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The Morning Star - volume 34 number 30 - October 26, 1859

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Freewill Baptist printers, "The Morning Star - volume 34 number 30 - October 26, 1859" (1859). *The Morning Star*. 1914.

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ANNIVERSARY OF THE EDUCATION SOCIETY.

(Continued.)

Prof. H. E. Whipple, of Michigan. Since listening to the sermon of Bro. McConoughy, I have felt more deeply than usual, that the Free Will Baptists have a definite and important mission to accomplish. We have a work to do, and it is a work to which God has called us. A department in the vineyard of Christ has been assigned us by the Lord of the vineyard, and we are not intruders there. We are not regarded as intruders by Christians of other denominations. They would not drive us from the field, but they are praying God that he will help us to do our work wisely and well.

It is a part of our work to impress our views of theology upon the world. We have theological views which we deem important, and we wish to spread them before the world, and get the world to believe them. But for this we must, at a great saving of expense, unite our forces with other and larger denominations, and thus, perhaps, accomplish more in some directions than can be done by maintaining our separate existence. But we regard our views as of importance enough to warrant our endeavor to impress them upon the world. If we cannot immerse the theology of other denominations, we will try at least to tinge it. In that future time, when all theologies shall be fused into one great scheme which all Christians can adopt, we want at least a streak of Free Will Baptist theology in it. In the convention which shall one day assemble to bring this result to pass, we wish to be represented, and put at least one important element into that eclectic and comprehensive theology.

I have no disposition to detract anything from the merits of our denominational fathers. They deserve all honor. Considering their circumstances they did wonders, and they will be more and more honored as their work comes to be better known. They deplored the want of better opportunities for becoming thoroughly educated, and used faithfully what they had. But we sometimes hear them so praised that it would seem to be an advantage to be deprived of large educational privileges. I have no doubt that the previous speaker fairly represented them, when he spoke of going home and clutching his hair in grief, that he could enjoy no larger advantages for education. While, therefore, we honor these giants, in view of the large work they accomplished with small means, we shall be false to God and to the memory of those men if we do not promptly come forward and secure an ample culture than they could boast of or obtain.

Our young men, who are looking forward to the ministry, desire a liberal education, such as other men obtain in other denominations. They will have it; they are resolved on that; and if we do not furnish it, they will obtain it elsewhere. And if we wish to be respected, and exert an influence in the great religious world, we must educate our young men and give them the means and elements of power. We need men who are able to write out our sentiments and send them abroad into the world. I am almost ashamed to see our ministers with Lee's Theology in their hands, as a text-book. I am glad there is a Lee to write a theology, but that our ministers may have it to read, but I am sorry that there is not offered here a theology written by a Free Will Baptist minister. If I were able, I would go home and go about it; I hope somebody will do it at once.

How shall we accomplish our work? We must provide ourselves with institutions of learning as good as can be found in the land. We have been too willing to play second fiddle to other folks. That has worked injury to ourselves. I have heard it said that if you would find a Free Will Baptist church, you must look on the other side of some out-of-the-way town. Now had our brethren gone into the very centre of the villages, instead of being willing to locate in out-of-the-way places, and there lifted up their voices and planted the churches, we should have been much better off than we are. Such self respect as this would have purchased respect from others. Our institutions have often been founded on a false principle. They have often been mere feeders of other institutions founded by other denominations. We have been content with mere academies. We have taken our young people along through the preparatory steps of an education, created a longing for knowledge, and then left the hungry spirit to suffer without relief, or compelled to go abroad for the food we have not furnished at home. Our college graduates have taken their diplomas from institutions founded and supported by other denominations. Some of these young men have come back to us, but I fear that many others have not come. I wish the history of these young people could be written out, for I am sure it would afford both instruction and stimulus.

The influence of the college over young men is very great, and hence it is of the first importance that we give our young people the very degrees and kinds of education they need at our own institutions. For if we do not furnish these opportunities, they will be sought and found elsewhere.

What have we in the form of institutions? Men ask, Where shall we send our boys in order to educate them? I hear our ministers ask this question. Our brother from Maine spoke on this subject last night. He hesitates about sending his boy to any college about Maine. I am sorry we have not a college to which such young men can be sent without a moment's hesitation. It was a great mistake of ours that we did not have such an institution twenty-five years ago. There has been money enough spent, prayer enough offered, enough weeping and setting up nights, enough, quite enough of all this, to build up a college equal to any in New England. I am sorry that at this day of our history, anybody has to ask, "Where shall I send my boy?"

The same inquiries arise in respect to theological education. Our young brethren prefer to study under the instruction of our own men, if we can supply adequate and equally capable teachers. I am sorry if there is no place where our young men can properly and satisfactorily go, after leaving the halls of the college, and prosecute their theological studies, under the direction of our own brethren.

It is true we have a theological school. But one would suppose that this fact had hardly been found out yet. There are some of our young brethren who say, "We will attend our own theological school, because our denomination has labored so hard to establish, and is still laboring so hard to sustain it." They suppose they shall suffer serious loss by going there, and they go in this spirit of self-denial. And young men talk in just the same way about Hillsdale College—for it is a fact that there is such an institution as this. Now I cannot very well ask young men to make any such sacrifices and suffer such losses as are here talked of; for the years during which they are prosecuting their studies are too important to be even partially wasted. I must

cheerfully consent that they should go just where the needed work can be most effectually done for them and by them. I cannot blame young men for passing by our own institutions, if it is really true that this is necessary to their truest and highest training. And yet it has been hard to be satisfied while knowing that our ministers even, have been sending their sons right by the doors of our various institutions to some other place, without so much as stopping to inquire what we could do, and are doing. They might, at least, one would suppose, try the experiment with us. Some have said, in respect to Hillsdale College, that it is a "one-horse affair." If that be really so, let us hasten to put things into such a shape as will allow the statement to be true no longer. We ought to have a building for our theological school. We ought to regard it a shame that our young men cannot have advantages at home equal to those which they find abroad, and I have no doubt the advantages are good there now.

And in respect to our college, let me say that I am willing you should lay our Catalogue aside by side with that of any college in this country, and I have no fears of suffering by the comparison. Our scientific and classical courses are equal to those at any other institution. We have classes organized for the whole four years of the college course.

We teach the branches we announce, and are giving a thorough college course to the young men who come to us. We feel that we need a real college, and we will have one; and in their relation to this college, our academies will assume an importance they never possessed before. For if we only provide for half a college course, we become only feeders of other institutions.

I saw in a report of one of our seminaries, that fifteen young men had been fitted and sent to college. I felt the tears starting to my eyes, as I thought perhaps not one of all this company goes out to a Free Will Baptist college. This must not be so any longer. We must take away all excuse from this class of our young people, so that there shall be no reason for their going elsewhere, except that their hearts are elsewhere.

We have raised for Hillsdale College \$130,000. We propose to raise \$120,000 more, and double the number of our teachers, just as soon as we can find the men and women who will take the scholarships, on the basis of which we raise our endowment. I have \$100 now in my pocket, paid me in gold, for one of these scholarships, by a minister, since I have been here. I expect to receive more of the same sort of coin for the same objects before I go home. There are twelve hundred brethren and sisters who can do this just as well as the thirteen hundred brethren and sisters who have done it. This will give us the means of enlarging our operations to the extent that is necessary. If we can make it appear that just as good an education can be given there as anywhere else, then will you not send your children there? I cannot understand why you will not send there just as well as anywhere else.

I am not a sectarian in any bad sense. Indeed, I have sometimes to deliver earnest speeches to prove that I am a real Free Will Baptist at all. But I believe I am, and I expect to continue so. And we can furnish education as cheap as anybody else in New England, and allow young men the means of making a visit to their friends at the East once every year.

If our other benevolent causes, our meetings, building, &c., must suffer somewhat from our going forward in our educational enterprises, why, then, they must suffer for a time; for this is at present our great want and work. Our College and Biblical School ought to be endowed at once. I wish it might be done before the sun goes down. Let us arise in earnest, and hasten to its accomplishment.

Rev. H. Quinby, of New Hampshire, said he would like to say a few words. He remarked that we were very likely to undervalue the labors and talents of our early fathers. When we speak of them as undervalued men we labor under a great mistake. We have no men at the present day more highly educated than Tingley and others. Even those who had only the training of the common school were well up to the mark of the theological training which they received, we should be better off than we should be at any theological school in our day, all things taken into the account. They had their conferences, where the old and wise and experienced men would take the young and wayward and uncouth natures under their tuition, and give them such lessons and rebukes as were not soon forgotten. And this was something a hundred times better than the written and formal discourses of theological professors.

We are also apt to undervalue our own educational efforts. We do not appreciate our early training. We are not born full grown men. We need the primary culture. Why, what has been done within the last thirty years? I know something of this by experience. I could not have anticipated standing before such a congregation as this to-day. Hear these young and educated ministers speak. Listen to the compositions of these daughters. Thirty years ago, there was much preaching against education by our ministers. They took the Seminary at Parsonsfield for their text, and the Seminary was the burden of the sermon. They opposed education. But these ministers have mostly disappeared from our midst. They went out from us, for they were not of us; and now a brother here speaks of having raised \$130,000 for one institution, and proposes to raise for it \$120,000 more. One brother has given \$10,000, and he began by giving \$40. We have done nobly. No other denomination, considering all circumstances, has done better. I rejoice to see these young men, but don't let us undervalue the past. I hope our sons and daughters will go out West and attend the college at Hillsdale. I am very favorably impressed with what I have learned respecting that institution. But there are many who cannot think of going so far from home, and we must make provision for them in New England. We have a good school at New Hampton; we shall have more professors; and better means of education there some day. But let us be patient. The world was not made in a day. By steady and faithful work we shall go on to victory.

Rev. A. D. Williams, of Minnesota, wished to thank Prof. Whipple for the remark that our educational interest must receive the first attention. He believed this demand for adequate schools must be met at whatever cost, and he believed we should do so.

Prof. Whipple was the very man to carry this work through. He has the ability and the pluck, and he would make Hillsdale College to be recognized as a first class power, if it is not recognized already. He thought New Hampton and Hillsdale were really doing more for our educational necessities than they had credit for doing. We were doing a great and

good work now, but he believed our future work was to be larger and better.

At the close of this address, the Society adjourned. G. T. D.

SKETCH OF THE ANNIVERSARY SERMON.

BY REV. A. M. MC CONOUGHY.

Preached at Lowell, Mass., Tuesday Evening, Oct. 4, 1889.

That some degree of embarrassment will be experienced when one has much to say, and little time to say it in, every one can well apprehend. And I feel to-night to say, as one did anciently, on a certain occasion, "I beseech thee hear me patiently."

It is not to be expected that all, if any, will believe the subject selected, wisely chosen. Your speaker thinks it is, however, unwisely it may be presented, and in the fear of God, has selected it.

You will find the words of our text in 1 Cor. 11: 23-29. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread," &c.

From this text, I announce as the subject of this discourse, "Free Communion of the Saints the Law of the Lord's Supper." The division of the Christian world into denominations has often been deplored as an evil, and denounced as a sin. Doubtless it is an evil, as compared with unity in truth and righteousness, but it is not an evil as the alternative of unity in error, and corruption, and sin. If truth is to be betrayed, if principle is to be sacrificed, if Christ is to be betrayed as the price of union, it is no desirable or Christian union.

Who would not prefer disunion to union with slaveholding and slave-breeding, or the smaller sin of horse-stealing? The Saviour said, "Suppose ye that I am come to give peace on the earth? I tell you nay, but rather division." The responsibility of these divisions does not rest with those whose sentiments are true, but with those whose sentiments are untrue, and whose practices violate the law of Christ. Hence it is an important question, "What is true?"

A church should be able to give a good reason for its separate existence. From the application of these principles Free Will Baptists as a Christian denomination, neither ask nor desire any exemption. In the spirit of Christianity love extending to others the utmost charity which the inspired word permits, we would labor for that Christian union mentioned by Paul, "that we all speak the same thing," &c. We have principles, faith and practice distinct from other Baptist and all Pedobaptist denominations. From some of these we differ but little, except in relation to the law of the Lord's Supper. Conceding the honesty of intention of those who differ from us, we should do what we can to promote unity of faith in relation to this law of Christ.

We feel it a duty to do what we can towards persuading those who differ from us. These considerations have led to the selection of this theme for the present evening. The Lord's Supper is a solemn ordinance of Christianity, enjoined by the authority of Christ. "The night before he was betrayed"—before that great commission was given to the apostles—before any one had been baptized—Jesus Christ instituted this Supper.

Unlike the institution of baptism there is a very general agreement among Christians with regard to the rite itself and its uses. But there is a difference in relation to who shall partake of the ordinance—who can worthily eat of that bread and drink of that cup. These are questions of deep and solemn interest to all. F. W. Baptists differ from most Pedobaptist sects, and from all Close Communion Baptists, though not from all in connection with Close Communion Baptist churches.

Some assume the name, Regular Baptists. We admit that in relation to baptism they are regular, but the term does not distinguish them from us. We do not admit that we are either irregular or defective. The term *Close Communion* distinguishes them from us. The sentiments and practices of few denominations have been more misapprehended and misrepresented than ours, on this question. We are constrained to think it is sometimes a culpable ignorance.

Our principles are not difficult to understand, nor is our expression of them ambiguous. We choose to meet our opposers upon the true issue rather than upon a false one. It is said that our invitations to come to the Lord's Supper are so general that almost any man may accept of them. But no one but a true Christian is embraced in the invitation. If others come and partake unworthily, they creep in unwares; and we disclaim all responsibility, if they come in violation of our invitation and principles. It is said that we countenance infant baptism. Not so. We do not give the most distant implied recognition of sprinkling as baptism, or pouring as baptism. We regard them as errors, just as we do close communion. We regard Christians who have been sprinkled or poured, as unbaptized Christians. We recognize their Christian character, as our objectors themselves do.

It is assumed that our practice is founded rather upon our feelings than upon the teachings of the Scriptures. We shall see whether our appeal is to feeling or to the Word of God. It is true that the feelings of the Christian heart are in favor of open communion, but did not the Scriptures teach us the free communion of saints, we would abandon it.

We will speak, first, of what we hold, and secondly, why we hold it.

We hold that the bread we break is the body of Christ, and that all the living members of that body are entitled to remember him in this ordinance, and commanded to do so, by the Great Head of the church.

We hold that we have the same authority to invite all that we have to invite any. "So let a man examine himself," and so let him eat of that bread," &c. We hold that neither we nor any servant of Christ has any authority to make any exception, and that those who do so, do it on human authority alone. We hold that no others but disciples of Christ have any Scriptural right to the Lord's Supper, that we have no right to invite them, however regular their standing may be in any church.

Close Communion Baptists, and most Pedobaptist sects, hold that baptism is a necessary pre-requisite to worthily partaking of the Lord's Supper. We hold that baptism is not a necessary pre-requisite to communion, any more than to any other Christian duty. How those who believe that baptism is essential to regeneration, or becoming a Christian, can invite the unbaptized to their table, is more than we can explain. We believe there are unbaptized Christians. As Christians we invite them. But when by willful neglect of baptism, or any other duty, they forfeit the character of Christians, we cease to invite them.

Is it true that a man can give no credible evidence of being a Christian until he has united with some church? In my mind the evidence of Christian character by withdrawing from those churches than by remaining in them.

We think it quite as hopeful a task to prove the close communion of a sect, as the close communion of the sects. Neither Christ nor the apostles have specified any such condition as a pre-requisite to communion. By inviting church members only, to the communion, many true Christians are left out, and many are embraced that are not Christians. Who believes that all the members in regular standing in the churches are Christians? The term *Evangelical churches* embraces slaveholders, men-stealers, robbers, &c. There are in those churches thieves as much more criminal than common horse-thieves, as a man is of more value than the petty price of a miserable horse. Are there no churches that would exclude a member for communing with an unbaptized believer, but would not even admonish him for stealing that brother and selling him into slavery? Is their table the table of the Lord or of devils?

Our regular Close Communion Baptists brethren do not invite all in good standing in all evangelical churches, but those of their own sect.

Christian character is not a sufficient qualification; nor Christian character with Scriptural baptism; and should John Bunyan or Charles H. Spurgeon be present at the communion of one of those churches he could not be admitted to the table. They are both Free Communionists!

We differ from Close Communion Baptists in this: that we regard every Christian as much entitled to the communion as a close communion Christian, or any other Christian. If any one has fallen into sin he is no more entitled to the Supper, until he repents, than any other sinner. The administrator should give clear views of the Scripture qualifications, and he is not under any obligation to administer the ordinance to such as are wanting in these, any more than he is under obligation to baptize those whose professions he has good reason to believe are insincere. If, in accordance with these views, we should baptize, or administer the communion to Simon Magus, we should not be held more responsible than were the apostles in his baptism.

It is the duty of every true convert to be baptized. How do we prove this? 1st. Christ and his apostles enjoined this. Peter said to the people, "Repent, and be baptized, every one of you," &c.; and his example corresponded to the precept. Again he commanded Cornelius to be baptized. The church said to Philip, "See, here is water; what doth hinder me to be baptized?" Philip replied, "If thou believest with all thy heart, thou mayest." Christ, on leaving the earth, said to his disciples, "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. The practice of the apostles corresponded to this direction. Wherever they made disciples, they baptized. This proves the duty of all converts to be baptized. We have no more authority to refuse one than another. Man has no right to make an exception.

Let us honestly apply the same principle to the Lord's Supper. On that night when Christ instituted this Supper, all those who were present partook of it. In the great Commission he gives this injunction, "teaching them to observe all things, whatsoever I have commanded you." Paul, evidently, had received a similar commission. The disciples, among other things, "continued in the breaking of bread," &c. The command to observe the Lord's Supper is as general as the one enjoining baptism. Christ enjoined upon all his disciples to drink of the sacramental cup. From the absence of all distinction, we are led to the conclusion that if it is the duty of one, then it is of all, to commemorate the death of Christ. The authority which we have for inviting any one to the Lord's Table, we have for inviting every one. If we make a distinction, we make void the Divine command.

This argument is unanswerable, unless the objector can point out some Scriptural exception. We will examine this point a moment before we close. It is affirmed that there are exceptions, and so there are. Our text refers to an exception. But what is it? The persons referred to, are those who did not eat and drink at the Lord's Supper at all, but as a common meal. One was hungry, and another was drunken, &c. Says the apostle, "Let a man examine himself," and so let him eat of that bread," &c. It was said to some, "Ye cannot eat of the Lord's Table, nor drink of his cup." But who were they? They were those who had fellowship with devils.

We are told by the objector that the disciples had all received baptism, and were members of a church. If the assumption upon which this is based were true, still the conclusion would be illogical. Upon the same principle we might deny the communion to women, or the cup to the laity.

But, says the objector, is not baptism necessary to the Christian character? We answer it is not involved in the idea of discipleship. Paul found certain disciples at Ephesus, one of whom had received Christian baptism. Paul explained certain things to them, and "when they understood this they were baptized." They were disciples before they were baptized.

The objector assumes that the disciples had all received baptism before the Supper was instituted. We should like to see the proof of this, or that any one of them had received Christian baptism. We should like to see the proof that either of them had been baptized in the name of the Father, Son, and Spirit, or that all of them had been baptized at all. But that proof will never be found, and even if it were proved, then the objection would be irrelevant.

It is affirmed that these disciples were members of a regular church. Doubtless they were members of the church of God, but we ask for proof that they belonged to any separate organization.

We are told that Paul was simply addressing the Corinthian church, when he said, "Let a man examine himself," &c. But Paul's address at the beginning of the Epistle is "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," &c. No F. W. Baptist invitation ever went beyond this. We do not say to any man that does not call upon the name of Christ, "Come and partake of the supper."

It is said that the established order is first baptism, and then the Supper. Two passages are quoted. 1st. The Great Commission, Matt. 28: 19, 20; in which, it is said, the apos-

les were commanded first to baptize the converts, and then teach them to observe all the (other) things which had been commanded. Now if that expression "all things" embraces the Lord's Supper, it embraces all other duties. If it proves it wrong to partake of the Supper before it is baptized, it forbids also to pray and offer praise, &c., before baptism. Will they say it is wrong for a brother to pray before he is baptized? They dare do no such thing. Why is this? Evidently because they have no confidence in that principle of interpretation. The other passage relied upon is Acts 2: 41, 42—"Then they that gladly received the word were baptized." And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers."

It is said this is the order prescribed: first baptism, and then other Christian duties. If this be so, why not forbid converts to pray, until all the other things mentioned in the passage have been attended to, since prayer is mentioned last? The fact is, this principle of interpretation is not believed by those who urge the argument.

In conclusion we remark, 1st. There is nothing in the nature and design of the Supper which indicates that it is intended for only a part of Christ's disciples, but rather that it is for all. It is emblematical of partaking of Christ—it is the communion of the body of Christ. Is there anything inconsistent in the idea that all Christians should partake of that communion?

2d. There is nothing in the established order which prevents all Christians from partaking. The early practice was, that as soon as a convert was made who understood his duty, he was baptized; and whenever the table was spread, all partook of it.

We see in this subject one reason for our denominational existence. Where can we find a denomination which rejects both sprinkling and close communion?

But though our position in relation to communion constitutes one reason for our denominational existence, it is not the only one. Our position in relation to the rights of man and human slavery constitutes another reason. No slaveholder's name defiles the records of our denomination. We are for "free will," free thoughts, free schools, free press, free pulpits, free communion, free men. W. C.

MORNING STAR.

WEDNESDAY, OCTOBER 26, 1889.

We insert this week all the reports of Conference received in season. We trust the reporter will hasten them as fast as possible.

PAYMENTS FOR THE STAR NEEDED.

The receipts for the Star have been very light for some time; by no means sufficient to meet our weekly expenses. We ask our subscribers who are in arrears, therefore, to make payment at the earliest opportunity. Those of them who reside in New Hampshire and Maine, will learn the state of their accounts by looking at the printed slips pasted upon their papers from week to week. The dates they find there indicate the time to which they have paid. Bills are being forwarded to subscribers in other States.

Subscribers can forward payments directly to Wm. Burr, Dover, N. H., or hand it to their minister or other authorized agent, as may be most convenient. When forwarded to us, it will be at our risk, if they take evidence of enclosing the money and posting the letter. We would say to all who are owing for one year or more, that we have never proposed to give more than a year's credit. All are expected, therefore, to pay within the year, or immediately after its close! Strict attention to this condition will be found to be best, not only for the publishers but for subscribers also.

If any person is receiving the Star, who is conscious that he cannot pay for it, we hope he will have the honesty to inform us forthwith. The cost of the white paper on which the Star is printed, for which we have to pay cash, is no small item. To throw this away, in addition to the labor requisite to make up, print and send out a paper, is more than ought to be expected of anybody. "Render to all their dues." These remarks are applicable only to such as are delinquent, and are unable or do not intend to pay, if they can help it.

THE MINUTES OF CONFERENCE.

Our establishment has done an excellent thing in publishing this volume. It is a work of great importance in the way of reference for purposes of history and in learning the general policy of the denomination. I was pleased the other day to hear a sister whose husband is a layman, say she and her husband are reading this volume. She said though they had been many years active members of the denomination, they had learned more about the rules of General Conference in a few hours from this book, than from all other sources. The husband said every body ought to have it. If laymen can read this work to profit in this respect, how can any minister afford to be without it? Every minister can become more useful in his denominational relations by the study of this volume. For my part I can say, after considerable attention to it, I would not be without it, for many times the price of it. Besides, it is very cheap, only seventy-five cents.—D. M. G.

TAKES AND WHEAT.

One of the distinguishing doctrines of the spiritualists is that there is no positive sin, but only degrees of virtue. This is boldly asserted by many of their writers and lecturers, and covertly and darkly insinuated by more of them, who are afraid to take an open stand against the moral sentiment of the public. This dogma is indispensable to the completeness of their theory of progression, and their assertion that all are more happy in the future than in the present world. We have heard their most notorious lecturers assert that the libertine and sensualist was as truly virtuous as the most refined and moral of men, only "the sensualist acted on a lower plane of morals," but acted in harmony with the then moral necessities of his being, and therefore virtuously and properly. We have also heard Universalists of the fatalistic school, assert that all things are in harmony with our highest good and future prospects of bliss. And it does seem as if this vicious theory is fully justified by the Calvinistic backbone, "That God fore-ordains whatsoever comes to pass."

And it may be that the educational influence of this doctrine has had much to do in sowing the seeds of this formidable enemy to the Christian system. That the progressive theory is false, and this corner-stone of it a bold insult to reason and morality, need not be argued. It needs only to be stated, to be in its true character. It is so shocking

to the moral sense of humanity that all must see that it is a mere subterfuge to excuse sin and apologize for base sensuality. And yet it may exert a wide influence over many weak minds, and strengthen many vicious ones in wrong doing and shield them from the sword of the Spirit. But we are mortified and vexed when the advocates of these sensual doctrines successfully justify their system by the teachings of the real friends of Christ. It is too bad that the Calvinists on the one hand, and the advocates of extravagant physical demonstrations in religion on the other, should give substantial support to these vulgar speculations of men who are laboring to destroy all virtue, by denying all sin to be sin; and discrediting all revelation by sensualizing all spiritual and rational ideas. Happy is he who sows not tares with the good seed of truth.

SUBSCRIPTIONS FOR THE HOME MISSION SOCIETY.

The following are the unpaid subscriptions made at the General Conference for the Home Mission cause, to be paid within thirty days.—It is hoped that the money will be forwarded promptly within the time, as it is greatly needed to meet the pressing wants of the Society: H. E. Whipple, M. L. Morse, H. K. Snow, L. H. Witham, H. Whittier, D. P. Mitchell, N. K. George, Wm. Smith, B. S. Manson, J. Stevens, J. B. Davis, S. D. Chubb, R. B. Page, J. M. Durgin, M. W. Burroughs, J. Mariner, E. M. Tappan, C. Quinn, S. Curtis, D. P. Harriman, E. Knowlton, W. C. Clark, O. Bartlett, H. Brewer, A. Libby, R. Allen, J. S. Manning, A. H. Chase, S. P. Smith, G. T. Day, Mrs. A. N. Knowlton, A. C. Cotton, Wm. Nutting, G. W. Prescott, M. M. Hutchins, (This has since been paid), \$5 each, 175.00

Pledges were made in addition to the above as follows: Mrs. H. S. Harriman, S. D. Bates, E. Tuttle, Mrs. B. F. Hayes, for Female Mission Society of Oliveville church, R. L. Wm. Nutting, for Pierpont church, N. Y., \$10 each, 60.00 R. Parks, for Lawrence church, N. Y., 22.00 W. H. Waldron, for Pascoog church, Me., 15.00 Wm. P. Merrill, for Portland church, Me., 100.00 387.00

SUBSCRIPTIONS TO THE FOREIGN MISSION SOCIETY.

Which remain unpaid are as follows: M. L. Morse, Mrs. S. Coffin, L. D. Stewart, J. B. Page, E. Knowlton, L. Brackett, J. B. Fast, N. K. George, R. Parks, N. F. Weymouth, T. F. Moulton, W. Smith, O. Butler, A. Libby, C. Quint, L. H. Terrill, The Hundredth, C. H. Latham, J. G. Page, R. Woodworth, \$5 each, 120.00 H. Quinby, H. Whittier, S. D. Bates, A. H. Chase, A. K. Moulton, \$10 each, 50.00 175.00

The subscribers we trust will pay at the earliest opportunity, as the money is now needed to remit to the missionaries. The five dollar subscriptions are payable within thirty days from the time they were made.

RECENT PUBLICATIONS.

THE LOGIC OF POLITICAL ECONOMY, and other Papers, By Thomas De Quincy, Author of "Confessions of an English Opium-Eater," &c. Boston: Ticknor & Fields. 12mo. pp. 387. De Quincy is so well known as a writer that a new work from him needs no commendation to awaken in the public an interest in it. Ticknor & Fields are doing a lasting service, both to the author and the admirers of the author, in publishing this uniform edition of his works.

The essay on the "Logic of Political Economy" is very ingenious in its reasoning, and is very able; but to our mind far from convincing. He contends earnestly against the opinion that supply and demand govern the value of an article. We have not time now to review his argument; but we believe that it is not sound. The other papers are very good.

GERMAINE, By Edmund About, Author of "The Roman Question," &c. Translated by Mary L. Booth. Boston: J. E. Tilton & Co. 12mo. pp. 341.

About is one of the best French writers.—Miss Booth, the translator, is also the translator of "Cousin's Secret History of the French Court," which will be a sufficient guarantee that her translation is a good one. The volume gives us a most vivid picture of Parisian life.

We notice that the same firm has issued "The Rectory of Moreland." We have not yet seen it, but the press generally speak in very high terms of it.

THE REFORMED WOMAN; OR, PASSAGES FROM THE LIFE OF MRS. ANNA COLE. With Brief Sketches of her Mission, and a Plea for the Fallen. By Edith Rivers. Boston: Published for the Author. 12mo. pp. 237.

We have read this book through with a deep interest. It purports to be true; and though some of the scenes it describes are somewhat improbable, yet we are not disposed to question its authenticity. It gives the history of a fallen woman; of one who fell to the very lowest bottom of vice. Her feelings of guilt, of shame and of remorse, are faithfully portrayed, as well as her struggles to reform. She allegorizes of the sinner, the coldness, the abuse and the unchristian conduct she received from every one to whom she spoke of reforming. Degraded, despised by all, as a last resource she applied to the Saviour, and he received her.—She is now actively engaged in rescuing the fallen.

The book ought to have a wide circulation. It shows these fallen ones in a new light. It represents them generally as not pursuing their course of sin through love of it, but because having been led away to take one step astray, the door of return is forever closed against them.

LEADERS OF THE REFORMATION: Luther, Calvin, Latimer, Knox, The Representative Men of Germany, France, England and Scotland. By John Tollock, D. D., Principal and Primaries Professor of Theology, St. Mary's College, St. Andrews; Author of "Thesis" (Baronet Prize Treatise), &c. Boston: Gould & Lincoln. 12mo. pp. 399.

A great many books have been written about these men; but too much can hardly be said of them, or in their praise. To them, under God, civil and religious liberty is more indebted than to any others.

These sketches were delivered in a series of lectures at the Edinburgh Philosophical Institution during the past spring; and were received with much favor by large audiences.

They give us briefly a condensed biography of each of these great men. The style is forcible, and yet smooth and captivating. The volume is a valuable contribution to Protestant literature.

Seven thousand persons from the Isle of Anglesea alone attended a great revival meeting at Bangor, Wales, on the 21

hearing of thousands the ceremonial law, and the tribes stationed upon Ebal pronounced the curse upon those who obeyed not the law, until Gerizim sent back the cry from its cavern. Let him be accursed. Then the six tribes on Gerizim blessed the faithful, and all the people pledged their obedience. It was a spectacle to the world full of awe and terror; for in the person of their warlike leader, they saw the severe judgments of an angry God, the nations destroyed, and heathen cities laid waste. Not so the unassuming approach of Christ. Like us he had come from Jerusalem along the hot and dusty road. His words were to a single woman of a despised race—His mission was one of love. The hills did not tremble at her responses, nor did the skies echo to mortal ears his words. There was no clash of arms, no shout of violence to meet him "who was not to cry, nor lift up, nor come his voice to be heard in the streets." A magnificent prospect, however, repays the labor of the ascent. It is a spot well fitted for a solemn ceremony. The grandeur of the two hills, separated as it appears by some superhuman power to allow a vast multitude an audience place—and the beauty of the valleys beneath, do not fail of their peculiar influence upon the restless soul. Nor does the place seem to be deserted, for yearly the Passover is observed and the lamb is slain upon its summit, by the Samaritans. Our guide was himself of that sect, and did not fail to point out the spots made sacred by these ceremonies, for more than two thousand years. This reminds one of the peculiar sect, which have descended from those who have dwelt here since the strangers from the east replaced the Jews, who had been carried away after the Assyrian conquest of Israel. I must refer to him in passing.

For centuries the Samaritans have neither increased nor diminished in numbers. The little company, of less than two hundred, live by themselves and marry among their own relatives, content with enough to support life, and careless with regard to ambition. They do not wish to make proselytes and never attempt to establish their church elsewhere. One of their chief men invited us to attend evening service. We followed him along arched streets and covered lanes, frequently leaping over brooks and climbing long stair ways. Soon by a small door we entered a court about twelve feet square. An orange tree in full blossom stood in the central opening in the floor, and at one end, upon a raised platform, were the slippers of the worshippers. From this elevation, the door opened into the synagogue. We took off our shoes and entered. Men and boys were engaged in bowing back and forth, each shouting in their peculiar way the language of the "pentateuch." A priest in long robes occasionally cried out in a shrill voice, some call upon Jehovah, and received the worshippers as they came in. They showed us their books, asked us for "buckeyes" or a present, and allowed us to depart quietly. There seemed to be little interest in their devotions, and no order whatever. Their habits like fossil shells having the form and beauty of perfect and simple worship, but without life or meaning. Twice in the week they pray in public, besides many occasional services. In their homes their prayers are frequent and lengthy. Such are the people to whom Christ revealed the living, glowing beauty of a holy life, and by a single unappreciated conversation gave their people and religion an interest denied to many a wide spread and mighty system of philosophy. Christ never preached at Thebes. His voice was never heard among the temples of Greece or Rome, for he has "chosen the foolish things of the world to confound the wise..." and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

(This letter will be concluded next week.)

Correspondence of the Star.

PROVIDENCE, Oct. 18th, 1859.

Bro. Burr—Allow me to mention two or three ways by which many persons can easily aid our cause in New York city.

1. When any of your friends are going to the city to reside, tell them our place of worship is in 28th Street, near to Broadway. Tell those also who are to be in the city only transiently they can find a meeting of their own, besides the Sabbath, every Tuesday and Friday evening.

2. Those who have friends residing in the city, can write to them, informing them where our place of worship is to be found. They can also send me the requisite information as to name and number, and thus enable me to call upon them.

3. Pastors and others can give their friends who are going to the city, letters to me. Direct to me box 2817. My residence is 184 West 22d Street.

We still expect to dedicate our house on the first Sabbath of next month, when we shall hope to see all our friends who can manage to be in the city at that time. Yours truly, D. M. GRAHAM.

For the Morning Star.

DEATH OF ELDER ELISHA G. HARDING.

This devoted servant of God died in Vernon, Shrewsbury County, Sept. 23, 1859, at the age of 44 years, 10 months and 3 days. Elder Harding left his home in Venice the Saturday previous to his death, in company with his wife and his venerable father, Elder Jesse Harding, to attend a conference in Vernon, which was taken with what was supposed to be an aque fit, which prevented his meeting with his brethren and sisters, as he designed.

Next day (Sabbath) he was able to attend Divine service, and heard his father preach, after which he spoke at some length with his usual energy, and closed the exercises by prayer. Those present noticed that he seemed to be blessed with an unusual amount of the Divine presence, both in prayer and exhortation. After meeting he repaired to the house of Bro. Owen, and was immediately taken down, and continued to fail so fast that before midnight he entirely lost his speech, but lingered until Tuesday morning, when his happy spirit was released from earth. As long as he could speak, religion was his theme. At times he would speak at some length with his usual fervor. He spoke much of the blessedness of the Christian's life during his lucid moments.

Bro. Harding was born in western New York Nov. 21, 1814; embraced religion at the age of 16, and united with the Protestant Methodist church in Greenwood, and was a licentiate of that church.

In looking over some papers that have been furnished us, we find a letter of commendation from the Protestant Methodist church, dated September 16, 1852, signed James Thorp, Clerk. His first license as a F. W. B. minister, is from the church in Lefebvre, and dated Nov. 28, 1838. He was ordained in Jay, Oct. 8, 1840, by a council appointed by the Brandy Camp and Shrewsbury churches.

His ordination is signed by Chauncey Brockway, and during his residence in Warsaw six years—Subsequently Bro. H. moved to Pennsylvania, and united with the Elk County Q. M., and for a number of years preached the gospel in that mountainous region. In October, 1850, he removed to Shrewsbury Co., Mich., and took

the pastoral care of the church in Venice, which relation he sustained until his death. Elder Harding was emphatically a good man. His practical life was a life of holiness. Although he was poor in this world's goods, and had to labor hard and constantly with his hands to support his family, yet he sounded the gospel trumpet every Sabbath when his health would permit. He leaves a companion and a large family of children to mourn their loss. May the Lord bless the widow and fatherless; and may those who have shared in his gospel labors, remember the obligations they are under to provide for their wants. His funeral was attended in Venice, August 24, when a large concourse assembled to pay the last respects to their beloved pastor. Sermon on the occasion by the writer.

G. W. LEWIS.

For the Morning Star.

ANOTHER WATCHMAN FALLEN.

Rev. D. B. LEWIS, of Waterville, Me., died Sunday, 16th, at 12 M., in the triumph of faith. His funeral was attended at his residence on Tuesday 18th, by a large concourse of friends, and deeply afflicted relatives. Sermon by Rev. J. S. Burgess, of Lewiston. Truly a good man, and minister of Jesus has left us. Obituary notice at some future time.

COM.

DEATH OF ELDER SAMUEL WHITNEY.

Died in Jackson, Me., Oct. 13th, Elder SAMUEL WHITNEY, aged 82 years. His end on earth was peace. Some account will be given hereafter of the life and labors of this dear brother and father in the gospel.

A. LOVEJOY.

For the Morning Star.

Bro. Burr—I stopped in Lowell, Mass., last Sabbath, to preach for Bro. Davis, and I found already that the precious seed sown during Conference had begun to spring up, and that the church in Lowell was in a glorious revival in its church and congregation soon. God grant that it may be so.

M. SMITH.

Lebanon, Me., Oct. 18.

For the Morning Star.

Centerville, N. H.

Four months have passed since I commenced my ministerial labors in this interesting field. This society has been blessed in many ways, with the ministry of some of our ablest men, all of whom have done a good work in the place. There are quite a number of strong, decided and intelligent Christians here, who consult not their own peculiar feelings as the measure of their conduct, but the law of God.

Our house, on the Sabbath, is well filled with attentive hearers. The social meetings are usually interesting. A number have been encouraged and revived, and one or two converted to God.

At our good Sabbath school, under the superintendence of our much esteemed brother, Dea. D. Patterson.

Our choir, led by its accomplished chorister, Bro. S. Webber, is excellent.

Last Sabbath I presented the claims of Missions, and took up a contribution of \$12.00. After presenting the claims of Missions, I presented the claims of the Star, and obtained four subscribers.

L. H. WITHAM.

October 20.

SUMMARY OF QUARTERLY MEETINGS.

SACK QUINCY Q. M. W.—The Sept. term of this Q. M. was held with the Newport church. The conference was one of interest; meetings of worship spiritual and interesting. We were blessed with the presence and labors of our beloved Bro. Kelley, from the Wolf River Q. M. Also, Bro. D. Wilson, from Minnesota, who preached the word to good acceptance. Backsliders confessed their wanderings, and returned to their Father's house, and some unconverted souls were saved.

Next session with the first Free Will Baptist church in Leeds, Dec. 9, 10, 11. Conference at 2 o'clock. JOHN T. POLLOCK, Clerk.

P. S. The Ministers' Conference will meet at 9 o'clock, Friday morning. A sermon will be preached on the Qualifications of a Minister, on Thursday evening, 8th. J. T. P.

OXFORD Q. M. Mich.—Held its Aug. term with the church in Allison and North Branch, 26-28. The churches were mostly represented by letter and delegate, and generally a good revival interest is felt. Our social meetings were interesting. Two new churches, organized by Eld. Peleg Mason, in the town of Lynn, St. Clair Co., were added to the Q. M., and one organized by Eld. C. P. Goodrich in the town of Brandon, Oakland Co., was received. There are now fourteen churches in the Oxford Q. M., and more coming.

The church in the town of Richfield, Genesee Co., was added to the Q. M., and more coming.

A. G. NOBLE, Clerk.

WELLINGTON Q. M. Me.—The Oct. term of this Q. M. was held with the Athens and Harmony church. It was a time of general interest. Enjoyed the labors of corresponding delegates from the Andover and Waterville Q. M's. Next session with the church in Cornville, Jan. 6, 7 and 8, 1860.

C. L. RUSSELL, Clerk.

SWITZERLAND Q. M. N. H.—Held its September session with the Vermont church, Sept. 26-28. The churches were mostly represented by letter and delegate. Next session with the Jefferson church.

WILLIAM W. SMITH, Clerk.

SHAWANNEE Q. M. Mich.—Held its last session with the church in Flushing. We were happy to meet Bro. J. Jones, as corresponding messenger from Oxford Q. M. Appointed our venerable father in the ministry, Eld. Jesse Harding, messenger to that Q. M. Hope the correspondence may be continued. Next session with the Venice and Vernon churches, in the town of Waterville. We had the Patches school house. Those coming by railroad will call at Vernon station, where there will be teams in waiting to convey them to the place of meeting.

G. W. LEWIS, Clerk.

FOX RIVER Q. M. Ill.—Held with North Virgin church. A profitable season was enjoyed. The churches were well represented. The brethren and sisters of the little church gave us a warm reception, and we felt that it was good to meet in Q. M. the church in Virgin, which has been struggling for years, is gaining ground under the labors of their pastor Bro. Brown. Next session with Blackberry church.

D. E. CHAMPLIN, Clerk.

COOK CO. Q. M. Sept. session was held with the church at West Mason, Grand Ill. But two churches were represented. We had the labors of Revs. S. L. Julian and H. H. Marsh. E. B. Stevens was appointed Clerk. Next session with the Rensselaer church, Perry Co. Ind., commencing Friday, December 23d.

E. B. STEVENS, Clerk.

WALNUT CREEK Q. M. Ill.—Held its Sept. session with the Pleasant Hill church in Henry county, Ill., Sept. 23-25. Churches well represented. Union generally exists, and a good state of religious interest prevailed. Next session with the Flat church, Fulton Co., Dec. 23-25.

L. D. PATCH, Assistant Clerk.

RENSSELAER Q. M. N. Y.—Held with the Ashfield church, commencing Sept. 9. A very interesting and encouraging session, which was, we trust, favored with the Divine presence. The church organized on the 13th of July last, in Stratton, Vt., called the Stratton church, now numbering nine members. Rev. C. M. Prescott, pastor, was received at this session. This little church has connected or associated with it a religious society, the members of which place themselves under the watchful eye of the church, being received and dismissed by the same, as per covenant, holding regular meetings, reporting to the church its religious interests monthly. The pastor, or its assistant, conducts and leads the class. Already it has resulted in the hope of a revival of a number of souls. Next session with the Stephentown and Nassau church.

I. B. COLMAN, Clerk.

NOTICE. The committee appointed at a previous session to investigate the matter relative to one Rev. or Dr. George A. Lord (C. A. Lord), has the honor to inform you that the whole thing in reference to his connection with and interest in said society, by (him) French Protestant Mission of the city of Troy, N. Y., is a deception. Not only is it true that he is not engaged in such an enterprise, but it was ascertained that no such Mission exists in that city. He was also found to be a probationer in the Congress St. M. E. church, not asking, as could be learned, to be received by letter, and much less as a minister. If said Geo. A. Lord "is a regularly ordained Free Will Baptist minister," as reported in No. 23, Vol. 33, and also member of the 2d F. W. Baptist church in Taunton, Mass., he must have credentials.

Said Lord has a strong little cottage on 13th St., Troy, N. Y., where he can be found by those who wish to see him, unless he should be out on his mission. He preaches and lectures as a converted Roman Catholic Jesuit.

I. B. COLMAN, Clerk.

Notices, Appointments, Etc.

Foreign Mission—4th, 6th, and 8th. Home Mission—4th, 6th, and 8th. Education—2d, 4th, and 6th. Persons having either of the above reports, will confer favor by forwarding the same to this office.

The F. W. Baptist Foreign Mission Society will hold its Annual Meeting for the choice of officers and for the transaction of any other business that may legally come before it, on Wednesday, the 9th of Nov., beginning at 11 o'clock A. M., at the F. W. Baptist Mission house in South Berwick, Me.

S. B. BARKER, M. D., Oct. 20, 1859.

Belknap Quarterly Meeting. The next session of the Belknap Q. M. will be held with the church at Upper Belknap, at the Factory village, on the 3d of Nov., commencing at 10 o'clock A. M.

WINONA & HOUTON QUARTERLY MEETING. The next session of this Q. M. will be held with the church in Roshford, Nov. 11, 12, 13.

PERSONAL QUARTERLY MEETING. Next session to be held with the Porter church, near Fairfax, Me., commencing Nov. 9, at 9 o'clock A. M. Ministers' Conference the 10th, 11th & 12th. Persons having either of the above reports, will confer favor by forwarding the same to this office.

C. H. BARKER, Clerk.

Y. S. C. Clerk is prepared to supply Registers for 1860.

Y. S. County Quarterly Meeting. The next session of the York County Q. M. will be held at Ross' Corner, with the church in Shapleigh, on Wednesday and Thursday, Nov. 2 & 3, at 10 o'clock A. M. The object of the meeting is to elect officers for the year, and to transact such other business as may come before it.

McDonough Quarterly Meeting will hold its next session with the Plymouth church, commencing Friday, Nov. 12, at 10 o'clock A. M. Ministers' Conference the 13th, 14th & 15th. Persons having either of the above reports, will confer favor by forwarding the same to this office.

Post Office Addresses.

Rev. D. M. GRAHAM, Box 2817, New York City.

G. W. LEWIS, Findlay's Lake, Chautauque Co., N. Y.

D. P. CHASE, N. Danville, Vt.

SERMON.

The excellent sermon preached at the funeral of the late Rev. ELIAS HUTCHINS, by Rev. J. B. Davis of Lowell, Mass., is for sale at the office of the Star. Price 8 cts. Sent to any part of the country, post paid, for 10 cts. 62 cts a dozen, cash.

Various Paragraphs.

PRAYER MEETING THIRTY MILES LONG. A few days since some Christians of Philadelphia were returning home by the Pennsylvania railroad from a village in the interior. While talking among themselves of the things of the kingdom, they found that nearly all the other persons in the car, both ladies and gentlemen, were interested in the subject. It was proposed, therefore, to hold a prayer meeting. No one in the car objected. Several passengers from other cars in the train, hearing what was to be done, came in to listen and take part. They began by singing the stirring hymn, "Blow ye the trumpet, blow," in which the passengers all joined with great animation. The exercises were like in character to those in the noon prayer meeting—prayer, reading, singing and exhortation. A most excellent spirit prevailed, and all seemed to feel that the time was spent in a manner as profitable as it was novel. All the time that they were thus engaged in these acts of solemn worship, the tireless engine was hurrying them along over the iron track at the rate of thirty miles an hour!

PROTESTANT LITERATURE. The Christian Examiner states it is a noteworthy fact, that all the great writers who have adorned every department of German literature and science during the last century, have been of Protestant birth and training. If this is a reliable fact, it is a significant testimony to the enlightening and quickening influence of the Protestant faith.

Dr. Cheever in a speech before the American Board stated that the words of the dying Tyng, "Stand up for Jesus," as he happened to know from one who stood at his bedside, were uttered with reference to the sin of slavery.

HOPEFUL FOR LOMBARDY. Since the war, decrees have been issued in Lombardy abolishing the old Austrian laws which made a difference between the inhabitants because of their religious opinions, declaring that all citizens, whatever the religion they profess, are equal before the law; and granting liberty of worship, reading, and printing, and the same freedom of conscience and of religious teaching which have for many years prevailed in Piedmont.

AN OLD PRAECIPIUM PROPHECY. The Scottish Guardian quotes from a sermon of John Howe, some very remarkable passages, describing the peculiarities of a future world of grace, and the impressions it would be likely to make on the religious and irreligious world. The revival in the North of Ireland corresponds so minutely to this description that the preacher may be regarded almost as a prophet, whose predictions have been literally verified.

OUR LITERATURE. The Temperance Advocate urges that in "the last few years there has been a great change in the character of the reading public. The New York Ledger is read by the mass of young people who are twenty-five years behind the times; the coarser joke, and the broader wit, and that outrageous humor which is nothing better than mollified blackguardism. But this is not the class that feels an interest in temperance reform, nor in any reform. This reform must find its active advocates among the thinking men of society."

Udolpho Wolfe of New York, sued Emile Goulard for selling him under the title of schism snappers. The Court (U. S. Circuit) has decided that Wolfe's snappers being manufactured in New York and not imported from Holland, as he claimed in his labels, the imitation was not such as came within the cognizance of the law. Mr. Wolfe has accumulated a fortune, \$400,000, by his gin, which has given the snappers a luckless fellow's head.

General Intelligence.

FOREIGN NEWS.

The news from Italy is assuming a still more warlike aspect. The Pope, Louis Napoleon and the Emperor of Austria are greatly troubled. In Paris preparations of war are going on on every side. A similar picture is given of Austria and Sardinia.

It is asserted that the Pope, on hearing the answer to the King of Sardinia, gave to the deputation from the Romagna orders that the Sardinian Minister at Rome should be tendered his passport; and it is further reported that all intercourse between Rome and Piedmont had ceased.

Sardinian journals speak of insurrectionary movements having shown themselves at Palermo.

The celebration of Manni's death, at Padua, led to several arrests, and some priests are said to be in prison.

The Savoy cross and Sardinian standard had been hoisted on the old palace at Florence, also on all public buildings.

The provisional government at Bologna had issued a decree stating that in future every public act should be signed by the King of Sardinia, His Majesty, King Victor Emmanuel.

The Tuscan, decrees of a like nature were promulgated.

Garibaldi had been received with enthusiasm at Bologna.

The garrison of Ancona is said to have been re-inforced.

Letters from Naples say the King had offered to lead troops to the Pope, in consequence of the refusal of the French.

The Paris correspondent of the London Times says Italian affairs approach a crisis; referring to the circular of the Sardinian government, quotes the order of the day just issued by Gen. Fanti, commander-in-chief in Central Italy, who promises that the tri-color of Italy, preceded by the old cross of Savoy, will precede them in the front ranks, and will forever free Italy from the stranger.

Garibaldi also issued an address summoning the Italians of the legion to arms. A collision was shortly expected, and some think will be produced by the papal troops invading the Romagna.

LATEST. Nothing further was known respecting the proceedings at Zurich, but according to the latest reports the treaty between France and Austria was to be signed on the 10th or 12th inst. The Sardinian ambassador at Rome had received his passport. It was rumored that Prince Carignano had accepted the Presidency of Central Italy. Mazzini has addressed a letter to King Victor Emmanuel, promising him his support if he will make Italy free. Great agitation continued in Naples, where fourteen persons of the highest families had been arrested on political charges and subsequently released. The Pope has informed the European governments that he will not relinquish his temporal powers, but will call upon the Catholic powers for support, if necessary. The disbanded troops in India had accepted the bounty and consented to go to China, whither ten thousand troops were to be sent.

Schamyl, the Caucasian hero, has at last fallen into the hands of the Russians. His fate is sad one. At the age of sixty-two, after a life-long service for his native land, he has been betrayed by some of his countrymen into the hands of enemies, and is now a prisoner in Russia. There is but little faith in Asia; but little faith to be placed in them, if this is the fate of such a distinguished leader. The prominent idea of Schamyl's has been, hatred to the Russians. Few individuals have ever done that nation more harm. He has been noted through life for indomitable perseverance, energy and immense strength of will. What will be his ultimate fate no one can conjecture. At any rate he will never harm the Russians again.

Attempt at Assassination at Harper's Ferry.

The telegraphic wires have been buried the past week with the news of a great "abolition and slave insurrection," at Harper's Ferry, Va. From the most reliable accounts, it seems that Capt. John Brown, who attained notoriety in Kansas as one of the fighting men of the Free State party, recently settled within a few miles of Harper's Ferry, Va., where, with other whites who sympathized with him, he began to foment an insurrection among the slaves, but with very little success. On Sunday night, 16th inst., about nine o'clock, the riggers, numbering seventeen whites and five negroes, quietly took possession of the United States Arsenal. Thence the insurrection spread, and several negroes in addition to the above, joined the rioters, most of them by compulsion, who soon proceeded to stop the different trains on the Baltimore and Ohio railroad, take possession of the town and imprison any citizen who indicated an opposition to their proceedings. They entrenched themselves in the engine house of the Arsenal, and had in their custody as prisoners, several citizens of Harper's Ferry.

On Monday night, companies from Charleston, Frederick and Sheplestown, besides a company of United States Marines, arrived and re-captured the place. The house in which the insurgents were entrenched, was stormed by the Marines, and captured. Brown, the leader, was shot but not killed, and his son was killed—Mr. Turner, a West Point Cadet, and two Marines were killed; five citizens also lost their lives. Some of the insurgents took refuge in the mountains, whither Gov. Wise sent a horse troop in pursuit. During the trouble, there were in all 21 killed, 16 insurgents, and 5 citizens and 3 wounded, all insurgents.

At last accounts, Brown was alive, and it was thought he would recover. He was earnestly with those about him what was right, and avowing he had done only what was right.

He replied to questions substantially as follows: "You say Capt. Brown of Kansas? I am sometimes called so. Are you Ossawatimie Brown? I tried to do my duty there. What was your present object? To free the slaves from bondage."

Were any other persons but these with you now connected with the movement? No. Did you expect aid from the North? No; there was no one connected with the movement but those who came with me. Did you expect to kill people in order to carry your point? I did not wish to do so, but you forced us to it.

Various questions of this kind were put to Capt. Brown, which he answered calmly and freely, with seeming anxiety to vindicate himself. He urged that he had the town at his mercy, that he could have burned it and murdered its inhabitants, but did not. He had treated prisoners with courtesy, and complained that he was hunted down like a beast.

There can be no question but Brown was at least partially insane; for no sane man, with such slender means, would have undertaken to accomplish what he did, which, according to documents found upon his premises, was nothing less than to overturn the government of the United States, set up a Provisional Government in its stead, and liberate the slaves.

The Worcester Spy gives the following account of Brown, which affords an explanation of the strange course he has taken in this matter:

Old Brown is in many respects a remarkable man. He was a quiet soldier in Kansas, until the border ruffian outrages forbade anything there to be quiet. Robbed and outraged by the ruffians, who in the course of their operations murdered one of his sons, he gave himself up to the business of vengeance. He had always been a strictly religious man; and after forming the band which he led against the invaders of Kansas, religious services were established in the camp. He regarded this as a religious duty, to exterminate the border ruffians; and he fought them with wonderful energy and activity; his will indomitable, and his temper implacable. These are the traits of his character, and the result was that he gradually became a monomaniac. The fear of him came upon the border ruffians like a nightmare. Lately he has been

craved; and the madman is so evident in all he has done at Harper's Ferry as to leave no room for mistake as to his insanity.

The New York Evening Post has an article on the subject, from which we copy the following paragraph to the same effect.

The stories connecting the name of "old Brown of Ossawatimie," as he is called, with the leadership of this fanatical enterprise, are we are induced to think, well founded; and in that event the whole affair may be regarded as a late fruit of the violence which the slaveholders introduced into Kansas. Brown was one of the early settlers in that territory; he was a conspicuous object of persecution all through the troubles; his property was destroyed; he and his family were cruelly treated on several occasions; three or four of his sons were killed by southern desperadoes; and these many expressions of malice to him, he has not been regarded since, we are told, as a perfectly sane man. He has been known to vow vengeance against the whole class of slaveholders for the outrages perpetrated by their representatives in Kansas, and this insurrection, if he is at the head of it, is the manner in which he gluts his resentments. Fanned by the remembrance of his wrongs, his whole nature turned into gall by the bitter hatred stirred up in Kansas, and the consequences, he has plunged into the work of blood.

The Republican majority in Minnesota, at the latest dates, had reached about 3,500, and was expected to go up to 4,000. Their majority was estimated to be 10 in the Senate and 30 in the House.

The majority for the new Constitution of Kansas, at latest dates, was from 6,000 to 7,000.

The official returns from 48 counties of Pennsylvania show an Opposition majority for Surveyor General, of 18,140. On joint ballot of the two houses, the Opposition majority will be 39.

Daily, Republican, has been elected delegate to Congress from Nebraska.

Thanksgiving in Maine, Nov. 24.

Five families were rendered homeless by a destructive fire in Toronto, Canada, Oct. 21.

ESCAPE OF SLAVES IN ILLINOIS. The St. Louis Republican gives an account of the abduction of ten or fifteen from Frederickburg, Madison Co., Missouri. They made tracks for Illinois, and a party was organized to go in pursuit of them. The fugitives were intercepted by some armed men, at a bridge between Chester and Sparta. The negroes were found to be armed, and a conflict ensued, in which one of the slaves was killed and two slightly wounded.

One of the whites was arrested for killing the negro, and confined in the jail at Chester. The news of his arrest greatly exasperated the citizens of Madison and the adjoining counties, and a band of fifty or sixty persons was organized with the avowed design of releasing the prisoner. Their appearance in Chester caused much excitement, and they were met by thirty or forty armed citizens. The Missourians were not deterred, and bloodshed was feared. It was arrested, however, by the mediation of the owner of the negroes, who deprecated violence.

Two persons in Frederickburg have confessed to have been engaged in running off the slaves, and are in close confinement, awaiting their trials.

The Hon. Robert P. Dunlap, Esq., Governor of Me., died at his residence in Brunswick, last week.

Theodore Parker has resigned the charge of the Twenty-Eighth Congregational society, Boston, competent physicians in Switzerland having assured him that he will never again be able to address large audiences.

It is said that Queen Victoria's second daughter—now first on the marriage roll—has expressed a wish to resign her "royal robes" in order to become a professed Catholic. The Court papers insinuate that this is a step to court the young King of Portugal, who lately lost his wife. When Don Pedro was in England, a few years ago, the Princess Alice was "smitten," but religion was in the way, and there the affair dropped.

The photographic process has been lately employed to take copies of the inaccessible inscriptions on the rocks near Mount Sinai, which extend for miles. As these photographs admit of indefinite expansion under the microscope, these inscriptions will now be read.

The Worcester Spy states that Mrs. Sibley, wife of Charles M. Sibley of that city, was severely burned Monday evening, week, by the explosion of a fluid lamp which she held in her hands.

Hon. John Y. Mason, Minister at Paris, died in that city on the 31st, of apoplexy.

SOUTHERN CHRISTIANITY. The citizens of Christ church parish, near Charleston, S. C., voted to have a grand slave trade barbecue at that place on the 20th of October, at which all the prominent advocates of the re-opening in the State were invited to attend. Slave trade barbecue at Christ church! What a combination of words!

George Bathune, one of the oldest native citizens of Boston, died on the 12th inst., in the 90th year of his age. His father, of the same name, in October, 1754, married Mary Faneuil, niece of Peter Faneuil, the donor of "The Cradle of Liberty" to the town of Boston. The deceased was the possessor of the family plate, pictures, &c., of the Faneuils, and has left many interesting documents respecting the Huguenots, from whom he descended.

A MAN KILLED BY A BULL. An old man named Shafer, while driving home a bull, belonging to Mr. Culver, of Brighton, from the county fair ground, was killed by the animal. Mr. Culver desired Shafer not to whip the bull, which the animal would not stand, although gentle in temper under ordinary circumstances. Mr. Culver followed soon after, found the barn door open, and on searching discovered the bull in an adjoining yard, with his horns over his bloody, and at some distance, the lifeless body of Shafer. There were two severe wounds in the back of the head—one on each side—and a bruise in the back between the shoulders. The former were not

Poetry.

CHRISTIAN COMMUNION.

BY J. W. BAKER.

"Then they that feared the Lord said often one to another."

Earnest, faithful, loving pilgrims,
Pressing through this desert land,
Looking for the heavenly Canaan,
"Joined in heart and joined in hand,"
They travel on together,
To the same eternal home,
Never speaking of their conflicts,
And their glorious rest to come?

While around them, cloud and shadow
Chase the rays of heavenly light,
And the stars of coming morning
Ginger in the shades of night;
Shall the weary, hearted traveler,
Watching for the coming day,
Never speak a word of comfort,
To his comrades on the way?

When along the arid wayside,
Cooling waters cease to burst,
And the low and mournful fountain
Mock the weary pilgrim's thirst,
Can we never, never listen
To the music of those streams,
Flowing thro' those heavenly regions,
Where no shadow intervenes?

When the drooping spirit lingers
Round hope's consecrated fire,
Shall we not then our sweet communion
Breathe of kind and heavenly cheer?
When the gloaming peeps o'er Pagan
Peers above the gathering cloud,
Shall we not then our cheerful voices
Join in praise and clear and loud?

In the land for which we're going,
Union is the life of bliss,
Why should not we have a foretaste
Of its blessedness in this?
Yea, these walls of glowing Sapphire
Glimmer thro' these mortal skies,
Tinge the heavy clouds with sunlight
Chase the darkness from our eyes.

Niagara Falls.

THE YELLOW LEAF.

Full soon the yellow leaf
Appears in autumn hour,
Its term of glory early brief,
Like that of fragile flower.

Full soon it falls to earth,
Trembling, and crisp, and dead,
As though forgetful of its birth
And parentage so dear.

A herald of the close
Of glorious summer time,
It is prophetic of the snows
Of winter's reign supreme.

Of cheerless days, and cold,
Of many a fearful storm,
Ere blooms another spring's unfurl
New works of beautiful form.

Prepare the cottage wood,
Kindle the cottage fire;
Garner your stores of saving food,
Nor dread the winter's dire.

O, bless the humble poor,
When wintry blasts shall come,
Pass, like an angel, to their door,
And make a thankful home.

An emblem, too, the leaf
Of man's own transient state,
Of faded joys, and sequent grief,
Of death, that seals his fate.

"Our living men, where are they?"
Once, living men, abroad,
Alas! they moulder in the clay,
And wait the trumpet of God.

Thus we must soon return
To our own native dust,
O, let us all of Jesus learn,
And in Jehovah trust.

Then, though the leaf will never
Bedeck its parent tree,
And "dust to dust," our sentence here,
"Immortal" we shall be.

Beyond the starry glow,
Our leaf will never fade,
But in immortal beauty grow,
Superbly arrayed.

Prov. R. L. A. B.

The Family Circle.

For the Morning Star.

"THE SHADOWS WE CAST."

In a late number of the Morning Star
piece greeted my eye with this title, "The
shadows we cast."

It was beautiful and expressive. This ques-
tion occurred to my mind, and found expres-
sion in these words or ungenuine action
have caused to linger there. It is true, that
we are casting shadows in hearts shining
our sympathy and love, and for our kind
and gentle tones. These reflections call to
mind a little incident which transpired in my
own home circle.

The stern hand of winter made a blaz-
ing welcome, and a happy group were gathered
around its cheering light. Parents and
children seemed alike to enjoy and appreciate
the pleasures of home.

At length a sun of interest and impor-
tance was introduced, and all became engaged
in its discussion. In an unguarded, unthought-
ful moment, I hastily, passionately replied to
an earnest question of my dear mother. I
guessed, for a time, on her inquiring face, and
saw a dark shadow on her brow. She was
unkind tone sank to the depths of my mother's
heart. I needed not to inquire if I had caused
her pain—knew it. Half an hour passed in
silence, broken only by long, deep sighs. One
by one the group passed, and I was left alone
with my mother. I looked out upon the bright,
clear sky. I saw the pale moonlight, but
each ray of beauty made me more wretched
and unhappy. I ventured to cast a glance at
my mother, and down her pale cheeks tears
were silently flowing. My heart was melted,
and we wept together. Soon my mother arose
to go. Could I let that dear parent seek her
couch with the shadows of my unkindness
resting there? Then came the struggle; but
filial love conquered. As my mother passed
me, I arose and clasped my arms about her
neck. She folded me to her yearning bosom,
with her cheek resting upon mine.

"My dear mother, can you forgive me,"
burst from my quivering lips.

"Forgive you, my dear child, yes, and love
you till life's latest hour,"—and, yes, and love
you till life's latest hour."

O! I shall never forget that moment, when
I felt "to err was human; but to forgive, di-
vine." When I rested my head upon my pil-
low, I was thankful I had sought forgiveness,
and I was thankful I was surrounded by
those in my parent's heart; shadows which
the sunlight of love could not brighten.

Though these shadows may pass from my
mother's heart, they will never pass away from
mine. When the hand of death is laid upon
my parents—when my father and mother have
passed to the spirit-world, and the turf cover
their cherished forms—ah! when they are
sleeping in the quiet graveyard—the remem-
brance of my unkindness, my ungentleness,
will cast dark shadows in my heart, never to
be lightened by the smiles of affection and love
from my dear parents. Though the shadow
we cast may be forgotten, while those we love
are with us, yet when death claims our treas-
ure, we shall in vain seek to forget them;
even though we may have been forgiven.

Daily are we diffusing joy and peace, or in-
dignity, grief and misery, by our looks, words and
actions—and the sunlight of the one, or the
shadows of the other, are making happy or
wretched those who are surrounded.

Kind, gentle words; how they brighten our
rugged pathway of life! Shall we let shadow
rest on hearts bowed down with grief? ah!

we make still darker the path of the lonely
and afflicted? Shall we cause the shadows
to disperse, by the pure sunlight of our unself-
ish, unfeigned sympathy and love? The less
sons taught by our Saviour in his mission upon
earth—the long suffering, tender mercy and
loving kindness he manifested in his inter-
course with mankind—are worthy of our close
attention, and if heaven and earth should
all would make earth a charming place, and
dispel shadows from many weary, aching
hearts.

THE FOUND POCKET BOOK.

"Tom Jackson says he does not believe
there is a God; he says he never saw Him;
and I don't know that I believe—I never saw
Him," said John Clark, just come in from the
company of Tom Jackson.

"I do," said his mother; and she said nothing
more.

A week or more after this, John burst into
the kitchen with Tom at his heels. "See,
mother," he cried, "what I have found—a
handbook pocket book, and it is a very nice
one."

"Where did you find it?" asked his moth-
er.

"In Pine Grove; now, who do you suppose
it belongs to?"

"I dare say it grew there," said his moth-
er. "Grew there?" exclaimed John, lifting up
his eyebrows with a great surprise: "a pocket
book grow in the woods? Who ever heard of
such a thing?" It could not be.

"Why not?" she asked.

"Why not?" replied the boy; "the pocket
book was made for a purpose. Look here!"
opening it, "here is a place for bank notes,
and here is a little out-of-the-way spot with
a snug fastening for gold, and a memorandum
book, and a pencil-case, and a beautiful gold
pen, and a ruler, and a pen, and a lead,
both of it was made for a man to put in his
pocket."

"Some contrivance here, then," said his
mother, putting down her work, and taking it
into her hands for further examination. "It
is one of the most useful pocket books I ever
saw; if it did not grow there, perhaps it was
made there."

Both boys stared at her more and more.

"Why, mother, you talk foolishly," said
John, with a sober and puzzled look, "there
must have been a man with a mind to have
made this."

"A man that knew how—a pretty neat
workman," added Tom Jackson.

"How do you know? you never saw him,"
said Mrs. Clark.

"No, but I've seen his work, and it is
enough to convince me; I am just as certain
that somebody made it as I am of this."

"You are!" said Mrs. Clark; how so?"

"Why, mother," said John, very much in
earnest, "you see the pocket book had to be
planned; and planned by some one; now it
must have had a planner, that's the long and
short of it; and I know it just as well as I
saw it planned and done by the man himself."

"That is," said his mother, "it shows wise
contrivance, and it must have had a wise con-
trivance. Somebody must have made it, and
thought beforehand how to make it."

"Just so!" exclaimed both boys at once.

"It would be foolish to think otherwise,"
added John.

"I think so," said his mother. "And it is
just as foolish," she continued, "with a great
deal of meaning in her eye, as she looked into
the boys' eyes, "when you see the wonderful
contrivance in the things and things around
you, the end for which they were made; and
the skill with which they were put together,
for you to doubt or deny that there is a God
who made them. Who planned your eyes to
see with your ears to hear with? Can eyes
see themselves? Can a man make a bird?
Who created the sun, and planned the way
for it? Did your mother or father plan your
fingers and make them grow? You never saw
who does all these things, but you know per-
fectly well that a great somebody thought be-
forehand, and contrived every eye, and ear,
and the car, and the star, and your fingers—
all things and all beings which are around you—
And that great somebody is God, the eternal
Mind and Great Maker of us all."

The boys did not expect to be condemned
from their own mouths.

"Can you see my mind?" asked Mrs.
Clark.

"I can see your body," said Tom Jackson.

"How do you know what my mind is?"

"I can only tell by what you do or say; I
can't see it," answered John.

"But do you think I have a mind, a spirit?"
asked Mrs. Clark.

"O, yes," exclaimed the boys, "you show it
by your actions."

"Now, as you can see my spirit only as I
act it through or with my body, you can see
God, the great Spirit, only as He shows Him-
self to you by the wonderful things He has
made; but you are just as certain of one as of
the other."

The makers now came into the kitchen
and interrupted the talk. The boys went off
with thoughtful looks. The next day, when
John brought in a basket of beans which he
had been picking.

"Mother," said he, "I shall never say I do
believe there is a God again; the little
tendrils of the bean, curling and clasping round
the poles show it. Why do beans have them,
and not other plants? Somebody planned it,
I suppose."

And that somebody is God.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

Jesus is the Saviour of the little ones; they
can feel their need of pardon, and their love
and trust the Redeemer. Innumerable
instances are occurring, where, for the encour-
agement of parents and Sabbath school teach-
ers, the little child in Christ is manifested, in
life and in the resurrection. In a recent
Sabbath School Convention, related an incident
occurring in England—that of a little girl,
seven years of age, who, having been taken
sick, was carried to the hospital to die.

"The last thing she said," said the speaker, "was
heard to break the silence, and the tick-
ing of the great clock in the hall, as the pen-
dulum swung backward and forward. Then it
would strike the hour, l-e-v-e-l-e-w-e-l-e-v-e,
c-o-o'clock, when there came from the couch
a faint, sweet voice, saying, 'Sweet mother,
I love you.' It was one verse of a Sunday school
hymn—

"Jesus! the name to sinners dear,
The name to sinners dear;
It scatters all our guilty fears,
And turns our hell to heaven."

Then all was silent again, and nothing was
heard but the ticking of the great clock in the
hall, until she broke out after a while, in an
other verse:

"Happy, if with latest breath
I may but speak his name,
You'll find me round his feet,
Behold! behold the Lamb!"

The nurse then hastened to the bedside of
the little sufferer, but she was too late. The
little Sabbath school girl, from beholding
the Lamb on earth, to His bosom in the sanc-
tuary above.

IT IS ONLY A CENT.

Now, my little lad, don't spend that cent for
candy.

"Why, didn't my father give it to me?"

Certainly, but that is no reason why you
should spend it. If you run over to the candy
shop and buy a roll, in five minutes you will
have no better off for having the money; now
save your money and put it in a box.

A hundred of them will make a dollar, and
if you do not save the cents you will never
have a dollar.

But papa gave me this to enjoy it. I do
not want to lay it up."

Well, I will tell you how to enjoy it—not by
throwing it away for sweetmeats, but keep it
until you have six, and then go to the baker's
and buy a nice loaf of bread.

Stop—what do I want to buy bread for?"

Old lady lives down the alley below you. A poor
old lady, and she has to live upon what you
kind neighbors bring in. Now, do you take your
loaf of bread, and get your mother to put
down to her house and see if she enjoys it.
A loaf is a present from a little boy; will you please
accept of it?"

"Well, I'll do it. I know just what she'll
say. She will cry, and then put her hand upon
my head, and say, 'God bless my little boy!'
And I shall feel so happy. I will have the
money now. But I won't spend a cent until I
get it."

Then you will enjoy your money. "It is
more blessed to give than to receive."

LITTLE CHILDREN.

Whoever takes a little child into his love,
may have a very roomy heart, but that child
will fill it all. The children that are in the
world keep us from growing old and cold;
they cling to our garments with their little
hands, and impede our progress to petrifac-
tion; they win us back with their pleading
eyes, and their tears, they never desert us
at all. A poor old couple, with no one to love
but a most pitiful picture; but a hovel
with a small face to fill a broken pane, here
and there, is robbed of its desolation.

CASH AND CREDIT.

A feeling exists, in mercantile circles, in
favor of changing the laws in relation to debt-
ors and creditors. To render them more lenient
to the debtor, is to make them a dead letter
upon the statute-book. If more stringent, pre-
vent their execution. As the laws now stand,
it is believed that, if all laws for the relief
of debtors were abolished, except where prop-
erty has been previously pledged, credit would
be equal with confidence, many bad debts
would be avoided, and the community benefited.
It is not, however, necessary to the credit of
character and reputation to obtain credit. The
people would be more honest, more economi-
cal, and of a higher order of integrity. There
are two classes of our people that would lose
by this measure—the lawyer and the specu-
lator.

THE NUMBER OF JOHN ROGERS'S CHILDREN SETTLED.

The old perplexing query, "How many chil-
dren had John Rogers?" has at last been de-
finitely and historically settled. At the late ec-
clesiastical conference of Rev. John Rogers, in
May 25th of the same year, and joined the
W. B. Church at the same time, and he re-
mained a worthy member till the last. His re-
signation at the approach of death, is another
illustration of the power of the Holy Spirit.
"I am the resurrection and the life," John 12:25.
We believe our sister's spirit is in heaven, while
she leaves a kind husband, three small chil-
dren, and a large circle of relatives, to mourn.
Sermon from the above text by the writer.

AGRICULTURE.

PLANT AN ASPARAGUS BED.

We actually know a man who had nearly
bargained for a farm some ten years since, but
the fact that he found no asparagus bed in the
ground was the make-weight, which induced
him to give up the purchase. He was a man
where, to him, indispensable, luxury was
in vigorous growth. This may be a rare case,
but if two farms were lying side by side, alike
in all respects except that one had a large bed
of asparagus, and the other none, the former
would be chosen at once by any one accus-
tomed to this vegetable. It is a real luxury
in spring to be able to cut a daily supply
of asparagus, when most articles of food
are scarce and dear. Let us try to figure:
A large family dish of fresh home-grown as-
paragus is certainly worth 12 cents at the very
lowest estimate. This on every other day for
two months, amounts to \$3.60, which is equal
to a good interest on \$60. But a capital bed
of asparagus, large enough for any family, will
cost \$25, preparation, manure and labor in-
cluded. Figures won't lie.

SPOTS ON THE SUN.

During the whole of the present year the
spots on the sun have been very numerous,
and of late they have been particularly large
and bright. It is well known, they come upon the
western limb and disappear on the eastern limb
within fourteen days in crossing the sun's disk.
Seen with an ordinary astronomical telescope,
which inverts the object, the spots appear on
the western limb and disappear on the eastern
limb. They are sometimes single, or isolated
dark spots more or less irregular in form, but
always surrounded with a pretty well defined
penumbra, and sometimes in groups of many
spots irregularly thrown together and includ-
ing the penumbra of the other. These spots
near their proximity to each other, and from the
manifest and frequent changes which occur
among them, are evidently dependent upon the
same cause of disturbance in the solar atmo-
sphere.

SUFFER LITTLE CHILDREN TO COME UNTO ME.

Jesus is the Saviour of the little ones; they
can feel their need of pardon, and their love
and trust the Redeemer. Innumerable
instances are occurring, where, for the encour-
agement of parents and Sabbath school teach-
ers, the little child in Christ is manifested, in
life and in the resurrection. In a recent
Sabbath School Convention, related an incident
occurring in England—that of a little girl,
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"The last thing she said," said the speaker, "was
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ing of the great clock in the hall, as the pen-
dulum swung backward and forward. Then it
would strike the hour, l-e-v-e-l-e-w-e-l-e-v-e,
c-o-o'clock, when there came from the couch
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I love you.' It was one verse of a Sunday school
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other verse:

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The nurse then hastened to the bedside of
the little sufferer, but she was too late. The
little Sabbath school girl, from beholding
the Lamb on earth, to His bosom in the sanc-
tuary above.

IT IS ONLY A CENT.

Now, my little lad, don't spend that cent for
candy.

"Why, didn't my father give it to me?"

Certainly, but that is no reason why you
should spend it. If you run over to the candy
shop and buy a roll, in five minutes you will
have no better off for having the money; now
save your money and put it in a box.

A hundred of them will make a dollar, and
if you do not save the cents you will never
have a dollar.

But papa gave me this to enjoy it. I do
not want to lay it up."

Well, I will tell you how to enjoy it—not by
throwing it away for sweetmeats, but keep it
until you have six, and then go to the baker's
and buy a nice loaf of bread.

Stop—what do I want to buy bread for?"

Old lady lives down the alley below you. A poor
old lady, and she has to live upon what you
kind neighbors bring in. Now, do you take your
loaf of bread, and get your mother to put
down to her house and see if she enjoys it.
A loaf is a present from a little boy; will you please
accept of it?"

The boat was making fine headway on the
bosom of the beautiful Ohio. The gorgeous
cabin was full of life and gaiety. There were
four tables, and four waiters. The waiter
dealing at each table, and winning large sums
of gold, bidding wine with no little freedom,
and uttering blasphemies that seemed to be
enough.

"To turn the cheek of darkness pale."

In another part some were engaged in the
dance, and then the night was still, and
until about eleven o'clock, it was still awake,
wondering what kind of a man my room-mate
was, and why he did not make his appearance.
Suddenly the door opened, and there he was,
sure enough, about six feet one inch in stature,
square built, with large whiskers, and rather
rough exterior; just the man, thought I, to
strangle me, when I go to sleep, take the mon-
ey I have in my belt, and make his escape at
a wood yard before day. I feigned to be
asleep, but watched his movements with a sus-
picious eye. He came to me for a moment, but
concluding that I was asleep, he opened his
trunk, and was a considerable time in ex-
amining its contents. He then slowly undress-
ed, and when ready for bed, to my surprise,
he knelt down on his trunk, with his head not
eighteen inches from mine, and prayed, and
then he supposed that none heard, but him
that hears all things, he committed his soul
and body, health and happiness, absent wife
and babes, to the keeping of the Giver of all
good, and then arose, climbed into the upper
berth, and in a few minutes was fast asleep.

I was no longer afraid of being robbed by
that man, but my conscience smote me with a
scorpion whip, because in the midst of my
watching, I had forgotten to pray. I thought
of the words of the Psalmist, "The Lord is
in the heaven, and he hath set his throne above
the cherubim; he is high and exalted above
all that dwell therein. Who is like unto him,
and who is equal unto him? Who is not afraid
of him, and who is not terrified by his pres-
ence? He sitteth upon the circle of the earth,
and the world is as a base unto him. He
stretcheth out the heavens, and he is above
the firmament. He hath made the earth, and
the world, and he hath created man. He hath
made the sea, and the land, and he hath cre-
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