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THE MORNING STAR.

Published Weekly, on Wednesday, BY THE FREETWILL BAPTIST PRINTING ESTABLISHMENT, at its Office, Washington St., Dover, N. H.

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WM. BURR, DOVER, N. H.

All communications and business letters should be directed to the Editor.

Advertisements will be inserted in the Star at the following rates: For one square, one insertion, at the same rate for any longer period.

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MORNING STAR.

LIFE OF BENJAMIN RANDALL.

CHAP. XI. THE DOCTRINE AND DISCIPLINE.

(Continued.)

So promised the prophecy of the Dispensation of the Spirit, as Peter quoted on the great day of its opening: "Your young men shall see visions."

This vision God gave to his tried, afflicted, faithful servant, seeking, struggling for truth and wisdom, to meet his need. In that visual demonstration by the Spirit, God showed to his servant his goodness, wisdom and consistency in all his ways towards his creature, man—that his love is co-extensive with his creation—that the giving of his laws to man, with the attachment of rewards and penalties, was fully predicated on the free volition, the absolute, self-determining power with which man is endowed by his Maker, by which he is not a machine, operated and controlled by a power other than himself, but an intelligent soul of moral capability for making a moral character of and to himself.

It was shown him that God's instructions, commands, promises, entreaties, remonstrances, threatenings and denunciations, addressed to man, are not nothings of man's impudence, his proferential and inevitably fixed destiny, nor farced make-believes of a mind on God's part contrary to his own irrevocable determination, to an immutably fixed destiny; but the affectionate, sincere, reasonable and wisely consistent expressions, addressed by a Father, whose name is Love, the God of truth, a just God and a Saviour, to man, as "knowing all that is in man." It was shown him in the demonstration of that vision, that the Bible, in assuming, as it does, all through, from its beginning to its end, that man is capable of obeying or disobeying, of choosing or refusing, and as such, justly a subject of law, of reward and punishment, and to whom motives are fully addressed, is a true record, the word of truth.

It showed that the gospel's universal call to all alike is not a false pretence in mockery of a fixed doom of reprobation as the state of a portion of those to whom the call is given and salvation offered, but the sincere call and offer of the Divine Love, addressed to all, all having the absolute ability to accept salvation. It showed that conscience, in its self-approval, or its remorse, is not a lie, and that the assumed freedom and ability of all to act as it is assumed in all, in all approbation and censure, all praise and blame, all honor and disgrace, expressed or felt among men towards each other, is not a fiction. It showed that wrong is wrong, and right is right—that God really loves right, and is the Author of it; and really hates wrong, as he is not the Author of it. God's law and providence, the Bible, the conscience of mankind and the common sense of right and wrong, were vindicated against the heathen "philosophy, falsely so called," in its doctrines of fate and necessity, impersonated by the partial theology in the Divine predestination, from eternity, of whatsoever comes to pass, including the absolute, unconditional election of certain individual persons of mankind to salvation, and the reprobation of the others to endless sin and misery.

In the light of the free and impartial gospel, he saw sin to be, and "exceedingly sinful"—the work of Satan, hatred and opposed of God, who had instituted the gospel of Christ for his destruction, to all who would accept the remedy, so delivering them from it, in its existence, its guilt and its effects. He saw this to be the object of the gospel—and saw the gospel to be fully effectual to its object, giving to all who would accept it, forgiveness of sins past, and the power to a holy and an endless life henceforth, bringing to them the "kingdom of heaven, which is righteousness, peace and joy in the Holy Ghost"—the witnessing of God's Spirit to their spirits that they are children of God, "and heirs of God," as "joint-heirs with Christ."

The gospel which he had received, and which had been confirmed by that vision, gave no quarter to sin in any of its forms, with any who named the name of Christ. Neither in doctrine nor in discipline, did he spare anything in whom he had confidence, and had walked with, and before the congregation, and in all pertaining to his office as an apostle, a pastor and a Christian. And in this he exemplified eminently the gentleness, forbearance, and love, of the spirit and letter of the gospel, as well as its purity and faithfulness. As an example of this, we may quote a letter of admonition from the church at New Durham, two years after its organization, to one of its members, written by Randall, as Clerk of the church, and presented by him in person, as one of a committee hereto appointed by the church:

"Dearly beloved brother, in our precious Lord Jesus Christ—Believing it to be our duty, we, in tender love, take this method to re-visit thee of thy duty, and to beseech thee, as in Christ's stead, to what thou hast publicly said was thy duty. Thou hast not only before the church, but before the congregation, and God moved thee to commit thyself unto the watch and care of this church; and that thou didst believe this church to be a church of Christ. And further, thou hast said that thou didst believe the Lord moved thee to be baptized and the Lord's supper, and hast walked with us in the same for some time. But anon, for no cause that thou canst support drawn from us; and hast refused to act in place, both as a deacon and as a private member. Therefore, we do now, in the bonds of

meekness, believing that we are moved by the kind and tender spirit of Jesus, admonish thee to return to thy duty; and do now bid thee a hearty welcome to return and travel with us in love and fellowship again.

Beloved brother, we pray thee to take this letter in love from us; and not as if we were an act of haste, for it is the result of the deliberations of the church from the 8th of May last.

From the church of Christ at New Durham, to Dea. Ebenezer Davis,

in behalf of the church,

BENJAMIN RANDALL, Clerk.

Here is the spirit of yearning affection, in its earnest method for reclaiming the erring—not the inquisitorial process for making out a case of heresy or misconduct, and a step in the course of a determined expulsion. And so far from anything of the spirit of "lordship over God's heritage," the pastor assumes no authority here above the common membership. He acts, but only as the scribe and messenger of the church, officers to which membership of the church gives the eligibility. "The disaffected member was won back. Some weeks after receiving the admonition, he inquired, what would be the terms on which the church would receive him again. The answer was characteristic of our Christian's affectionately winning spirit, and his deep, clear and thorough apprehension of Christ's relations and church connection: "In love and fellowship, which is the only way any member can be received." This was the hearty, comprehensive and explicit answer. The true constitution and consistency of the Christian church are defined in that one brief sentence. Some months after, Dea. Davis returned to his place in the church, who received him with cordiality and joy.

The final action of the church, in its third year, in the case of two members, who had come to be regarded as irreclaimably settled in their dissent from the usages of the church, was in the same spirit. A letter was addressed to each, which, after a statement of his withdrawal from participation in the ordinances of the church (baptism, Lord's supper and washing of feet), on account of change of views to the sentiment of Friends respecting the ceremonial ordinances, concluded thus:—"and as thou hast desired that we dismiss thee and let thee have thy liberty to go where thou couldst have more fellowship; and hast cut us off from having any more labor with thee, for the future, in the meeting, that it would be of no avail to labor any more with thee, for thou wouldst not be moved; therefore, believing it is not right to make a prison of the church, to confine persons contrary to their minds; and not being desirous to lord it over thy conscience, as thou dearest that thou art conscientiously bound, we would comply with thy request; and this may inform thee that thou hast thy liberty, by our consent, and that we shall not, for the future, after the date hereof, look upon thee as a member in visible standing with us; and that thou art no more under our watch and care in particular, though we at all times wish thee well.

From the Baptist church at New Durham, to Deacon Robert Boody: Signed by consent, and in behalf of the church,

BENJAMIN RANDALL, Clerk.

For the Morning Star.

THE MINISTRY—NO. 2.

It is a fundamental principle in the doctrine of F. Baptists, that God calls men to the work of the ministry. But in what does that call consist, and how shall a man know that he is called of God to this work? This is doubtless a question of great moment. It is simply being led by the Holy Spirit, to "this glorious work; but the exercises of mind experienced, and as different as the temperament and circumstances of individuals. Dreams, visions, and strange impressions may attend a true call to the ministry, but are no certain evidence of the fact. A deep feeling for the salvation of sinners and the prosperity of the church, though not a conclusive proof of such a call, is a necessary accompaniment. Dreams, visions, and strange impressions may attend a true call to the ministry, but are no certain evidence of the fact. A deep feeling for the salvation of sinners and the prosperity of the church, though not a conclusive proof of such a call, is a necessary accompaniment.

Christianship is of a spiritual nature and requires truth in the inner parts, and when obeyed gives evidence, both of its Divine origin and of its ultimate success and glory.

M. W. B.

For the Morning Star.

MISSIONS.

NOTES.

August 13, 1859. At 7 o'clock this morning, there was an execution in sight of our house, and thousands of people looked from the sidewalks to witness the scene. The victim was the poor man of whom I made mention in my journal of Dec. last, as having seen in the police office of Bhadruc, arrested for having murdered his wife. I then had considerable conversation with him and his wife, and they were both very much distressed. He had been sentenced to be hanged, and he seemed to me to be a man of sense and feeling. He seemed to me to be a man of sense and feeling. He seemed to me to be a man of sense and feeling.

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ministers even, who consider under this appellation. The writer would like to know if our Biblical School is training such to keep the number good. If so, does the Education Society furnish their board? What is the Organizing Committee of the Indigent Students' Fund look into this question? ANTI-SMOKER.

For the Morning Star.

REV. S. WHITNEY AND THE MAKING OF INFIDELS.

A few weeks ago, in a political paper, was an article complaining in the most censorious manner, of the agitation of the slavery matter, and especially for what the writer called "political preaching." He named the Rev. SAM. WHITNEY of Maine, who, nearly twenty years ago, preached for a time in New Hampshire; and because he spoke of slavery as a sin, a few left the house, frightened as if they thought the "glorious Union" was about being dissolved. This writer stated that Mr. Whitney, by such a course, shook the faith of some, and led them to become skeptics. Perhaps some did become so, and possibly the author of this ranting article among them. But if it was the case, they became infidels, and not converts. Pharaoh did. He did not obey anti-slavery preaching, and his heart at once became terribly hard, skeptical and infidel. God left him to himself, and he perished. And "there is no new thing under the sun."

Shortly after this occasion appeared, information was received that Rev. S. Whitney had been called to his rest in heaven. His name will live when those of his defamers will be lost. I have travelled where he has labored, and the friends of Christ remember him with affection and interest. I saw him once at a Quarterly Meeting, and heard him declare, that since his conversion, very many years before, not a day had passed in which he had not felt the witness of the Spirit and the power of the Holy Ghost. He was a man of God, and beyond the reach of those who will not hear the whole truth. A VOICE IN THE EAST.

For the Morning Star.

AN EYE TO GOD'S GLORY.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10: 31.

To glorify God is to have a regard to his revealed will, our own bodily and mental health and moral purity of heart. Whatever debilitates or impairs the strength and healthy action of either of these, dishonors his name, and is therefore, when recognized as such, and especially those which are evidently pernicious, levy a tax upon time, property, physical strength and moral purity. And yet thousands of professed Christians habitually indulge in these things, and thus dishonor his name, and do him wrong in some form or other, as much to their own injury and the annoyance of others.

To many coffee and tea are very harmful. Yet they indulge in them, not to the glory of God, but as slaves to appetite. Some of these persons are leaders in our churches, and wonder why the prayer meetings are not more spiritual and better attended. They are not great things always, but apparently great things, that undermine spirituality and sow the seeds of infidelity. The command in the Scripture at the head of this article, is the declaration in Gal. 1: 10, and the conditional blessing in the first verse of the first Psalm, contain principles not lost in the ocean of truth, but are beacon lights of duties, indispensable to Christian character. Can a man be in sympathy with God and purposely ignore those principles? Can he be spiritually minded? Can he keep from backsliding? We know that formalists, Universalists and free-thinkers laugh at such fair splittings of ethical science. And the so-called Spiritualists tell us that in the superior light of circles in another world, they see men who are spiritually minded in this world. But such philosophers are not very scrupulous of Bible doctrines, which teach present self-denial and obedience, though salutary in discipline and certain in its rewards.

We know the Gospel promises to save, and does save the faithful to the uttermost; but human philosophy is multifarious and unreliable. It is not surprising, therefore, that when a man comes to Christ he must "sell all that he has, and follow him." But not receive the spirit of adoption.

Now it is difficult to understand why many young Christians backslide, when as they become more enlightened they fail to break off loose and sinful habits.

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beauty and refinement shed a charm over the home which they adorned. It seemed to be the abode of happiness. But appearances are deceitful. The lady of the house confided her real feelings to her guest. All her husband's property consisted of slaves on the plantation. She was ready to abandon it and she and her daughters could only live in the Northern States, and support themselves by the labor of their hands.

This feeling was easily accounted for by the scenes through which she had just passed. The news of the insurrection had been received. But few white men belonged to the place, and she was left alone, surrounded by slaves, with no male protector. She fortified the house and armed her daughters with rifles, determined, if resistance was unavailing, to destroy them with her own hand and set fire to the building, and escape by death from many more to be dreaded. She remained for many hours in this position, and when at length a gentleman rode up she fainted.

I once heard a Southern gentleman laugh at the idea of being afraid of slaves, but shortly after, when speaking of another subject, he told me he never went to bed in his life without a pair of loaded pistols under his pillow. When we read the histories of some gentlemen from the South, we are apt to be provoked, and forget how many thousands of women and children live in constant and daily fear.

MORNING STAR.

WEDNESDAY, DECEMBER 7, 1859.

FREWELL BAPTIST QUARTERLY.

The first number of a new volume of this work will be issued in January next. Terms the same as heretofore, viz: Single subscribers, \$1.50. To clubs of five (the package sent to one address) \$1.00. To clubs of ten (package sent to one address) \$1.00, with an additional copy to the getter up of the club. Payable in all cases in advance.

We invite all our ministers and others who feel interested in the Quarterly, to procure for it all the subscribers they possibly can and forward them without delay. We ought to know, within two or three weeks how large an edition to print, as in order to issue the first number in season, we must commence printing by the first of next month.

A WORD ABOUT THE QUARTERLY.

In view of the encouraging action of the recent General Conference in behalf of the Quarterly, we feel that we may appeal with confidence to all the friends of a liberal culture in the denomination to really exert themselves to procure subscribers for it. By a simultaneous effort we can greatly encourage each other and accomplish a work of importance before this year closes by bringing the list of subscribers up to one thousand.

As conductors of the Quarterly we are determined to make it deserving of the most liberal patronage. We mean to keep steadily in view the wants of the denomination and ministry. While we do what we can to call into exercise those talents that contribute to the general and historical literature of our people, we are also anxious to contribute what we can to aid our ministry in dealing resolutely with living issues and in giving systematic expression to our denominational views on the leading doctrines of the Christian system.

The hope now is that that each number of the next volume will contain a portrait of some one of our ministers or distinguished laymen. The first number is to contain a fine steel-engraving likeness of the lamented Rev. E. Hutchins by one of the best of New York artists. To secure this no expense has been spared.

The same number will contain a biographical sketch of Bro. Hutchins, who was up to the time of his death one of the conductors of the Quarterly; and also an elaborate review of the celebrated discourse of Hon. Gerrit Smith in which he discards the religion of Revelation for that of Nature.

It is encouraging to know that many of the subscribers are laymen. We still hope they will continue to form themselves into clubs so as to afford the ministers an opportunity of procuring it with them at the minimum price. We do earnestly entreat our brethren in the ministry to interest themselves in this work till there is not a church in the denomination where the Quarterly is not well known. Brethren, you have only to will this to have it come to pass. Every moment's delay is a source of embarrassment to the Printing Establishment.

In behalf of the Conductors, D. M. GRAHAM.

DOCTRINAL PREACHING.

There has been, in our opinion, for a considerable time past, a deficiency of doctrinal preaching. Formerly there was an excess, not of what was really a development of gospel doctrine, but of sectarian controversy. And so far was this carried in the strife of sects, as to beget a dislike almost to the statement of a doctrinal principle. This led to other extremes. Some pulpits have been occupied with philosophical and sentimental essays, some with appeals to the feelings, others with rambling anecdotes and declamation—almost anything but doctrine. The preacher must be careful to say nothing to which the sects could take exception.

The moral questions have also had a great influence on the pulpit. It was deemed essential that these topics of vital importance to the morals of community, should be thoroughly treated. And this was well. The evil has descended from their high gospel ground, and discussed these subjects from inferior positions, dealing too much in arguments drawn from selfish expediency. The consequence has been detrimental to the influence of the pulpit, and to the progress of these enterprises. Could the power of the gospel be brought fairly to bear on the giant iniquities of the times, they must soon be prostrated.

From the above, combined with other causes, there has long been comparatively little direct doctrinal preaching. As a consequence, the people are not well imbued with gospel sentiment. In numerous instances, we fear there is a lack of sound, doctrinal knowledge, even in the ministry. And so a wide door is open to the introduction of error, of which the enemy have not been slow to take advantage. We need a decided change in this respect. To neglect doctrine is to neglect the gospel, the only means of salvation. Christ preached doctrine throughout, and applied it to the hearts, consciences and lives of men; so did the apostles, martyrs, reformers, revivalists in all ages. If we would see pure religion arise and flourish, churches established on principle, souls converted, and persevering in a godly walk, there must be faithful instruction in the fundamentals of the gospel.

Not that we would renew sectarian strife. There is no need of stirring up such strife in this work. Let the ministry make themselves familiar in mind and heart, with gospel truth, and then preach it in demonstration of the Spirit and of power, not shunning to declare

all the counsel of God, not fearing to call things by their right names, dealing faithfully, speaking the truth in love, and rich blessings will crown their labors.

SCRIPTURAL PIETY.

The Bible is the Christian's guide of life and rule of faith. By its teachings he is to judge of duty, and he is to labor to live agreeably to the word of God. It demands and commands one to define the sum of his efforts and benefactions for the conversion of the world to Christ. Men are not to bring the Bible down to the measure of their doings, but to bring up their lives to this divine standard. So tried, we are confident that the Christian church is far below their true measure of duty in efforts for the salvation of the impenitent. Christians are not their own, but Christ's, and are entrusted into his vineyard to labor and save the lost.

Judging the church of to-day by the earnest consecration of primitive Christians to spread the gospel, we shall see that the most zealous missionary efforts among us fall far short of that standard. The few disciples are increased by an addition of three thousand, which number swells forth to five thousand—and when scattered abroad by persecution they go forth, everywhere preaching the word. Revivals follow in Judea, Samaria, and elsewhere. And in John and Paul's day, the gospel of Christ had been proclaimed successfully throughout all Palestine, Asia Minor, Macedonia, and other parts of Greece, and at Rome making converts in Caesar's household among all classes; and about the middle of the second century Clement of Alexandria is quoted to say that the gospel "is spread through the whole world, in every town and village and city, converting both whole houses and separate individuals." Such results could only have been the fruits of a truly apostolic and Christlike consecration, well up to the Bible standard—from which there is a sad departure in the general church of Christ in our own times.

All pious hearts will rejoice over anything pleasant and prosperous in the condition of the church as it is. But surely there is need of a higher standard of personal piety in all our churches, and of a larger measure of active benevolence to give the gospel to the millions in heathen darkness. Just think of the moral state of our world. One thousand millions of souls, and of these seven hundred million in pagan darkness—another hundred million in Judaism and Mohammedanism, leaving some two hundred millions nominal Christians, from which, deducting more than a hundred million Catholics, it leaves say some seventy-five millions of professedly evangelical Christians, only a proportion of which are truly converted to God, to give the gospel in its purity to the vast multitudes who have never heard a word of the Saviour. O, what a field is the world for evangelical gospel labor, so late as the middle of the nineteenth century of the Christian religion!

Still the promises of God are to the following assurance: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. All nations shall call him blessed.—The kingdoms of this world shall become the kingdom of our Lord and his Christ.—From the rising of the sun, even to the going down of the same, my name shall be great among the gentiles." Shall the word and promises of God fail? Never! Then all these things are accomplished. And the Christian church is the deputed human agency, to whom God has given in charge to preach the gospel to every creature. If, as we have intimated, Protestants embrace a population of only some seventy-five millions of souls, much the smaller half of these are even professors, of whom still only a proportion are really Christians, the command to fill the world with a pure Christianity, rests now really on a few scores of millions who are lovers of God. The number of professors in the several denominations in the United States, in 1854, was given to be little above three and a half millions. Upon these in conjunction with other true Christians, say twelve millions, rests a vast work! Perhaps one half of these are inactive; and of the rest, but a few are up to the Bible standard of consecration and active Christian efforts to spread the gospel. We are glad of revivals and baptizings, of the Holy Spirit. But what is greatly needed is the bringing up of Christians to the Scriptural standard of a full consecration to God.

EDUCATION AND SPIRITUALITY.

The Scriptures represent it as easier for the poor, the ignoble and even publicans and harlots to enter the kingdom of God than for the wealthy and honorable; not that wealth and honor are in themselves a crime nor a disqualification for the favor of God, but because of that moral bias, common to all men, which disciplines them to trust in God while they have anything else to trust. This principle is as applicable to ministers as to men. When the wise, the mighty, the influential are "called," and all their possessions, attainments and influence sanctified to the cause of Christ, all these appurtenances are converted into blessings. So, too, with the minister of Christ.—If he possesses an intellect richly endowed by nature and education, and if all those endowments are wholly consecrated to God, and their possessor realizes his entire dependence on Him for his message and for his ability to deliver that message successfully, he is an able minister of the New Testament, not of the letter but of the Spirit—able, not by any minister can be without these intellectual qualifications; but how few there are thus qualified and thus dependent.

The early ministers of our denomination being mainly illiterate men, and, withal, men of sterling piety, believing themselves especially called of God to the work of the ministry, had no other alternative than to depend wholly on God for their qualifications. This feeling of dependence produced a daily communion with God, the exercise of a most active and unflinching faith, a vivid spirituality, a holy boldness, and a power in the communication of truth akin to that of the apostles, which induced the multitude—when they perceived that the apostles were unlearned and ignorant men—to take knowledge of them that they had been with Jesus.

Not our fathers were not perfect, perhaps no more so than their sons, and their eminent success in the ministry, compared with that of the ministers of other denominations, whose principal qualifications for their work consisted in a thorough course of study—prejudiced their minds strongly against intellectual attainments. They were trained by the "regular ministry" on account of their ignorance, and the better educated portion of the laity echoed these taunts. As a natural consequence they became accustomed to use strong language in self-defense, and, in their turn, vigorously attacked a "man-made ministry," and often assailed that system of education to which they

attributed the want of spirituality which they discovered in their opposers. This was probably an error. And this error has not only been clearly discovered, but, as we think, in some instances slightly magnified by their children. And, true to the axiom that "one extreme follows another," our present tendencies are too strongly in an opposite direction. Our prejudices against education are abated—exterminated. The demand for an intelligent ministry in our denomination is sufficiently imperious, and our denominational incentives towards literary and theological institutions are, in our opinion, sufficiently powerful, and for a while at least, will continue so, even though we do not devote our entire energies to the task of rendering educational efforts the business of the denomination.

The improvement of the intellect is no doubt a Christian duty, and we think no intelligent member of our denomination, who has watched its progress for the last thirty years, can fail to experience a glow of gratitude in view of the advancement made in this department. Our rejoicing, as well as our efforts, are justifiable and even commendable.—But so rejoiced have we been hitherto to heed the fact, which at length forces itself upon our notice, that our educational interests are monopolizing our efforts and absorbing our energies at the expense of our spirituality. Now, the appropriate mission of our denomination is the conversion of souls and the promotion of vital piety as a main object, and, secondarily, the promotion of all enterprises which may be made subservient to this great end, as means to its accomplishment. In this we all agree, and we only repeat the sentiment of the entire denomination when we add, that if this main object is thrown into the background by the prominence which we are giving to our educational efforts, then all the warnings of our fathers against the elevation of science above piety, assume an importance which they have never before possessed.

It may be suggested that our churches demand an intelligent and highly educated ministry, and that, as a matter of necessity, this demand must be answered. We admit that such a demand exists, and to an extent which threatens to become an evil. How far the ministry are responsible for having created that demand we will not now attempt to decide. But it may be asked to remind ourselves of the old adage, "like priest, like people." If too strong a tendency in this direction exists among the membership, (as we really believe,) should we not take warning by these indications and rather check them than throw all our weight into the balance which already preponderates in their favor?

We claim to be second to none in our desire to promote education and general intelligence—and with an undying tenacity our heart clings to our institutions of learning.—But, dearly as we love them, the death knell of our beloved denomination would scarcely awaken within us more painful sensations than a knowledge of the fact that we had sacrificed our spirituality on the altar of education.

MAN.

Man is a compound being, wonderful in his construction, and fearful in his responsibility and destiny. The union of body and mind makes him as we find him; but how it exists who can tell? Philosophers have puzzled themselves in vain to explain it. The union is complete; and the body becomes the most obsequious servant of the mind. As far as we know, the mind would be shut out from the external world without the body. By it, we hear, feel, taste, &c. Through these, the mind obtains its food for thought and reflection, and is qualified to act its part in its present relation, and discharge the various duties growing out of this relation. A character is formed, belonging intimately to this two-fold nature which has a unity, without any specific line of demarcation between the parts. We cannot say that the lusts of the flesh belong exclusively to the body, and the fruits of the Spirit to the mind—that we are not personally responsible for the control of the former, and for the cultivation of the latter. I eat, sleep, talk, exercise the various functions of my physical nature, not independent of its relation to the mind, but with direct reference to it.

SCRAPS.

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the minds of others and they in turn severally do the same, and so on to an indefinite extent. Its duration is equally surprising. No doubt it lasts much longer than is generally supposed. After the primal cause is forgotten the effect will remain. Its waves will continue long to beat on the seas of time, and to reverberate along the shores of eternity.

APPLICATION TO THE YOUNG.

In view of facts, how great and fearful is the responsibility of the young. Now is his seed-time for the future. Every thought, feeling, word, principle, act, will produce its legitimate fruits in time to come. If his principles are erroneous, his conduct corrupt, and his influence baneful and contaminating, the harvest, however plentiful, will be a harvest of pain, remorse, and death. But if these are all right, it will result in a harvest of honor, peace, and felicity.

Let the young lady and young gentleman look before them. Destinies are enshrouded there to be wrought out. Temptations are to be resisted, duties and perils to be met, problems to be solved, and as they are launching out upon the great ocean of life, and breaking away from the moorings of a mother's love, and a father's counsel, let them take heed how they sail. There is a fearful trust committed to them. They are now to be masters of their own craft, and it is high time that they make the right choice for life—that they set out for the right port—that they have available the true chart and compass, and pilot, if they would avoid the rocks, quicksands, eddies, currents and whirlpools, and make their way safely through the perils of the stormy seas before them.

Now there is a demand for action—now is the favored time for their effort. Their latent powers and susceptibilities will rather diminish with age. The mind now is fresh and vigorous and hopeful and plastic. It must be educated, the character formed and a destiny achieved. Their safety for two worlds, depends on immediate action. Then as they love themselves, and would save their souls, let them be wise in their choice, discreet in their lives, and faithful in all their duties—in short, let them be Christians—living Christians—who shall make their mark upon the world, and fulfill their destiny in heaven.

A GOOD CONSCIENCE.

Among other things, inspiration directs Christians to live as "having a good conscience." And this matter applies no less to the duties of an active business life, than directly to religious duties—a conscience "void of offence both toward God and toward man." Both from the pulpit and the press, the point should be earnestly urged of a good conscience respecting all the dealings of man with man. A good conscience should include these two ideas—enlightened to know what is right and able, and promptness to obey every admonition of the right. To those who are honest of heart to do just right, there are several ways of knowing exactly where the path of duty lies—the teachings of the Holy Bible, and a conscience enlightened by God's Spirit, are the safest guides. But a good conscience, if it is not to be forgotten, is to be carried into all minutiae of our daily business. Paul says, "I herein exercise myself to have always a conscience void of offence." As Paul did, so let every Christian do in all things. If you buy or sell, borrow or lend; if you preach or pray into society, or are alone, keep the conscience pure. Better lose a dollar in trade, than wrong your conscience; better, as Dr. Franklin said, die a few hundred pounds poorer, than to sin against your moral nature, by dishonesty and unfair dealings in trade.

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As I was not a member of Conference he has manifested great credit where it is not due.—He is a good natured brother, and will pardon me, I have no doubt, for setting my right in these unimportant matters.

BLONDIS.

What blondin? The man that walked the rope at Niagara Falls. Going to scold about him or the church members and deacons that threw away their money on him? Not at all. What then? I am going to tell about a young man whose money he did not get. That young man, perhaps, made up his mind to go with others, but just then a benevolent cause was presented. He said, "No, I will not go," and so gave six dollars to the benevolent cause—the price it would cost him to go to see a Frenchman expose his own life and that of another. That young man is poor. Rich men, as compared with him, gave twenty-five cents to the same benevolent cause, plead poverty and went off to Niagara. Hope Christ can find some way to say to such: "Well done, good and faithful servant; thou hast been faithful over a few things—rule ten cities." But if so, I am certain twenty cities will fall to the lot of that self-denying young man. D. M. G.

ANCIENT DOMINIONS OF MAINE.

On a former occasion we gave a brief notice of Mr. Sewall's valuable work, and then promised to give it further attention. Our space will not allow us to do more than make some brief indications of its contents. If these shall induce the procuring of the book, our object will be accomplished.

The following exhibits the author's general design: "The view we shall take, therefore, within the 'Ancient Dominions of Maine,' will embrace the facts relating to the earth's surface, founded among the newly explored remains of the ruins of the ancient Arabeck and Menik, towns of aboriginal existence on the Damascus and Sheepscot waters during the ante-colonial period; the voyages of discovery and settlement; Indian battle scenes; massacres and other historical details and incidents in the Social, Religious and civil development of the population within the ancient Sagadahock, Sheepscot and Penobscot waters."

Chapter first, of about forty pages, is devoted to researches pertaining to the ante-colonial period. We give the summary of topics treated:

Historical Remains; Location; Pedeokogwaka; Antiquities of the Relics; Remains of Nekragan; Local Features; Human Remains; Observations; Exhumations; White Mountain Veins; Colonial Vestiges; Suggestive Features of the Remains; Ruins Accounted for; Norumbegue; Historical View of the Name; Locality; Personal Appearance of the Ante-colonial Inhabitants; Weapons; Capital of the Country; Court Costume; Weymouth's Treachery; Whale Fishery at Penobscot; Damascus, Seat of Ante-colonial Empire; Aborigines; Names; Arabeck; Menik; Race Inhabiting these Cities; Succession of Races; Druidical Suggestions; The Babahs; His Enemies; Wawenrocks; Their End.

These points are lucidly treated, and are well worthy the careful study of all lovers of antiquity. The author finds the central point of interest in this period near the head waters of the Damascus river. We have room now for but a single extract: "The bone-made darts and javelins, and offensive weapons of this manufacture, the knowledge and use of copper ornaments and utensils, together with the use of tobacco, in such extravagant forms; the costume and dress of their persons; the mode of dressing the hair of their heads; ornamental hair work as part of the royal vesture, or court costume of the great officers of state; the evidences of permanency of abode and of a people who would eat nothing raw; evidently a people of culinary tastes and habits, discoverable in the ruins of ancient and elegant ruin at the head waters of the Damascus river; connect the spot at the entrance of Boothbay, connect the people who visited the Archangel of Commodore Weymouth's expedition in Pentacost harbor, as the dwellers there at that date." This was in the year 1605.

MAINE STATE SEMINARY.

The original liabilities of the Seminary were \$23,000. In November, 1858, they were reduced to \$17,000. The "old" subscriptions were then estimated to be good for \$7,000, and a conditional subscription was started for \$10,000. It is true we had not notes on all these subscriptions, but we had the words and the pledges of our brethren and friends.—Therefore, it was unanimously decided by the Executive Board of Trustees to dedicate the Seminary in July last. This was deemed best under the circumstances, as some who were owing on the old subscriptions, and some who had subscribed to fill up the new, said they must have an extension of time.

At the dedication in July last, the liabilities were \$3667.72. Since then we have received in cash and in notes, on which we have raised the money, the following:

Table with 2 columns: Name and Amount. Includes 30 Poland church, 3000; Mrs. M. C. Curtis, 1000; J. M. Curtis, 1000; J. P. Curtis, 1000; J. W. Curtis, 1000; J. S. Curtis, 1000; J. T. Curtis, 1000; J. U. Curtis, 1000; J. V. Curtis, 1000; J. W. Curtis, 1000; J. X. Curtis, 1000; J. Y. Curtis, 1000; J. Z. Curtis, 1000; J. A. Curtis, 1000; J. B. Curtis, 1000; J. C. Curtis, 1000; J. D. Curtis, 1000; J. E. Curtis, 1000; J. F. Curtis, 1000; J. G. Curtis, 1000; J. H. Curtis, 1000; J. I. Curtis, 1000; J. J. Curtis, 1000; J. K. Curtis, 1000; J. L. Curtis, 1000; J. M. Curtis, 1000; J. N. Curtis, 1000; J. O. Curtis, 1000; J. P. Curtis, 1000; J. Q. Curtis, 1000; J. R. Curtis, 1000; J. S. Curtis, 1000; J. T. Curtis, 1000; J. U. Curtis, 1000; J. V. Curtis, 1000; J. W. Curtis, 1000; J. X. Curtis, 1000; J. Y. Curtis, 1000; J. Z. Curtis, 1000; J. A. Curtis, 1000; J. B. Curtis, 1000; J. C. Curtis, 1000; J. D. Curtis, 1000; J. E. Curtis, 1000; J. F. Curtis, 1000; J. G. Curtis, 1000; J. H. Curtis, 1000; J. I. Curtis, 1000; J. J. Curtis, 1000; J. K. Curtis, 1000; J. L. Curtis, 1000; J. M. Curtis, 1000; J. N. Curtis, 1000; J. O. Curtis, 1000; J. P. Curtis, 1000; J. Q. Curtis, 1000; J. R. Curtis, 1000; J. S. Curtis, 1000; J. T. Curtis, 1000; J. U. Curtis, 1000; J. V. Curtis, 1000; J. W. Curtis, 1000; J. X. Curtis, 1000; J. Y. Curtis, 1000; J. Z. Curtis, 1000; J. A. Curtis, 1000; J. B. Curtis, 1000; J. C. Curtis, 1000; J. D. Curtis, 1000; J. E. Curtis, 1000; J. F. Curtis, 1000; J. G. Curtis, 1000; J. H. Curtis, 1000; J. I. Curtis, 1000; J. J. Curtis, 1000; J. K. Curtis, 1000; J. L. Curtis, 1000; J. M. Curtis, 1000; J. N. Curtis, 1000; J. O. Curtis, 1000; J. P. Curtis, 1000; J. Q. Curtis, 1000; J. R. Curtis, 1000; J. S. Curtis, 1000; J. T. Curtis, 1000; J. U. Curtis, 1000; J. V. Curtis, 1000; J. W. Curtis, 1000; J. X. Curtis, 1000; J. Y. Curtis, 1000; J. Z. Curtis, 1000; J. A. Curtis, 1000; J. B. Curtis, 1000; J. C. Curtis, 1000; J. D. Curtis, 1000; J. E. Curtis, 1000; J. F. Curtis, 1000; J. G. Curtis, 1000; J. H. Curtis, 1000; J. I. Curtis, 1000; J. J. Curtis, 1000; J. K. Curtis, 1000; J. L. Curtis, 1000; J. M. Curtis, 1000; J. N. Curtis, 1000; J. O. Curtis, 1000; J. P. Curtis, 1000; J. Q. Curtis, 1000; J. R. Curtis, 1000; J. S. Curtis, 1000; J. T. Curtis, 1000; J. U. Curtis, 1000; J. V. Curtis, 1000; J. W. Curtis, 1000; J. X. Curtis, 1000; J. Y. Curtis, 1000; J. Z. Curtis, 1000; J. A. Curtis, 1000; J. B. Curtis, 1000; J. C. Curtis, 1000; J. D. Curtis, 1000; J. E. Curtis, 1000; J. F. Curtis, 1000; J. G. Curtis, 1000; J. H. Curtis, 1000; J. I. Curtis, 1000; J. J. Curtis, 1000; J. K. Curtis, 1000; J. L. Curtis, 1000; J. M. Curtis, 1000; J. N. Curtis, 1000; J. O. Curtis, 1000; J. P. Curtis, 1000; J. Q. Curtis, 1000; J. R. Curtis, 1000; J. S. Curtis, 1000; J. T. Curtis, 1000; J. U. Curtis, 1000; J. V. Curtis, 1000; J. W. Curtis, 1000; J. X. Curtis, 1000; J. Y. Curtis, 1000; J. Z. Curtis, 1000; J. A. Curtis, 1

