That we extend to the bereaved widow and children in this hour of sorrow and affliction, our cordial sympathy and fervent prayers.

D. F. CILLEY, Clerk.

EXETER Q. M., Me.—Held its January session with the Venable church. In this little village there were some conversions, and

Baptists, Congregationalists, Methodists and W. B. Baptists, who as members of one common brotherhood, worship God together. A truly Christian spirit of union and liberality seemed to pervade all these societies, and there was such an atmosphere of general, loving hospitality, and fraternal feeling, as could not fail to make our meeting one of interest and profit. We were favored with a correspondence from Sebec and Unity Q. M.'s, also with cheering reports from members of the Eastern Yearly Meeting of our Christian brethren. It was good to be there, and we hope that good results will follow. An appeal was made in behalf of Bro. Given, of the Aroostook Mission; it was cheerfully responded to by the congregation. Next session at Exeter.

N. F. WEYMOUTH, Clerk.

EXETER Q. M., Pa.—Held its Oct. session with the 1st church in Elk Creek. We were favored with the labors of Revs. H. W. Sackville of the Washington Q. M. Our conference was a failure, but the Lord was with us on the Sabbath, and we had a good time. Took up a collection for brother Hills, whose health is very poor. Sum raised \$4, besides one dollar, by the kindness of a brother. Next term with the disposal of the writer. Next term with the Wellsburg church, Feb. 11 and 12.

C. JOSLIN, Clerk.

WESTERN Q. M., R. L.—The Dec. term was held with the Morning Star Church. Notwithstanding some of our ministers were absent on account of sickness and death, it was an interesting, and we trust, profitable time. Preaching was solemn and impressive, attendance good. Bro. Bachelor and sister Crawford were there with their arguments and pathetic appeals for the headless, and added much to the interest and gave a new impulse to the cause of missions. May God bless those efforts to the saving of souls. Next session with Gloucester church.

G. E. H., Clerk.

YATES AND STEUBEN Q. M., N. Y.—Held with the F. W. Baptist church in Wayne, Jan. 6-8, 1860. The churches were pretty fully present, and a general steadfastness seems to prevail. A new church was reported at the meeting, organized by Rev. Leander Johnson, called the 2d F. W. Baptist church in Big Flat; and we learn with joy that there has also been a precious revival in the town of Clinton, under the labors of Rev. John Lee. We were favored with the labors and counsel of Rev. Jacob Stewart from the Tuscarora Q. M., and Rev. Amos Wing from the Otsego Q. M. We took into consideration the claims of the Mission Society was formed. The next session of the Q. M. will be held with the church at Big Flat, to commence May 25th, at 2 o'clock P. M. J. W. BROWN, Clerk.

WAPSWICK Q. M., IOWA.—Held its Jan. term with the Pleasant Prairie church January 6-8. Buena Vista church reported an interesting revival under the labors of Bro. D. C. Curtis. Farmington church reported a revival under the labors of Revs. J. Dotson and J. Reeve. Pleasant-Prairie reported union and steadfastness. The other churches, owing probably to the cold weather, were not reported. The Sugar Creek church has disbanded. By request of the Buena Vista church, Bro. D. C. Curtis was examined for ordination by a council chosen for that purpose, who reported unanimously in favor of such a step, and the services were accordingly performed on the Sabbath, in the following order, viz. Sermon by Rev. J. Reeve; Reading of select Scriptures by Rev. T. H. Byrd; Declaration of the laying on of hands by Rev. A. Gleason; Charge by Rev. Batchelor; Right hand of fellowship by Eld. Reeve. Bro. D. C. Curtis was appointed a committee to designate the place of holding the next session and give timely notice in the Morning Star.

J. REEVE, Clerk.

Rev. D. C. Curtis' address is Buena Vista, Clinton Co., Iowa.

LORAIN Q. M., Ohio.—Held its Dec. term with the Rochester and New church. This session one of deep interest. The meetings were good. The counsel of Elder Swain, of N. H., in conference were excellent. He also preached the edification of the brethren and friends, as did also Elder Tompkins, of the Rochester church. On Feb. 1st, we held a conference with the brethren, let us all come together at this session and consult for the future prosperity of the cause in which we are engaged, especially should the ministers, licentiate, and laymen, be united in the same. Collected for Foreign Missions, \$8.30.

D. C. ELLSWORTH, Clerk.

WALNUT CREEK Q. M., Ill.—Held with the Flat church, Dec. 23-25. The Eldon and Port Pleasant church reported that they were enjoying a revival, and the spirit of the Lord was upon the labors of Rev. McDonald. It was a good time. The congregations were large, and their attention was wholly engrossed at 11 o'clock, on the Sabbath, in listening to a very interesting lecture on the state of the nation, and the rights of the people, by Rev. J. Phillips, and the singing of a hymn in the Oriya language, by sister Phillips. After the exercises a collection of \$8.00 was taken for Foreign Missions. The next session of the Q. M. will be held at the next session of the Q. M. The clerk was chosen a committee to appoint the place of holding the next Q. M.

JOHN B. EAST, Clerk.

SAUK CO. Q. M., Wis.—The Sept. term was held with the Leeds church. The churches generally reported steadfastness in the cause of Christ. One church had lost its visibility and another is almost annihilated by the no-soul doctrine. We were blessed with the presence and labors of Rev. Bro. D. C. Curtis. Our meetings of worship were spiritual and interesting. We voted to send Bro. N. Fessenden as cor. mes. to the next session of Wolf River Q. M.; also Bro. J. M. Young to the next session of Seneca Q. M. Bro. D. C. Miller; Consecrating Prayer by Eld. N. Fessenden; Charge by Eld. D. C. Miller; Hand of Fellowship by Eld. David Emerson.

J. T. POLLOCK, Clerk.

WENTWORTH Q. M., N. H.—Held at Wentworth, Dec. 21 and 22. In consequence of some mistake in the time, there were but few present. Bro. J. Chick was very cordially received, and preached the word to good acceptance. Had a heavenly visit together in Christ Jesus our Lord. It was a small and weak. Hope that preaching brethren of other Q. M.'s will come and give counsel.

SMITH MORGAN.

P. S. Wish to say that I am a member of Wentworth church. I see that my name is not in the Register. Brother Jones should have given notice.

S. M.

ORSEGO Q. M., N. Y.—Held its last session with the church at Onondaga Plains, commencing the 6th inst. Rev. Mr. Langworthy was present as Cor. Mes. from the Whitestown Q. M., who preached Sabbath evening to a large audience in the church at Onondaga village. Next session with the church at Onondaga, commencing Friday, March 30, at 6 o'clock, P. M. Rev. O. T. Mouton was appointed to preach the next October. Rev. G. P. Ramsey was appointed corresponding delegate to the Whitestown Q. M.

D. M. MILLER, Clerk.

MARION Q. M., Ohio.—Held its winter session with the Pleasant church, Dec. 31 and Jan. 1. The churches were represented by letter and delegate. Marion church has had some revival. Was favored with the presence of Rev. E. Higby, from Ashtabula Q. M., who preached to good acceptance. Passed the following resolutions:

Resolved, That we extend to the bereaved widow and children in this hour of sorrow and affliction, our cordial sympathy and fervent prayers.

D. F. CILLEY, Clerk.

EXETER Q. M., Me.—Held its January session with the Venable church. In this little village there were some conversions, and

men to preach the gospel to the whole world, therefore, Resolved, That we ought to feel a practical interest in Home and Foreign Missions. Wherever we are exhorting in the Scriptures to lay by, every first day of the week, as the Lord has prospered us, for the spread of the gospel, and wherever such can be accomplished by systematic effort, therefore, Resolved, That we recommend to all the churches of the Q. M., that they adopt the practice of contributing one cent a week to each member, to be equally divided between the Home and Foreign Missions.

Next session with Montgomery church.

R. HOPKINS, Clerk.

Notices, Appointments, Etc.

Foreign Mission—8th.

Home Mission—1st.

Persons having notice of the above Reports, will confer a favor by sending the same to this office.

New Hampshire Yearly Meeting.

Jan. 1st. State of New Hampshire Yearly Meeting, N. H. to be held at the residence of Mr. J. T. Pollock, in the town of Dover, N. H., on the 1st of January, 1860.

Oldfield Quarterly Meeting will hold its next session with the church at Sanford, Me., on the 11th and 12th inst. Conference on Friday evening, Feb. 11 and 12. Conference on Saturday morning, Feb. 12. Conference on Sunday morning, Feb. 13. Conference on Sunday evening, Feb. 13. Conference on Monday morning, Feb. 14. Conference on Monday evening, Feb. 14. Conference on Tuesday morning, Feb. 15. Conference on Tuesday evening, Feb. 15. Conference on Wednesday morning, Feb. 16. Conference on Wednesday evening, Feb. 16. Conference on Thursday morning, Feb. 17. Conference on Thursday evening, Feb. 17. Conference on Friday morning, Feb. 18. Conference on Friday evening, Feb. 18. Conference on Saturday morning, Feb. 19. Conference on Saturday evening, Feb. 19. Conference on Sunday morning, Feb. 20. Conference on Sunday evening, Feb. 20. Conference on Monday morning, Feb. 21. Conference on Monday evening, Feb. 21. Conference on Tuesday morning, Feb. 22. Conference on Tuesday evening, Feb. 22. 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