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DOVER, N. H., WEDNESDAY, DECEMBER 14, 1859.

B MORNING STAR

THE MORNING STAR,

For one year, in advance,

"" " " if paid within the year,

" " " if not paid till after the close of the

Ministers, (Ordained and Licensed.) in good a the Freewill Baptist Connexion, are authorized

BENJAMIN RANDALL. CHAP. XI. THE DOCTRINE AND DISCIPLINE.

ual, was not indifference to them, but the true to rail at them with what he called a hard spirprinciple of Christian toleration, which even it. He was an example of long-suffering. He the Protestant world have been so "slow of took every Scriptural means to reclaim them, heart" to learn-which found its great apostle whether they were public or private members, in William Penn, and entered largely into the and if, after all, they proved refractory, when spirit and practice of Wesley and Whitefield, he came to declare them rejected members, he but which, even up to Randall's time, was so would perform it with great candor. I never little apprehended by the Puritan fathers of knew him do it without first supplicating the New England, they could hardly have been ac- throne of Grace to support him through the counted apostate to the early rigor inculcated scene. He considered it an awful thing for a by such preaching as that of President Oakes member to be rejected from the communion of (of Harvard College) who says: "I look upon saints on account of sinful conduct. He often, toleration as the first-born of all abominations; on such occasions, repeated the words of the if it should be born and brought forth among Saviour, 'What is bound on earth is bound in us, you may call it God, and give the same heaven, and what is loosed on earth is loosed reason that Leah did for the name of her son, in heaven' "-an inevitable corollary, in as far Behold a troop cometh, a troop of all manner as those who bind or loose on earth, act in of abominations"—and by the versification of the light and by the guidance and inspiration the same sentiment by Deputy Governor Dud- of the Holy Spirit, the same on earth and in

"Let men of God in courts and churches watch O'er such as do a toleration hatch; Lest that ill egg bring forth a cocatrice, To poison all with heresy and vice."

ther would he "call down fire from heaven to with a tap on it, called her attentionconsume" his opposers, nor "forbid those who followed not with him" in every particular .-Nor was it his spirit or manner to withhold any of the evening, said, "Brother Randall, I and left conscience to work." preach as free as you do-and have to-day."-I know you tried to," was the reply, " but I could see your bare spots; and I should have said amen, to a great deal of what you said, if "By faith Jacob worshipped, leaning upon the top of his I had thought you believed it yourself. But In the far ORIENT-lovely, pearl-strewed climesomething in me kept saying all the while you were preaching, 'he is a hypocrite, he is a hyp- Is purest azure, and of lights sublime, ocrite-he has a mitten for either hand; when he is with the predestinarians, then he is a great predestinarian; and when he is with the great predestinarian; and when he is with the Freewillers, then he is a great Freewiller.'"

As almond blossoms on the hills where trod His Hebrew fathers—men of faith and might;

This was plain-dealing and at the reader's His faithful staff sustained his bending age, distance from the persons and occasion, may seem like rudeness to a guest and discourtesy to a brother-minister. But in the calm, gen-tle, affectionate and truth-loving spirit of the tle, affectionate and truth-loving spirit of the speaker, and with his wonted frankness of conversation and manner, it was not so. That it was not felt to be so, by the person addressed, is evidenced by his reply: "Well, brother that attended the ascension of his predecessor to heaven. "And Elisha saw it [i. e., Elijah's Randall, I believe none will ever be able to say translation] and he cried, My father, my fathat of you; for I believe when you are with ther, the chariot of Israel, and the horsemen

in the ministry, the author says: "Elder SamUEL WEEKS, of Gilmanton, was another that
was convinced (of the free principles). And
as he had been greatly ensnared by Calvinism,
he became one of its most violent opposers.

heads of Ephraim and Manassen, the sons of
Joseph, he called to mind in a felicitous and
touching manner, God's unfailing goodness to
himself, persenally; and his blessing upon
them was without stint, including everything
desirable in his own heritage, together with
that of Abraham and Isaac. "And he blessed

Randall Moderator, in view of the difficulties cies, and was the angel that redeemed him from Shakerism, appointed a day for fasting all evil. How full the heart that could make

ommend to our Christian friends, to keep Wednesday, the 13th day of October next

trine into which some members of some of the churches were falling:

angels are ministering spirits to the heirs of salvation, and even a Lazarus, an outcast begchurches were falling:

THE MORNING STAR,
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All communications and business letters should be directed to

WM. BURR, DOVER, N. H.

"Dearly beloved, "We would pray that you consider yourselves as rational and accountable creatures; and that if you are unregenerate, unreconciled to God, whilst so remaining, it is impossible for you to be happy; because the contrariety of your nature to God is, and ever will be, a torment to you, so long as it remaineth.

*Be not deceived with that soul-destroying doctrine, which is so current in the world, in this perilous day—that because Jesus has magnified the law, the Father is well pleased, justice is well satisfied, and therefore no soul of Adam's family will ever be miserable. O immortal souls! this is a er be miserable. O immortal souls! this is a tenet that has, we have cause to fear, destroyed its thousands—for, although it is a glorious soul-ravishing truth, that Jesus, by the grace of God, tasted death for every man, yet except ye be converted, and become as a little child, ye can in no wise enter into the kingdom of heav-

> Eminently combined in him, were "earnest ontention for the faith," zeal for the truth,

faithfulness of admonition, repoof and rebuke, and thoroughness of discipline, with the love that "suffereth long and is kind; beareth all things, believeth all things, hopeth all things, endureth all things." Says Elder Buzzell, MORNING STAR. mentioning a case of annunciation (in Elders' Conference at Parsonsfield in 1804) of the rejection of a preacher to whom he had been much attached: "He always expressed much grief on such occasions; and ever manifested great tenderness towards transgressing members. Although he corrected them sharply, yet he always oiled the rod with tears of grief, This liberality in matters of opinion and rit- and seemed rather to pity their condition, than

heaven. Rigorously punctual as he was himself in attendance to all the appointments and institutions of the church, and esteeming them pre-It was not that he less esteemed the collateral cious as he did, it would be naturally inferred branches of the main and vital truth of the gos. that he must have rigorously exacted punctupel, or that he lightly valued the simple ordi- ality of others, or dealt sharply with them, if nances and rituals as practiced by the Congre. delinquent or remiss-but the inference would gational and Baptist churches-few appreciate be as erroneous as natural. "The Monthly them so highly, or practice them so punctual- Meeting," says Joanna (Mrs. Horn), " was at ly, as he did-but that, what so many had fail- our house and uncle Kelley's in turn. Father ed to do, he had done, namely, "learned obe- would always go, storm or not, or if none other dience by the things he had suffered," or oth- went. Once, on the way, going over the erwise had so received the wisdom of the Di- ridge, passing the house of one of the sisters vine Master, and so put on his spirit, that nei- of the church, he rode up to the window, and

'Olive-going to Monthly Meeting?' 'No, I've made up my mind not to go.' Well, try to serve the Lord at home, he truth in a complacency that would make itself replied in a pleasant way, and rode on. Olseem all things to all men; but his sentiments ive began to feel bad. She was sorry she were outspoken in frankness, earnestness and had not said she would go. She grew still, severity, wherever he deemed occasion to re- more troubled, till she gave up, and went .quire. One of the Calvinistic Baptist breth- And such a Monthly Meeting (so happy) she ren, preaching on occasion at New Durham, said, she had never known before. Father at the close of the meeting, Randall invited never scolded when they were backward in him home with him; and in the conversation doing their duty, but spoke in a winning way

For the Morning Star. SONNET.

Where the sun rises, and the glowing sky

That lift the heart and stirring thoughts on high A patriarch worshipped, worshipped Israel's God

As faith sustained his heavenly visions bright-The songs and glory of his pilgrimage,

To bear him, conqueror, to that heavenly state Providence.

* So Elisha the prophet called the pageant that of you; for I believe when you are with those who think differently from you, you bear the harder with your principles." "That I do," was our preacher's response—"and do so, that, if possible, I may convince them of their errors."

In Elder Buzzell's Religious Magazine, in notices of some of Randall's early coadjutors in the ministry, the author says: "Elder Sam-When he and RANDALL came together and preached, it would appear to a candid hearer, by the time they had done, that there was not one whole bone left in the skin of what they used to call the hydra monster, Calvinism."

In the third year of the new Connexion, the Edgecomb Quarterly Meeting session, Eld. Randall Moderator, in view of the difficulties and prayer to be observed throughout the Connexion. The circular epistle in allusion to this says:

"O dearly beloved, stand fast in the liberty wherewith Christ hath made you free; and be not entangled again with the yoke of bondage. Neither suffer yourselves to be bewildered with that amazing pestilential smoke of the bottomless pit, which is lifting up itself and gathering to darken and choke that life which is God manifest in the glorious displays of his love and good will.

"O, look away from all that hideous arising of the man of sin, to the all-glorious, incomprehensible Jesus.
"We agree, and most earnestly recommend to our Christian friends, to keep Wadadae and choke that friends, to keep words."

"The Lord can clear the darkest skies,"

"The Lord can clear the darkest skies, Can give us day for night."

(1782) as a day of fasting and prayer to Almighty God, for Jesus Christ's sake, that he not truthful, we would ask, why did Elishe would scatter and consume this smoke, with speak of the appearances, when Elijah ascend-the breath of his mouth and brightness of his appearing, and unwind satan in all his serpen-tine scheme and unwind satan in all his serpen-el? If his allusion was not to Jacob, who was emes, and shortly bruise him under also Israel, why did he not say, The chariot and horsemen of Jehovah? Who can tell?— Elder Buzzell adds: "This fast was kept by all the churches, and the Shakers made no more inroads upon them."

Three years later, one of the Quarterly sessions, of which Randall was Clerk, in its epistle to the Connexion, alludes to another doctors.

But if truthful, it may be a strong circumstance to prove that the good, when they exchange worlds, whatever, to our eyes, may be the humble accompaniments of their death and burial, are all borne on angel wings to their mansions in the skies—that is, go'up in the churches, the skies—that is, go'up in the churches, and they are worlds, whatever, to our eyes, may be the humble accompaniments of their death and burial, are all borne on angel wings to their mansions. It has a strong circumstance to prove that the good, when they exchange worlds, whatever, to our eyes, may be the humble accompaniments of their death and burial, are all borne on angel wings to their mansions. It has a strong circumstance to prove that the good, when they exchange worlds, whatever, to our eyes, may be the humble accompaniments of their death and burial, are all borne on angel wings to their mansions. It has a strong circumstance to prove that the good, when they exchange the prove that it is go'up in the chire. gar, was conveyed by them to Abraham's

om, which, to the Jews, was a most blessed similitude of the kingdom of heaven. It is true Moses gives no intimation of Jacob's ascending in a chariot of fire, or of cloud, but only says, "he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Nor did he give any account of any surprising phenomena at Enoch's demise, but the New Testament tells us he was translated. Thus the bright visions and glowing heart of Jacob, at his death, might well be considered as a translation in a chariot of fire, especially, as we know that the inward glory especially, as we know that the inward glory far exceeds the outward. "The king's daughter is all glorious within: [although] her clothing is of wrought gold."

P. S. Alexander Cruden, in his Concordance,

"The king's daughter is all glorious within: [although] her clothing is of wrought gold."

M. But suppose that his father had directed him to do it?

Him to do it?

H. Of course it would.

remarks that, in the passage under considera-tion, see 2 Kings, 2 ch. 12 v., "Elijah is called the chariot of Israel and the horsemen thereof." A strange mistake, as it appears to your correspondent, for the following reason: The phrase, in the preceding verse, "a chariot of fire, and horses of fire," has the same meaning as that in the 12th, namely, "the chariot of Israel," &c. But Elisha says, he and Elijah were parted asunder by a "chariot of fire," &c.

For the Morning Star,

OCCASIONAL SUGGESTIONS .-- NO. 3. 25. ZEAL, unenlightened, misleads, like an

ignis fatuus, whereas, tempered with knowledge, it is a guiding star.

26. The saints are likened to stars, and are to shine in the heavenly firmament forever and ever. Why, then, be solicitous for the honors of earth, that fall to dust?

27. Many people seem to abound in earthly good, but others to live on "the crumbs" of

28. The Christian doctrine is: "keep your-

selves unspotted from the world." To accomplish this, we must not be dressed for Sunday, poly, but wear clean garments every day.

29. The Sabbath is a day of rest for the body; the Sabbath of the soul is sweeter; but weeter still the Sabbath of the skies-perfect and endless rest for both body and soul. 30. An ancient proverb, concerning a virtu-bus woman, was this: "She layeth her hands

o the spindle, and her hands hold the distaff." The modern practice is to lay her hands on some instrument of music, and let the distaff 31. A good conscience is like a cloudless norning—all sunlight.

32. Pearls are set in the coronets of kingsbut the pearl of great price in the diadems of

33. A contrast : "Hark! how the feathered warblers sing—
'Tis nature's cheerful voice,
Soft music hails the lovely Spring,
And woods and fields rejoice."

Sweeter than song of bird
That charms the blooming Spring,
Are the sweet notes, so willing heard, When happy converts sing.

Prov., R. I. For the Morning Star. THE MINISTRY-NO. 3.

PREPARATION. To the young man who contemplates enterwhat preparation he shall make. In deciding this question age, health, and a variety of cirinces, must be taken into the account. Some should take a thorough course of classi-cal and theological training. With young men, this probably should be the rule, at least a thorough theological course. With some it may not be expedient. But let no one think he can do without study. He should study to show himself approved unto God; a workman that needeth not be ashamed.

the question to what extent to pursue reologtution shall they attend. To this only one answer can be given. That which will best fit them for the work they are to do, and the field enable them to do the most good. If mere idols ! intellectual improvement is the object, then, probably some of the older and more richly endowed institutions offer inducements greater than our own. They have more professors, and a larger library. But if they are to be F. W. Baptist ministers, there are other considerations that perhaps will more than equal the superior advantages found elsewhere. At our own schools they will be taught in doctrine and church polity, in accordance with the views of the denomination, which will prepare them to act in harmony with the churches with which they may hereafter labor. Their habits of thought and expression will be similar to our people, which will render them more easily understood, and make them more acceptable. Being at our own school, they will come in contact with many of our able ministers, and will receive their sympathies, and the bond of union will be closer, and it will be easier to find a desira-ble field of labor; and they will be happier in

their work, and consequently more useful.

One more thought may not be unworthy the to some theological school. Admitting that more it is patronized the sooner it will become what we wish it to be, and by giving their influence to sustain and improve our own insti-tutions, they may eventually accomplish more for the world than in any other way. That institution has been brought to its present state by much sacrifice and toil, by a few who have seen the need of it, but never expected any personal benefit therefrom. Much sacrifise and toil are still required to bring it to perfecought to relinquish our claim to their services.

For the Morning Star. MISSIONS. SUPERSTITION.

I asked a Mahometan this morning at our dispensary, if he had been to see the execu-No! no! said he. None from our sail

Why not? We should be afraid of seeing ghosts.

Superstition, not unlike what is met with in Christian countries, in regard to grave-yards, HINDOO REVERENCE. This same morning had some conversation

with a Hindoo concerning idolatry.

He said that he prostrated himself to his gods out of respect to them, the same as he made his salutation to us, because we were su-perior to them, and it was very proper that they should do it.

Missionary. It is very proper for us indeed, to show suitable respect to all men—especially to our superiors in wisdom and virtue, but

H. M. M. But did you ever hear of a father directing his son to do so?

No! never! Why not? Who knows why; I do not!

M. Ah, no! You never heard of such thing, and the reason is very obvious. No parent, or any one else, wishes the reverence which belongs to him transferred to a senseless image, or any body or thing, else! People may erect monuments to perpetuate the memory of those they esteem and love, but not to reverence. And be assured God is no better pleased than mortals, to have the homage due to him transferred to senseless images; hence the first and second commandments in the dec-alogue. And just see how very specific they are against anything being made with a design to represent Him, or to be worshipped. And how He must abominate idolatry in every form. And you will find the Bible full of threatenings and dreadful denunciations against it. And the reason why this notion has spared so in idolatry, is, they have been igno space so in totatry, is, they have been ignorant of God, and hence their sins have been so great in worshipping idols—but let the light of the gospel spread over this land, as it now is apreading and is destined to—and then if

people do not abandon their idols and ship Him—he undoubtedly will serve them as he did ancient Israel. But we hope for better things, and that the idols will be cast to the moles and bats, as is foretold—and that this nation will yet be sub-

August 15. This evening, while sitting on the mouth of a well in the bazaar, instructing those who gathered around me-a Brahmin coming up asked me for a book. I asked him had read the book which I gave him sometime ago.

He said, Ah! yes, I read it,-I also make pujah (worship) to it.

Missionary. But why do you make pujah
to it? It was given you to read, not to make

Brahmin. Is not the name of God written in it?—hence I worship His name; and besides, if I make pujah to it, I then shall better M. And do you make pujah to your Hin-

B. Of course we do; it is our custom. He was then directed to a more excellent way. Meantime he came up very near me, and I reached out my hand to take hold of his sacred thriod, or poita. But he started back and said, No, no! I must not touch that. O, yes, I understand it; you will be polluted if do, and I certainly have no desire to do' that. ing the ministry it becomes a serious question, (It is only now and then that we find a brahmin or mendicant so holy in his own estima-tion, as to not allow himself to be touched by our polluted hands.)

Ah! and you are one of the holy ones! Yes.
And I, of course am unholy?

that needeth not be ashamed.

By all, a good English education ought to be considered indispensable. Having settled me how I can get rid of my sins? God, be very devout, &c.

M. Must I not worship your idols, and especially Jugernath, and do as you do, to ob-

B. No! no! What, you a sahib, worship Why yes. You do. Yes, we Hindoos do, but it is not at all

roper for you to do it.

M. But you say that I sin according to your shasters, and why not obtain pardon and holiness according to your shasters?

B. You do not believe in our gods, and

how can you worship them?

M. No! I do not believe in your gods, and wish you did not. And so you have no sins? B. No!
M. You never cheat, or covet, or envy, or

B. No! never. M. And do you never tell a falsehood?
B. O! yes, of course, we all do that. Then the people laughed at him. And he turned away and said, I must go; give me a book. So I gave him a book. Then he asked me to give him an umbrella to keep off the sun

and rain, or give him some money, as he was very destitute. But, said I, how is it that the gods do not take care of you, if you are so holy? Ah! you are not holy, far from it. •

SOLEMN WARNINGS

Sometimes, in dark caves, men have gone to the edge of unspeaking precipices, and won-dering what was the depth, have cast down fragments of rock, and listened for the report that blackness was; and listening!—still listening!—no sound returns! no sullen plash, no clinking stroke as of rock against rockunite to make it so. Let us find out its, denothing but silence! utter silence! And so I fects, and remove them. As it is, it has done and is doing much good. Our brethren at the depths of the other world, with curious inquihead of the school are men of sound learning and deep piety, but if the task is greater than they have physical strength to endure, we plc, and bring up from the depths of the darkness of the lost world the probable truths. No and find others to fill their places, and make it a school that shall really meet the wants of the ly the few authoritative and solemn words of God. These declare that the bliss of the righteous is everlasting; and with equal di-rectness and simplicity they declare that the doon of the wicked is everlasting.

The incorrigibly wicked, the deliberately im penitent, have nothing to hope in the future, if they set aside the light and the glory that shines in the face of Jesus Christ. And therefore it (neighborhood) went!

Why not?

O! said he, if we had seen him hung we should never dare to pass that place (which was on the main road) in the night!

Is, that I make haste, with an inconceivable ardor, to persuade you to be reconciled to your God. I hold up before you that God who loves the sinners and abhors sin; who loves goodness withinite fervor, and breathes it upon those who put their trust in him. vants; who sends years, and weeks, and days and hours, all radiant with benefaction, and, i we would but hear their voice, all pleading the goodness of God as an argument of repentance and of obedience. And remember that it is this God who yet declares that he will, at last, by no means clear the guilty. Make your peace with him now, or abandon all hopes of

Friend, you have not long to live. The nail is forged, and the screw is made, that shall hold down forever the lid of your coffin. The loom is built, and the thread is spun, and the shroud is woven, that is to wrap some of your lifeless forms, and you almost feel the coolness never to pay them the homage which belongs to God only. And, besides, you worship such vile beings, who, if they had any existence amongst us, would deserve to be execrated; and why do you worship them?

Hindoo. Of they are our gods, and we fear them, and wish to propitiate their favor. And them, and wish to propitiate their favor. And them, are no into them, they can do what they is no into them, they can do what they is no into them, they can do what they is the surface. I know the rock on which you at the surface. I know the rock on which you

like with impunity.

at the surface. I know the rock on which is the surface. I know the rock on which is the surface. I know the rock on which is the surface. I know the rock on which is the surface. I know the rock on which is the surface. I know the rock on which is the surface. I know the rod is being lifted sovereignty, in such a sense as to make God higher and higher to break in pieces.

Dear friend, I must be faithful to your soul. You and I will meet before long at the judgment-seat of God! You shall not be left in doubt as to whether I think sin is damnable, or whether I think damnation once begun is reversible. I stand here to speak the word of God to you. I stand here to declare to every one of you that, whatever hope there may have been for men who lived before the gospel was kingwn upon earth, and whatever hope there may be for the heathen to whom the gospel has not been carried, there is no hope and reversion for you to whom Christ has been preached, and to whom all the avenues of salvation have been opened, if having counted the blood of the atonement an unholy thing, and having trampled it under your feet, you die unbelieving!

Step then now and esseablly because it away from him; an orthodoxy that blames him because he has not mental culture or wealth, or that spirit which others may have, yet at the same time takes away from him the main spring of action. Now that orthodoxy is down yonder, and I know men there who look upon a formal religion and a heartless one with distrust; who have told me so. Men are there now is Kentucky who have told me that they readinfiel papers; and one of the strongest arguments they had against the Bible is, they understood its teaching annual properties. And there are men here who are skeptical, from what I have seen, from like considerations, when the lamb and the properties and the same time or the they are the takes it away from him; an orthodoxy that blames him because he has not mental culture or wealth, or that spirit which others may have, yet at the same time or the mental culture or wealth, or that spirit which others may have, yet at the same time or the mental culture or wealth, or the the same time or the mental culture or wealth, or the the same time or the mental culture or wealth, or the the same time or the the sam

die unbelieving!

Stop, then, now; and especially because it is so easy to stop. I surround you with generosity of God. I take the sheeted robe of Christ's love, more glorious than the sun, and throw it about you. I surround you with Divine gentleness, and meekness, and mercy. So stand in the presence of Christ, and not in your own filthy rags! May God help you and bring you finally to the land and allow. your own filthy rags! May God help you and ferent religion from the popular religion. bring you finally to the land of eternal truth want a religion, like God, full of love—a and glory! Amen!—Henry Ward Beecher, ligion that will melt off the fetters from

The Anti-Slabery Cause.

Fee on the work to be done in Slave States; The American Tract Society; "Old Brown;" The way to Prevent Bloodshed and Abolish Slavery.

LECTURE BY REV. JOHN G. FEE, DELIVERED AT THE F. BAPTIST CHURCH IN 28TH ST., NEAR BROADWAY, N. Y., NOV. 21, 1859. Reported by T. J. Macvey, 18 and 25 Whitlock Block.

A hymn was sung entitled "The Rock of Ages," after which followed a prayer by Rev. John G. Fee; another hymn was then sung. The pastor of the church, Rev. Mr. Graham,

This brother who is to speak this evening is a native of Kentucky; born in the midst of slaveholders—his father and friends all slaveholders. Becoming convinced by the blessed gospel of Jesus Christ that the whole system of this evening in his own native State, and he has been permitted to organize a number of churches on this plan, pursuing the work of preaching the gospel, not armed with carnal weapons, but declaring the truth of the gospel, as he apprehends it. In the midst of much persecution he has at length, by the blessing of God, gained freedom of speech in several of the counties in Kentucky, where Northern Christians might go and labor to good effect.

Mr. Fee spoke as follows: As advertised, I speak to-night of the prog-

ress of anti-slavery truth in Kentucky—in that God would I go.
part of it where I have been engaged in the I returned home and labored with friends

and their neighbors as themselves, maintaining so in despite of the popular practical teaching. There are Christians now in the South, and so in despite of the popular practical teachings.—
What is the religion of Jesus Christ, friends?

There are Christians, repudiating even detogether as Christians, repudiating even denominationalism, believing the apostolic pieros in the religion of Jesus Christ, friends? and what is the popular practical teaching there? The religion of Christ essentially is comprised in one word and each of the second teaching the religion of the religion of the second teaching the religion of comprised in one word, and that is—love; ministers there, with ten churches on this baand love not merely as a sentiment, but love sis. practice—"doing unto them as we would ey should do unto us." And now whilst we

Christ saw that there was extortion and op-God is not in you." In the days of Malachi hey have put on Christ, and are not particular tive audience, they having their love spiritually.

There are those who will ask more than this

slaves; that will bring every man upon slaves; that will oring every man level of a common brotherhood—give him positions of usefulness in life, and to look forward to a sphere of glory beyond this. I want such a religion as that; that will purify the heart and form men to the image of God. You ask, can such a religion be carried out at the fourth and applied to slavery? It can; and South and applied to slavery? It can; and here perhaps I can do nothing better than to interest the audience with detailed facts. You will pardon me if I make personal allusions, because I was left alone in that field in their pressive than elaborate principle. As my brother says, I was raised in the lap of slavery. In the providence of God I was thrown into a free State, where I received part of my literary course and my theological training. Whilst in the seminary there were brethren who im-pressed upon my mind the evils of slavery, pressed upon my mind the evils of slavery, just the same as they had impressed upon me the gospel of love. They impressed upon me the duty of loving my neighbor as myself if I should love God truly. They often asked me, could you love impartially all who are in the South? Would not you want this gospel of impartially all was resident to the south? holders. Becoming convinced by the gospel of Jesus Christ that the whole system of slavery was wrong, he set out to preach the gospel and organize churches according to his view—a system of churches in which he receives no slaveholders to fellowship, believing that the sum of all villainies is to be treated with the severity of the different items of which it is composed. Slavery is the sum of all villainies, composed of murder, theft, adultery, and they trespass upon every human right; then, indeed, slavery should be treated with the severity with which we treat these with the severity with which we treat these specific sins as murder, adultery and theft.—

specific sins as murder, adultery and the south? Would not you want this gospel of impartial love preached to you, if in the South? Would you not want this liberty just as they wanted it? I saw that it embraced this truth, and what it would bring upon me an unpopular position and name; for I saw very clearly if I loved my neighbors as myself I must be an abolitionist; for I would free the slaves at once, and that, too, upon the soil, and to do that it should be just to do what abolitionists claim as duty. I felt it so. It was a great struggle for me to consent to adopt the principle and counsel and wear the name which God; I felt that I must not only embrace the principle, but go back to Kentucky, my native land, and there hold up this truth.

I felt in this, dear friends, that it was not

mere sympathy for the colored man, I had sympathy; I had love; I hear his groans; I feel his sighs; I sympathize with the poor man; but I felt then as I now feel, that I must not be a mere humanitarian. If I went there I should go for their welfare, but the master's also; not only for the master but especially for the honor of Christ, for the covenant of

work with my brethren.

First, I shall speak of the establishment of churches upon a basis of impartial love, refusing fellowship with slaveholders and all others practicing known sins. The second part is the distribution of tracts among the found the pastors and elders unwilling to have part is the distribution of tracts among the people—tracts speaking out specifically against that question discussed before the people. At the sin of slaveholding, together with other last I found in Lewis county a community composed mostly of whites, and there I preached schools in which to train the youth of the land under Christian, righteous influences.

The first work contemplates a revolution of the popular religion of the land; the estab lishment, as we believe, of the true religion of We took the position at once that slavery is a Jesus Christ; and the wisdom of this course violation of the law of love and a sin: not only seems to us apparent from this fact, that in that, but the sin of man-stealing, which the every land the religion of that land is its con-trolling element. The religion of the land crimes; and, this being true, repentance was forms public sentiment; public sentiment a duty, and that, too, without expatriation or forms law, or civil enactments; and in proportion as this is pure, protecting persons and press; and no one could do this without doing character, property is valuable and life desirations. This was of course a very unwelcome

character, property is valuable and life desirable; and in proportion as this fails to protect personal character, property is valueless and life wretched. It is, therefore, of the first importance that the religion of the land should be right and that it will be successful in reforming; but, further, religion affects the soul beyond the tomb; if it is pure the soul is happy and useful, if impure, deceptive, souls are deceived and lost.

This was of course a very unwelcome doctrine, and it reduced the congregation to very few. It was a dark season around; but I must go further and leave the consequence with Him whose arm never fails to work. Very soon the Synod of Kentucky, with which I was connected, passed resolutions condemning our course, and the Presbytery also censured us.—

I labored with that body some two years. They Now, as we believe the religion of the Lord I labored with that body some two years. They Now, as we believe the religion of the Lord Jesus Christ is wisely adapted to meet just these ends of society, regenerating the soul and fitting it for bliss, sweetly conforming the practical to rules of right, and thus changing haply the whole tenor of society. It may be asked, however, is not this religion the religion of the Christian experience. aply the whole tenor of society. It may be sked, however, is not this religion the religion of Christian the soul? I must say there are christians there, and so there were believers at the time of Martin Luther, but they were and the time of Martin Luther, but they were and their neighbors as themselves, maintaining righteous practice with this Christian experiments.

The United Brethren have some ten or fifteen may find much that is social and hospitable and amiable, giving these half—side pictures, deceiving many persons, yet if we will test this popular religion by this standard of Christ, as love, we shall find very much of it weighed and found wanting.

There was in the time of our Saviour great scrupulousness about certain forms; it made white the outside of the sepulchre, but Christ saw that there was extortion and opchurches in other portions of the State, having

with which we have to labor. Almost immediession inside—"I know ye, that the love of ately after taking possession of the church, we did is not in you." In the days of Malachi were exposed to mob violence; often waylaid; ere were those who could cover the altar attempts at assault; but God fought our battern the same of t with their offerings and yet breaking the cove- tles, and slew those who were enemies. The with their offerings and yet breaking the covenant of their fathers dealt treacherously against his brother. In the time of James there were those who believed as devils did in the Son of God, but no love there. Now it is not too much to say, after the exceptions that I have made, that in the South we find persons tenacious about external forms; and I respect the conscience of that one who desires to obey God implicitly, even in external forms. But there are many who thus claim when immersed there are many who thus claim when immersed the house is well filled with a quiet and attentive audience, they having their schools and prayer meetings and the most ally.

There are those who will ask more than this—an experience; and I speak not invidiously of experience; there is joy in the Holy Ghost, but Wesley's remark is very correct, "many follow the voice of their imagination, when they are doing the works of the devil." There may be such a thing, then, as an emotional experience, and yet not proving by their works that they have received the spirit of God.—There are those, on the other hand, who are not orthodox; and I do not speak invidiously of that. There is a faith committed to the In another county, I built up another church of that. There is a faith committed to the saints which we should lay hold to preserve, hold fast; but whilst this is true there is an orthodoxy that is heterodoxy in respect to the great fundamental principle of Christ's religion—love—an orthodoxy that is a shell without the karnel, a shadow without a substance, a form without the power thereof. It is an orthodoxy that ignores the claims of suffering humanity; an orthodoxy that is poor, leaving thousands of persons in the South enslaved, and an orthodoxy here that despises the sacred claims of man—the colored brother—pressing him off into the negro pen; the cars for the colored people; having him placed out of the district school—an orthodoxy that is porton the colored people; having him placed out of the district school—an orthodoxy that is upon the banks of the Kentucky river, and claims of man—the colored brother—pressing him off into the negro pen; the cars for the colored people; having him placed out of the district school—an orthodoxy that is not like the heart of Christ, full of impartial love; an orthodoxy that strips the poor man of the great incentive of virtuous conduct and is aid, "the day will come when you may want is accountable." They forced me and another upon a horse, and led us down a narrow defile, upon the banks of the Kentucky river, and there surrounded me again, demanding a like pledge—to leave and never come back again.

me to pray for you, and I do not want to take a pledge which I would violate in any duty." I spoke again of the judgment day, when I would meet them. They stood still in hesitation for a few minutes, when one said "we didn't come here to hear this; let us do eur work." They stripped brother——— and gave him a hundred lashes, as they called it. When they had finished bruising the poor man, the captain came to me in great rage: "Now," said he, "you have seen what we have given your brother; and we will give you five hundred lashes." I threw off my coat, and kneeling down, I said I would give him power. One oried out, "Don't strike him." Another cried, "Don't strike him." They told me to One cried out, "Don't strike him." Another cried, "Don't strike him." They told me to get on the horse. I took brother——and did so. We rode on some miles and spent a night in fear of violence; yet it was a happy night, for we felt that God was with us. God blessed our labors that night signally; but very soon there ensued a very dark season—far darker than when the mob was raging. This was of a character so violent, and enlisting such a class of citizens of that county, that out of the whole bar there was not a lawyer found ready to defend that principle. The friends of freedom themselves seemed to be dispirited, and to feel that our foothold was to be short. They advised me to sell my property, or ad-They advised me to sell my property, or advertise it for sale, or make some compromise with the mob-power. I said, "No, I cannot with the mob-power. I said, "No, I cannot make any compromise with such men. They fear not God and regard not men." We appointed a day of fasting and prayer. Violence was stayed. God blessed us; some souls were converted. Christians began again to come out in increased numbers. By and by, brother Rogers came and entered into the school with his wife and children; and they very soon made it very interesting, and one after another came in, and we have now composed a company who

in, and we have now composed a company who have enjoyed peace for some twenty months.

Now I refer to that discouraging circumstance to show you the dark side, as well as the bright side, that the work is not without its difficulties; but now we found ourselves discouraged because of the mob violence. In New York, and in Boston, "the cradle of liberty," the Garrisons were led through the treets with a rope round their necks, maintaining the same sentiments. Our sisters could not have a prayer meeting in Boston, without being exposed to mob violence; but you have lived over that, the same as the violence in the South goes over. And what are the sentiments that they are advocating, and who are opposing them? God makes the wrath of man to praise him; he has done it there. It is in the interior as it was in the border, the same difficulties occur. In one instance, three of these men engaged in the mob, were left dead upon the ground, having fallen into a combat with other men of their own sort. The people have sympathized with them, but there is a action, and men feel that this mob should be

put down.

I pass to notice a second work, and that is, the distribution of tracts showing the sinfulness of slavery, the duty of Christians not to hold the state of the second of of the seco llowship with slaveholding, bearing a decided testimony against this injustice, as against any other sin. Now it has been claimed by some, that such tracts cannot be distributed down South. The Tract Society here in New York has been urged to publish on the subject of slavery. Men said you publish about the sin of drunkenness, of gambling, of Sabbath breaking, and why not publish on the great sin of slaver? of slavery? They have given as a reason that of slavery? They have given as a reason we cannot distribute them in the slave States.

Henry Ward Beecher said many months ago, on that subject, I will engage to distribute a million of them at the South." I know that the work can be done. The American Misionary Association have been distributing tracts through their colporters and missionaries tracts radical upon this subject, such as Wesley's Thoughts," in which he declares it go and preach the gospel, and let the question of slavery alone." Such a position is an absurdity. What is the gospel, friends ? It is a system of salvation from our sins. That is what the gospel is. But here is a manifold sin, a Heaven-daring sin, a sin, as the father of Methodism has said, which comprehends all others, the sum of all willainies, and deserves rebuke, and not consistent with Christian char-We say it is duty to rebuke it, because silence of any minister or society is always construed into consent, when an issue is made and they are called upon to bear testimony against that sin. Perhaps down there in Kentucky, I may be told how the minister is blessed of may be told how the minister is blessed of God, how he enjoys revivals, and is it not manifest that he is a learned man, an able man, and understands the slaves' interest as well as you? If you mean to say that slavery is wrong, didn't he say so? That is the work of ministers, to hold up the right." The silence of all these provides a support to any other states of the same o these men is to construe it into consent, to an iniquity. And this is the position of the American Tract Society to-day. I do not take this position without weighing my words well. The tracts now on the shelf had better rot there than be sent South in the present attitude of the Society? I do not think this is extravagant. The position of the Society gives an imprint to every tract that the pressman can get. The pressman stamps there "love, justice and temperance; but the position of the Society gives this shadowing imprint, "leave the slave in his chains; pass by on the other side; this is none of our business!" That is the language of the position of the Society. And now, dear friends, I believe this is true of all ministers, whether of the Tract Society or the Missionary Board, who do not take a positive and an aggressive position. Jesus Chrissaid, "he that is not for me is against me." There is no neutral point; we are either on the side of slavery, or else against it; if against it, then, to be consistent, a Christian must admit that we should be aggressive against that which we believe to be wrong. Slavery is alwhich we believe to be wrong. Slavery is al-ways aggressive, and the friends of freedom and righteousness ought-to be aggressive.

I want to mention another fact, and that is, wherever these tracts have been distributed, and labor has been bestowed by colporters and missionaries, there the people have been brought to the point in which they will vote for righteousness. Last Spring, in the district righteousness. Last Spring, in the district where I resided, the friends of freedom wanted that one of our neighbors should run for an ofthat one of our neighbors shadowy feeling in the district, and have something that would elicit discussion. He is an excellent man, one of our first class farmers, having been formerly a practicing physician. The opposition was slavery and money and whiskey. When the election came off, they brought him within four votes of a tie. The vote, too, is provided by law to be public, not by ballot, as here. In other counties the progress is more mark-

ed. In Jackson County, anti-slavery men and abolitionists have been elected to office, and re-elected at the expiration of their term. Now, what has been done, can be done again. Here want to remark, that it is not in every county in Kentucky, nor every State in the South, where we can distribute tracts of this character, and where we can get up this kind of anti-slavery feeling. Where the slaves are numerous, where the white population is small, the colporter could not distribute tracts; but go into certain counties, where the white population is large, with only 177 slaves; there the

minister may preach.

Let us labor where labor is most efficient; Let us labor where labor is most emicient; for, by the way, the hill-country amongst the poor, is where the beginning of a reform is made. A reform is never begun in a metropolis. You don't begin an anti-slavery, or temperance, reform in Boston or New York, but go into the country, in the farming districts, and there raise up an influence that overrides the meta-liter. You have then an influence the metropolitan. You have then an influence that will override cotton and sugar, and that is the way we will work in Kentuck in the rich counties, but in the

where we can raise up influence to change ther parts.
I must notice the last feature of our work, other parts.

and that is the establishment of schools for the education of youth, under righteous influences. We want not only to educate the youth, but to do it with righteous principles, whose minds should be imbued with the principle of impartial love and of freedom, that they may go of into the regions round-about as teachers an laborers in the various avocations of life. work will be effected. I must here tell another fact. At the close of the first session in which brother Rogers engaged, there was very considerable interest in the community upon considerable interest in the community upon the subject of education. Notices were poster up, of an exhibition, over all the country, and some five hundred people gathered to witness it—not a large congregation here, but there it was in the midst of a slaveholding community, near the centre of the State. After the exhibit bition was over and the dinner prepared and partaken, the friends were invited back to listen to the speeches. A gentleman came on the platform as the first speaker; another, an exmember of the Legislature, and a large slave-holder, interrupted him and said, "Doctor, I want to speak; I have got to go twelve miles this afternoon. I want to speak now. I can't wait." The doctor gave way. He came on the platform and said: "When I came here, I expected to see a little crowd in the brush; box when I saw this congregation and their peace ful deportment, and when I saw the progress of these pupils and the affection between teacher and scholar, my heart was warmed, and I felt I could not go from here without giving a word of exhortation to these parents" (addressing himself to parents]. "God has said that man shall get his bread by the sweat of his brow If your children will be efficient in this world. hey must be disciplined-they must be edu cated: they must cultivate their minds: and not only must they be educated, but they need also good morals; and the best of all rules is atsoever you would have men do unto you do ye also unto them"—falling right under the influence of the school. He wenton and made a very fair speech. Having finished, he stepped off the platform and walked into the congregation where stood one of our brothers, and said "Jemmy, I believe, in my soul, that the nig gers will be free yet; but I am going to hold

on as long as I can."

Now, friends, I believe that the poor colored man will yet be free, North and South. I say that if a few of the land would come to be edu-cated, rendered efficient, and their hearts impressed with righteous principle, their consciences clean in respect to the right of all men, I say that slavery could not live. Now, we believe this is one of the most effective ways to labor. If you are to overthrow slavery preach the gospel to the parent and the chil dren, cultivate their minds, and render them efficient, and send them forth full of the spirit of liberty and righteousness, and slavery can not live long in such a community. There is a necessity for this. If we do not do it, the friends of freedom will go off into the free States, and we will thus lose the class we want. The father says, "My wife and I can stay to fight out the battle of freedom, but we cannot bear to have our children where labor is de We want schools and churches for the education of youth." We must educate at home. Not only this, friends, if we can plant churches and schools there, there will be strong inducements for people in the free States, to come. I hope you will come. I hope you will do for Kentucky what you have done for Kansas. I hope you will gothere with your capital sas. I hope you will gothere with your capital and plenty of machinery, and go there in such numbers that there will be a population to sustain schools and churches. There are sources of wealth: there is a fruitful soil; there is a delightful climate; there are mines of inex haustible riches; there are noble forests of centuries; all the elements of success are found there. Now for churches, there are good ones that shall hold up the truth of God. I wish had time to present this question of Christian colonization. We want a colony where we can invite friends of humanity from the free States To this end we have secured a tract of land-109 acres—on which we expect to plant our school, and will have lots for sale to friends and patrons of the school, excluding rum and slavery; and if we can make a successful dem instration, it will encourage the friends in the other counties to make a movement; it wil give prestige. Shall we succeed in getting aid o carry on this enterprise? I have come on to see you. Your northern district schools dem onstrate the practicability and possibility of this thing. We think we have demonstrated wealthy. It is just now as of Christ, we are not mighty, or noble, or rich, after this world, but the poor have the gospel preached to them. If, then, we get help, we must have it from abroad; now shall we have it? I believe that the door is open, and that all these influences should lead us to a conse-cration work on the part of the friends o ch a consecration as the orld has not vet seen.

We need a demonstration of the anti-slavery sentiment. The South believe that there is really no anti-slavery sentiment in the North but they have one demonstration in the case of John Brown. They see that courageous old man walk up the steps of the scaffold and look death calmly in the people that he was ready to die for the good truth of God, "loving thy neighbor as thyself." The South has only one demonstration of this type. Friends, it is not a single demonstration. They say he was a crazy man. I am far from believing that he was crazy, though I do not think he pursued the wisest policy. That may abstract a few slaves, but that will not prevent the conflict; for it is evident the conflict will come, that we cannot stay it by any such method, only by repentance. There is already a conflict between liberty and slavery, righteousness and despotism, and the only way that it can be settled is by repenting of the in-iquity North and South. I do believe, if Chris-tian zeal will take the sword of the Spirit and the Bible in their hands and go there with the very same courage that animated John Brown. good would result. I am quite willing to lay down life for the master as well as the slave, and willing to sacrifice all for Christ's sake. Christian men have that spirit, that they will make a demonstration that the South cannot resist. I believe that God will bless those who, like Christians in olden time, went amidst their persecutors and showed det nation to lay down life for duty. I believe this point, and the Christians in the South de that God will open the window of heaven, and pour down blessings. I believe that God will sustain and bless the friends of this cause. We need to go in such numbers that the South will feel that the North has an anti-slavery sentiment-not a few, isolated individuals and there, but let the whole church do it. Yet I find so much supineness in the North, so much of the feeling that it is none of our business; but, my friends, how long have your votes in times past, been cast upon the side of the oppressor of the poor slave? Do you repent of that by doing nothing? Do you expect to repent of the host of past sins in this way? God requires of you to bring forth the good works meet for repentance. I did once vote on the side of slavery. I have been sorry for it many hundreds of times; but if the Lord spare me, I intend to return to my native State, in the midst of these slaveholders, to teach the Christian sentiments, and call upon the people to repent. Will you go with us, in you means, brethren? The Irish delegation said they wanted to send money over to Ireland and convert the people there to Protestantism. It is doing your own work. You are thereby preparing men who are coming into your midst to be good Christians and citizens when the come. Brethren, much more emphatically is your work yonder, and one which helps the hold up the gospel to slaves and educate the youth of that land. These are already among us. And men said in Boston, "Why, we must us. And men said in Boston, "Why, we mu help our missionaries in heathen lands. have given \$500 to one institution, and proised as much more to another." Brethren your children have gone to the South, and the ask not for thousands, but hundreds. Breth-ren, we owe a debt to the poor slave and the in our own country, as well as to those
I am glad to see hearts sympathize abroad. I am glad to see hearts sympathize with the poor abroad, everywhere; but I believe that we should especially sympathize with those at home, whom we have so long degraded, whose hearts are aching in slavery, whose minds are benighted as on the heathen shores. And they have been kept there too long; and now shall we prevent it by putting men and money in their midst? I am very anxious

here. I expect freedom to come to the slaves I have no doubt about that; but how shall it Shall infidelity have the honor? Shall oliticians have the ho or. Then will the slave and the master be essed. O, I expect to see him yet praise God r the gospel of impartial love, and the duty of eaking the chain and letting the slave go free, be ever impressed upon his conscience If you do expect God to manifest his power in behalf of the master as well as the slave, God will bless, if we only consecrate ourselves.— May many Jonahs repent, and go call the peole to repent.

Our Board is incorporated under a general

act. We are a corporate body, so that whatever funds are placed in our hands will be secure. lent institution. Being sold, the proceeds will accrue to the Society. We have \$1,500 towards our institution, and must have several

MORNING STAR.

WEDNESDAY, DECEMBER 15, 1859.

HOME MISSIONS.

nonths, and if funds shall continue to come in should be provided as possible. as they have done within that time, we shall soon be able to pay up all the overdue demands on the Society, and thereafter to meet our ob-

sions, with infidelity, irreligion and vice of ev. ion. have no stated place of worship and are doing pastor none? It is wrong and absurd. this be the case in the most favored portion of suitable house, library, &c., must of course our land, what can we say of the great West have great influence on any minister-saving and South? The fact is, the increase of the him a multitude of cares, anxieties, inconvenmeans of grace does not keep pace with the liences, expenses. Especially, also, are his garmeans of grace does not keep pace with the increase of population. Hence the necessity of an augmentation of means and greater activity in the home field. But besides this, unalless we can have an increase of good, substantial model arrangement. Every family, where churches in this country, we cannot much en- practicable, should have a lot of ground to large our F. Mission operations. We must have cultivate. It furnishes a kind of the most comething permanent to rely upon. Many of healthful exercise, which nothing else can supour small churches in the country, too, are in ply. The pastor and his whole family need it. danger of dying out, and will, without timely All need it as much as Adam and Eve did .aid. Small as these churches are, most of Where there is a good parsonage, well cared them do something for Foreign Missions, edu- for, you may expect to find a cheerful, active. cation and other causes, and in the aggregate a efficient pastor, and a prosperous church and great deal; but if they are left to become ex- society. tinct, this source of income will be cut off; and the places where they are situated will become a good parsonage? moral wastes. Brethren, we must care for these churches. Wherever the light of a gospel church goes out, though it be but a little one, the world, and especially the community where it is situated, suffers a great loss; and when a true church of our denomination however small (and we have a great number of churches of this class) loses its visibility, our strength is diminished. What an interest the to become a Christian; and this course he apostle Paul felt in the churches which he and small-some of them so small that they were addressed as churches in private houses .-Brethren, let us look after the small and feeble churches, and endeavor to increase the number of churches in our large towns and cities. This is the best way to augment our power to save the heathen and promote education and every good work. We trust our ministers and churches will continue to remember the Home Mission cause.

"All obituaries, accounts of revivals, and other matter involving facts, must be accom-

panied with the proper names of the writers.' The above is a standing notice in our paper. We have not been so careful to abide by it in all cases as we ought to have been, and in con- see them, and until they do they will not feel sequence have been shamefully imposed upon the need of a Saviour. more than once. We shall try to be more careful in this particular hereafter; and our We now have on hand several obituaries and some marriages, which are not accompanied do not appear in the Star; and all who may send such notices hereafter unaccompanied by his pilgrimage, he always feels this to be their names need not expect that they will be of his most available arguments. printed, unless we forget our rule, as we have sometimes done, in the hurry of business, in is, getting into his hearband helping him find time past, to our cost.

ANOTHER THING. Notwithstanding all we have said of the necessity of persons writing us on business subscribing their names to their tle trouble. Be careful, dear friends, to sub. tion. scribe your names to the letters that you send to this office, and don't forget to date them.

"THE LETTERS FROM ABROAD" -Which have so long appeared in the Star, from our excellent correspondent "C." we doubt not, are receiving a careful and eager perusal by the most of our readers. If any have neglected to read these letters from the East. ecause of their length, or for any other reason, we are sure that such have met with a great loss. Especially do those now printing, describing the scenes and places in the Holy Land, sacred from the life of Christ, Jerusalem, Mount Olivet, Jordan, Nazareth, Calvary, &c., interest us exceedingly. To stand where JESUS stood and taught, to bathe in the Jordan where HE was baptized, to kneel where he tum is gained, and God is honored thereby. prayed, to sing songs to Christ in the place where the children cried hosannas to the King that cometh in the name of the Lord-must be hide a multitude of sins." a most precious favor to our correspondent "C."-and to us the next best thing is to read these graphic descriptions from his pen on the spot. We judge for ourself, when we state it now; and such is manifestly the course of as our opinion that these "Letters from things that a few years hence, a thorough edu Abroad" add much to the interest of the Star cation will be more entirely indispensable in all will pay well for the time and pains.

Recent accounts from England state that and somewhat extensive education. there has been a great revival of religious interest in England and Scotland of late. Chris- mand, we presume it is, that such multitudes where thousands attend.

PARSONAGES.

Many churches have done a good work within a few years in providing themselves with politicians have the honor? Shall the sword have the honor? I hope not. We pray that the gospel of the blessed Jesus shall have the and are thereby sustaining a great loss. Our and are thereby sustaining a great loss. Our view of the importance of this subject; leads us to call attention to it by a few remarks.

What is desirable in a parsonage? Of course there must be variety corresponding to circumstances. In its location it is desirable to have it near the house of worship, and therefore central to the society, though this is not absolutely essential. It should be pleasantly situated-not on some barren waste, or bleak, or inaccessible spot ; but like the school ouse and the church, with pleasant surroundngs, and good prospect, as respects soil, trees, and general scenery. Every favorable provision of this kind will tell upon the health of the pastor, his sermons, visits, and all his la-

The house need not be spacious, or magnificent, or luxuriously furnished; but it should be well built, neat, convenient, comfortable .-It should contain, not a large but well selected library of standard works. When possible there should be a good garden, with a variety We feel greatly encouraged at the increased of fruit and ornamental trees and shrubs, well terest which has been recently manifested in fenced; also wood house, stable, and grounds this cause by many of our churches and breth- for horse and cow, which every pastor, as a ren, and the consequent addition to its means rule, should keep. None of these should be of usefulness. The pecuniary condition of the omitted in any small village or country church. Society has very much improved within two In large villages and cities, as many of them

Advantages of having a parsonage 1. It is a direct benefit to the church and society, in giving them possession of a comligations as they become due. But the Socie- mon interest. All know how important it is ty is still a good deal behindhand, and several for each religious society to own a house of of those who have been promised aid, and are depending upon it, are suffering in conse-So with the parsonage, it creates and cherishes We look upon our Home Mission cause to a common interest of great value, and the betone of our principal interests. A large por- ter it is, and the better cared for, the more tion of the people of our country towns and will it help the society. This advantage itself cities in New England even, are destitute of abundantly compensates for its expense. Inthe means of grace. Catholicism and other delu. deed, in every way it is an economical provis-

ery description, are rapidly increasing. It has | 2. It gives the pastor and his family a home. been stated, upon good authority, that one- What family is willing to be without a home? third of our population in town and country Why should all others have homes and the

nothing for the support of the gospel; and the | 3. It conduces greatly to the health and ef. umber is increasing from year to year. If ficiency of the pastor. To have a home, a

Reader, have you in your church and society

THE CHRISTIAN'S INSTRUMENTAL-ITY IN THE SALVATION OF SINNERS

I. He finds the sinner. The young convert is converted into the true principle. He goes to his brother, neighbor, friend, townsman, fellow-citizen, and tries to persuade him should never cease to take until his work is ciples pursued, and left as an example for us. John pointed two of his disciples to Christ .-One of them goes immediately and finds his brother, and thereby becomes the instrument of his salvation. "He brought him to Jesus" Christ pursued the same course. He finds Philip and Philip finds Nathanael, and thus the work is prosecuted. The Christian now should learn his duty in this respect.

1. He should seek the sinner. seeking how can he expect to find? 2. The sinner is to be sought. Christ came

not to call the righteous but sinners to repen tance. He came to seek and saye the lost, and he sent his disciples on the same mission. 3. Show the sinner his sins. Many do not

4. Show him the Saviour. Andrew says to

Simon, "We have found the Messias, which friends must govern themselves accordingly .- is, being interpreted, the Christ." Philip tells Nathanael that, "We have found him of whom Moses in the law and the prophets did write, with the names of the writers. Those who Jesus of Nazareth." So the young convert of sent them will understand the reason why they every age tells the sinner of the Saviour and what he has done for him, and however long

Thus he finds the sinner by going where he himself: and then

II. He brings him to Christ. He points him to Christ, as John did Andrew,

1. By precept. He invites, encourages, deletters, we not unfrequently receive letters with. scribes, explains and preaches, by precept out this very important appendage, which upon precept, here a little and there a little. causes us and those who write them not a lit. that he may be the instrument of his salva-

> 2. By example. He is himself often with the Saviour. He speaks more effectually in his life than it is possible for him to do by precept alone. The former enhances the power of the latter.

3. By prayer. Here is the great secret of success. "Bene orasse est bene studuisse," was Luther's motto. To have prayed well is to have studied well. Let all take the hint.

4. By all his influence. Whether this be

based on talent, wealth; fame, or anything else, it should be employed to this great end. The result is, the sinner is pardoned, saved, and thereby rendered happy for time and for eternity. The Christian is strengthened in his ourse, and goes on his way rejoicing. The work of the Lord is revived, a moral momen "He that converteth a sinner from the error of his way shall save a soul from death and

EDUCATION.

This is by no means an unimportant subject -and we have heard others speak of them the useful professions. In the past, men of very highly. Let none pass them by without strong, native talent have made their mark a careful reading—and we think that a second with but little learning from the schools. In and connected pexusal when all are completed, the future, our sons will hardly expect to rise to distinguished eminence as instructors, ministers, or other public men, without a thorough

numbers, to the academies and colleges of our number of the subscribers is made up at once, are so similar in their character, that any two in the wilderness that Christ wrestled with State are Baptists. money is their midser I am very analous where thousands attend. | numbers, to the academies and colleges of our

land. These higher seminaries ere never beland. These higher seminaries were never betering our various halls of education, as now are adding new and greater facilities for a high and full course of education. The sciences, with all the improvements of the times, are essary list can be made up, and that is by each added in greater number and perfection to the literature of other years; the professors are subscribers. We mean to do that. Will not creased, and numerous other facilities secured, in order to meet the demands of the onstantly increasing number of students, and to educate our young people of both sexes for the brightening future before them.

Let the young folks, then, in no case, dream to tread in the steps of their predecessors .-Education is constantly making new advances. Multitudes are preparing themselves at the stand all the day idle.

WINTER EVENINGS.

How beautiful they are! If anything can ompensate for our long, cold winters in this atitude, it is these bright, heautiful, starlit, glorious evenings. But as one wishes to gaze DEPARTMENT OF AGRICULTURE IN por the stars only occasionally, there is left much opportunity, if one will only elect to mprove it, for intellectual improvement, during all these long evenings now on our hands. How should this time be occupied so as to be form. It is as follows: endered as pleasant and useful as possible? Here is the family circle-parents and groups of children about. Some of these evening op ortunities are to be taken up in social, religus meetings-some in making and returning riendly visits-some in singing schools-Lyceum lectures. But all these provided for, still many precious hours of these long evenings remain. And how shall they be devot-

How? Why thus: Set out the family table nid-floor, well lighted and well-loaded with useul books and well chosen periodical literature of the times. Let the family, young folks and old, all spare hands, gather around. Each ure, adapted, and full of knowledge. Occasionally one may read for the whole circle, and nfluence shall be imparted and useful knowldge acquired.

The home education of well regulated famireap the whirlwind. Let parents look well to cation .- O. B. C. the spare hours of their children-and let our young friends give their evenings to reading and useful studies.

THE QUARTERLY-EIGHTH VOLUME

ast week, are fully resolved to show their ap-

For seven years a few men have furnished out and out lie.

ness of Rev. E. Hutchins; the April No. an and thou shalt enter into his reward. qually good likeness of Rev. R. Dunn; the EDUCATION. There is need of a new cours July No. of Rev. J. L. Sinclair, and the Octo- of training in the church. Preachers have

en, either in public or private, that their por- branch." traits have been selected. They have been soicited and urged by the conductors of the are older brethren in our ministry, whose like-If, however, the Quarterly is properly sustained this year, by another year there will he ur older brethren in the ministry.

mong all the religious denominations, there is similar periodical, in which so much is fur-

minister east or west, who would be willing to notwithstanding that pledge, Mary Lyon's tes-

Now cannot some dozen or more of the mem- which some evangelical Christians strongly obbers join together, and be sure and see that ject. New Year's present of a receipt for the Quar- "Sermono" instead of Sermons, and "Monad" terly. You will all want to see the portraits. instead of Moned. terly. You will all want to see the portraits instead of Monod.

All that is wanted in any church is just to I had intended to add in that note, that start anything like this. Now, who will start "Lessons from the Great Biography," "Metian people are everywhere meeting for prayer, of the young of both sexes, are rushing in such in each church? Let this be done, and the moirs of Genesaret," and "Glimpses of Jesus,"

Baptist, that would be willing to have it known and for the few years past, are gathered into that not a single number of the F. Baptist these institutions. And we are glad to know Quarterly could be found within its borders. that colleges and the higher class of seminaries Yet if one is taken by each church, we shall have about the thousand subscribers.

There is still another way in which the one doubling the number of his last year's others do it? By proper effort we believe it can be done in each individual case.

Now, friends of the Quarterly, the matter is before us. It is for us to say, by our works, whether it shall be sustained or not-whether. after living seven years, it shall die, and we, away the precious season of youth, as satisfied as a denomination, we, who have never done so, take a step backwards-whether we shall rely upon other denominations with dissimilar sentiments, to furnish us all our reading matter ounts of learning for the demands that the of this kind, which very many must and will world shall make. Woe to that young lady or have-or whether we will continue to advance, young gentleman, who should, at this age, and meet the increasing literary and religious demands of our people. We shall await with interest the decision, fully believing, however, that there is vitality enough in the F. Baptist denomination to sustain the Quarterly. E. M. TAPPAN

THE MAINE STATE SEMINARY.

We have been requested to publish in the Star the form of a petition, for the benefit of our friends who may not receive a printed

' To the Legislature of Maine: The undersigued, farmers and others, inhabitants and legal voters in the town of . . . Honorable Body to institute a Department of Agriculture in the Maine State Seminary, located at Lewiston, and suitably endow the same—agreeably to the petition of the President and Trustees of the Androscoggin Agricultural Society.

Let the above be copied and circulated for signatures. Then let it be filed in this way: "PETITION OF

and . . . others, of the town of in aid of the pet. of the President and Trus-

with his own book of science, history or litera-with a Department of Agricultural Society, for The petition should be handed to some Sen-

ator or Representative to be taken by him to again each intent on his own study. Ques- Augusta. There is a deep interest in all- sections may be asked and answered; and our tions of the State in the effort contemplated nomes, of these long evenings of the less busy in the petitions. Many prominent agricultupasson of the year, become schools where much ralists are taking hold of the matter in earnest, and all that is wanting, we think, is a general petitioning. In no other way can the minds of the people he known except through es often does more to establish the character petitions. A large meeting of our friends was nd implant right principles, and give shape held during the late sitting of the General to the future man and woman, than all the Conference, and it was voted unanimously to chools put together. Any way the one will second the effort of the Androscoggin Agri selp and strengthen the other. But if, instead cultural Society. December is the month to of this proper home and hearth influence, our do the WORK, if our friends would show to the oys are permitted to spend these long evengs in stores and in the streets, away from ble and Christian means, to secure an object rental restraints and without mental imrovement, it will be sowing to the wind to of the State and the progress of general edu-

MORE SCRAPS.

THE MAPLE SUGAR. Said a poor woman to her pastor, I want to help that cause some In a few weeks the first number of the next the maple sugar to part with. The cause she In a rew weeks the mean the maple sugar to part of the devered. But to whom shall it be sent? The tor said he wanted some sugar and paid her list of subscribers, as announced in this week's the money, and the money was sacredly de-Star, shows the friends of this periodical that voted to the object in view. Every body well Star, shows the menus of this periodical voted to the object in view. Every body went they have something to do, and but little time acquainted with this case and the preceding The conductors, as was stated in the Star one (inserted in last Star), will say both these persons are better off both for this world and the next, than they would have been by withreciation of the action in reference to the holding. They proved in their experience it Quarterly, of the late General Conference, by absolutely making the 8th volume more deserving of patronage than any of the preceding

he literary material for the Quarterly, and, THE POOR RICH MAN. A man well in save or e year, have never, during the whole years and hardly a dependant upon him, and time, received a penny for their services. Thus blessed with money and a professed religion, far the subscribers have paid all the expenses. felt a very deep interest in the spread of The last General Conference voted to recom- Christ's cause. There were so many calls, he mend the payment of a trifling sum to the said, from the Lord, he concluded to settle writers. But unless this generous action of every case with the Lord by groaning out, "O he General Conference, and the increased ef- how many calls," and doing nothing for any orts of the conductors to enhance the real val- of them. Of course his soul shrivelled up, e of the Quarterly, are responded to by the and he was an idolater fast sinking into hell. friends of the enterprise, in procuring a large His talent was wrapped in his heart as in a number of subscribers, the continuance of its napkin. There was no room for the Holy ublication cannot be urged, even by its warm- Ghost in that heart. Of course that man always talked about the great trials he met in In the next volume there will be four por- religion and with tears mourned because he raits. The January number will contain, as had lost enjoyment aud wondered what the already announced, a fine, steel engraved like- cause could be. Go thou and do likewise.

ber No. of Rev. O. B. Cheney.

If we can put faith in human plans, this ared about feelings; the members have talked about feelings. Let us come back to Christ angement will be carried out to the letter. It and hear him. What does he say? "Fruits," was not at the suggestion of any of these breth- "much fruit;" "a curse on the fruitless

SPURGEON AND SLAVERY. Rev. Henry Quarterly, to furnish their portraits. There Ward Beecher stated recently in a sermon, that the American edition of Spurgeon's sernesses in the Quarterly would have afforded us the greatest pleasure, could we have had them. We hope the time will come when we shall pendent says that a friend, upon comparison of We hope the time will come when we shall the two editions finds the charge sustained. We wish some one who has the means at hand, would give us something specific—a specimen friends will, furnish a plate for the Quarterly. of the sentences omitted. Whoever is guilty funds, so as to procure the portraits of some of against close communion. If he has been Now in view of the above, we ask, where,

THE TRACT SOCIETY AND MARY LYON.ished for so small a price? The portraits According to the Independent, Mary Lyon lone are richly worth the subscription price. fares no better than Mary Lundie Duncan at We want a thousand subscribers within a the hands of the Tract Society in Nassau St. onth, and they can be obtained. If every The pledge of the committee a year or two ninister in the denomination will subscribe, ago amounted to about this-not to touch a the requisite number will be made up at once, book that has anti-slavery sentiments-for they This can be done within a week, so that the promised not to mar any book on that account. next Star shall announce the thousand sub- The Carters publish Mary Duncan, anti-slacribers. Now, who speaks for one? We are very and all. The Tract Society mutilated the loth to believe there can be one F. Baptist book by leaving that out. Chronically enough, be without the Quarterly. And we know there timony on the same subject, we might expect is not one who cannot, in some way during the would be omitted. If the above turn out to be true about Spurgeon's sermons, and the author But let us say a word to the churches here. consents, the Tract Society had better bring Perhaps your minister has as many ways for out an edition, omitting, of course, the passagais little money as he knows how to meet. es on immersion, slavery, and other things, to

their minister has the Quarterly? A few BOOKS FOR MINISTERS. In my recent note cents apiece will give it to him. Make him a on this subject, the printer makes me say,

of those had better be omitted than either of temptation. Did he not know that his path the others that I mentioned. If the purchaser might be as full of flowers as the way he had

AN INTERESTING BAPTISM, As we admin. month, we find it convenient to baptize the a brother about sixty years of age was baptized. desired to be baptized. I attended a Presbyterian church and could not endorse Pedo-baptism. I could not endorse close communion. a church, and yet commune with my wife and God, burning and throbbing in his great heart? children." How many in this great city are in the same longing for a home and can find none west, that we might spend the Sabbath amid till they become acquainted with us .- D. M. G. the quiet scenes of Mt. Carmel. A long ride

We have received the 21st Annual Report of the General Baptist Missionary Society, in which we find the statistics of each of their stations as follows:

BERHAMPORE. Missionaries-Rev. H. Wilkinson, Rev. W. Bailey, Rev. J. O. Goadby Native Preachers-Balajee, Tama, Jaganath. Number of members 74. Baptized 2, excluded 2, dead 3.

PIPLEE. Missionaries -- Rev. W. Miller, Kombho Naik. Number of members 34, hap Elisha and Elijah. The "excellency of Cartized 4, restored 1, dead 1.

excluded 1 CUTTACK. Missionaries-Revs. I. Stebbins. prison! and its courts like the fortifications of Buckley and W. Hill. Missionary Printer a castle, had given a sort of familiarity to it Mr. W. Brooks. Female Teacher-Miss Butler. But we soon forgot to turn our heads to gain Native Preachers-Gungha Dhor. Rama Chundra. Seboo Patra, Thoma. Jagoo Roul, Paul. ing bell tower, and the dome of the chapel. Number of members 140, baptized 11, receiv- which we were assured was built over the very ed 1. excluded 6. dead 2.

[Correspondence o the Star I LETTERS FROM ABROAD-NO. 22. Nazareth-Mt. Carmel-Mt. Tabor. PALESTINE, City of Safed, ?

May 3, 1859. eth, the sun had hardly lighted up the hill and of praise as a Protector at Olivet, we lo ps, and the dew lay undisturbed on the flow- ed Him as an "elder brother" at Nazareth. rs, as we came out from the door of our tent. Mount Tabor is at the distance of two hours We were in the upper slope of the valley, a from Nazareth. It has been long celebrated short distance from the village, so that it was as the scene of the "transfiguration." Whethwas built) that they might cast him down head-

thyme, and crowned with a white domed tomb, less He well knew its secluded openings in the built by the Moslems. From this tomb a view thick wood, and its quiet valleys. More than of remarkable beauty opened before us. Just this, none may say. Tabor is a "mountain beneath, clinging to the sides of the precipice apart." It may be that I am more able to and nestling among the ravines, or here and speak of its steep and secluded sides and its there reaching out like peninsulas into the sea romantic terraces, because I gained my knowlof green gardens of figs, and grain and floweredge of them by great effort. Our miserable ing shrubs, appeared the flat, grass covered guide knew nothing of the road which leads by roofs of Nazareth. The houses are of white a steep and winding, but sure path, to the and substantial stone. As for the streets, they summit. Notwithstanding the advice of more are gutters of filth. But the people, as they prudent friends, I left the party to find the are going cut to their morning labors, appear path. They were out of sight in a minute. In we have before seen. "Can there any good still higher, great ledges of rock appeared overthing come out of Nazareth?" A city which had grown with thorn bushes and small trees, under no history, nor was even mentioned before the whose shadows other plants grew in wild contime of our Saviour, might well be despised for fusion. Sometimes we forced our way through, itself. Still t was all the more sacred, if no and often we were compelled to go a long disintrude upon the mind. It is the overshadow- had seen through the thicket. None but a the little village glisten so pleasantly in the or braved the difficulties. More than twice or

us of Ruth and Naomi. Esdraelon smiles at at themselves for not coming with me, exhaustour feet, and the mountains "round about Je- ed and faint. The triumph repaid my fatigue rusalem" lie within a Southern prospect. Rich valleys on every side look out between high position, as it rises alone out of the bosom of hills. Graceful slopes, covered with oak trees, the plain of Esdraelon, is familiar to all the east deep shadows. Here and there a solitary readers of Bible dictionaries. I will not allude palm, like some minaret, rises beside the dome, to these nor to the prospect that opens before ike mounds of departed cities. Verdure waves the eye from the summit. It only remains to on the very housetops, and plenty often smiles say, that vast ruins of the Jewish and Roman at the very doors, with naked and deso- periods cumber the ground. Many were built late poverty standing looking on in envy. up from the edge of the bare precipice, and The whole scene recalls the blessings of Ja-must have been impregnable. Others may cob and Moses. Zebulon nestling among the well compare, in extent and strength, with the grass covered hills offers "sacrifices of right-most massive remains of art in any land. Nor ousness" from its abundant flocks and herds. indeed are they deficient in heauty. He rejoices in his goings out, along the fertile Mt. Tabor stands on the south-eastern fron-Under his "shoes," as he walks along the lessly. southern slopes of Lebanon, are "iron and brass." The distant plains of Huleh and the northern shores of Galilee invite the eyes, like . There are in Massachusetts at least 267 Cal-

must limit himself to one of these, "Memoirs first come from Jerusalem, along the plain of of Genesaret" is doubtless on the whole the Esdraelon? Did he not know that his rule might be as absolute as that of Rameses and Pharaoh, whose works his infant eyes had wonister communion the first Sabbath of every dered at in Egypt? Did he not know that his mighty intellect might tower above other men, last Sabbath of each month, or the first before as lefty Hermon among the hills of Lebanon? communion. The last Sabbath of November, If the strife of a young man in our land with ambition, costs such agony and sadness, what who relates his experience to the following ef. must it have cost Christ, who was himself of who relates his experience to the following et-fect: "Forty years ago I was converted and like blood with us, and yet as high above us as the heavens above the earth? It was not the piercing spear, the remorseless nails, the sharp thorns that would have prompted the removal Forty years I have been without a home. I of the bitter cup. It was rather the despised have been praying and looking for one. My poverty of station and honor, the unappreciated family belongs to a Presbyterian church, and I effort, the lowly path he had marked out, that am much attached to the pastor, but when I satan suggested as unworthy of his strength of saw the account of laving the corner-stone of mind and purpose. Does it not bring Christ the Freewill Baptist church in 28th street last in nearer sympathy with humanity, and with Spring, I thanked God and took courage. 1 the peculiar temptations of a young man, thus soon went up there, but learned from the sex- to think of Him sitting upon the hill of Nazaton that the pastor was out of the city. As reth, with all Palestine spread at his feet; soon as I saw the account of the dedication, I tempted, yet not yielding; sad, yet not dessaid, God has opened my way, I can now join ponding; a very man, yet with the power of a

From Nazareth we made an excursion to the through undulating forests of oaks, over long plains, now skirting some mountain, and now fording some brook, brought us to the convent of Carmel. The hospitable monks gave us a hearty reception, and the visit was delightful It was almost like home to see the porpoises playing in the still sea, to hear the murmur of the surf as it rolled in upon the broken shells that strewed the beach, and to lie in the shad ow of the ruined mill, and watch the idle sails far out at sea, vainly trying to wing their way toward some distant port. Here stood the Rev. G. Taylor. Native Preachers—Damudar, simple schools of the prophets, the home of mel" is an image of prosperity. Its name sig-KHUNDITTUR. Native Preachers-Gram- nifies "fruitful field," nor is it misapplied. ushigam, Sebo Sahu. Number of members do not hesitate to call it the most beautiful. park-like scenery in Palestine. We had almost CHAGA. Native Preacher-Pursua Rout, a regret at parting from the hospitable breth-Number of members 70, baptized 1, restored ren, for a Sabbath spent in its great rooms grated and defended though they were, like a "one more glimpse" of its rapidly disappear cave where the good prophet lay hid from cru

el Jezreel. I was delighted to find how much like being at the house of a precious friend it was, to sleep again among the hills of Nazareth. I we were astonished at Christ as a teacher at the temple, and worshipped Him as a God at the tomb in Behany; if we were full of grati-On the morning after our arrival at Naza- tude to Him as a Redeemer at Gethsemane,

but a short climb to the summit of the hill er there may be more of history than of tradi-which overhangs the houses. We followed tion in this belief I cannot determine. Of one perhaps in His footsteps of whom we read- thing I am sure. I saw myself, more than a All they in the synagogue, when they heard hundred places where any scene, however sathese things, were filled with wrath, and rose cred, might have taken place before a few, up, and thrust him out of the city, and led him without the slightest disturbance from others, nto the brow of the hill (whereon their city even though the summit had been full of Roman soldiers. The nearness of Tabor to the home of Christ, must have made it the retreat The summit of the hill was covered with of many thoughtful plans and prayers. Doubtbe strong and well clothed. They have a a short time I was compelled to dismount, and ok of independence far greater than those lead my horse by the bridle. As I climbed other associations than these I have mentioned tance about them, to gain some open terrace I ng presence of a single memory, that made Syrian horse could have endured the farigue, twilight of faith but the morning of sight. three times I had to climb on my hands and The hill upon which we stood claimed unu- knees, my horse following by long leaps, frequal interest. Since the valley was shut in by quently falling backwards but never discourfifteen hills, the hot sun must have driven the aged. Here and there we rested on a green Master forth to walk among the cool shadows lawn, sprinkled with gay flowers and surround and breezes of mountains. The pleasure which ed by a wall of trees, so dense as to make any every sensitive and noble mind takes in de- escape seem impossible. By perseverance eveightful views, must have decided the favorite ry difficulty yielded, and I stood alone upon walk. Shall we then hesitate? From the hill the summit, But now a new difficulty rose where we stand, Carmel appears, losing its I could not hear nor see either the guide or heights in the sea. The broad valley of the the party. I had no arms for defense against Kishon, the white line of the beach, the broad the robbers that roamed o'er these hills. Would bay of Acre, the sparkling Mediterranean the party be discouraged and go on without bounding the horizon -- all invite the eye. Her- me? I rode along under the shady trees, retranon and Tabor are not hid. The Jordan, and cing my steps along the bridle path. They the distant blue horizon on the east, remind did come at last, provoked at the guide and

The outline of Mt. Tabor and its singular

plains of Esdraelon. He sucks of the abuntier of the hills of Galilee, rising fourteen hundance of the seas, drawing in the ships to the dred feet above the plain, so that it was the harbor of the bay of Acre-the only one upon first view we had enjoyed of that country, so the coast-and rejoicing in the fish that crowd dear to the Christian, and so sacred to the the shores. He sucks of treasures hid in the Jew-the land of Galilee, the scene of so many sand, discerning the glass on the banks of the of the Saviour's miracles, and the place of river Belus. Asher on the borders of Phæni- promise to the Jew, whence he expects the ia dips his foot in oil, which flows from its Messiah to come, and rebuild the walls of Jeluxuriant olive presses, crowding the groves rusalem. The long ride of five hours to the on the hill side, north-west of Zebulon. city of Tiberias, and the hour of rest at noon, 'His bread" gathered on the rich upland val- were not amiss to prepare us for an approach leys is "fat," so that he yields "royal dainties." to these scenes. One cannot visit them thought-

(This letter will be concluded next week.

the valley of the Jordan from Pisgah. Thither vanistic Baptist churches, about 200 of which we are to go and see how it is, that in his wood- have been constituted during the last fifty ed hills and green plains, Naphtali is "satis- years, averaging 4 per annum. Of these churchfied with favor, and full with the blessings of es 65 need aid in order to have the watchcare of pastors. There are 130 towns in the State the Lord." of pastors. There are 130 towns in the State I could but think, as I sat there beholding with no Baptist churches in them; and only all these farms, that it was here still more than about 36,000 of the 1,000,000 citizens of the

health and call to the work, as well as the incidents narrated of his southern tour, are both amusing and instructive. We doubt not it will meet with a ready sale—especially in the fields of his former labor.

M. W. B.

favorable to our cause in this city. A confection of \$15 was taken for the Home Mission.

The next session of the Unity Q. M. will be holden with the Unity church on the second Friday of March next. The time was changed

BACK AGAIN TO BOSTON.

though I have never before made such public apologies for private actions, yet be patient,

apologies for private actions, yet be patient, dear reader, and I will tell you.

Within a year after commencing in the ministry I left New England for Ohio because I wanted to, and eight years afterward removed to Great Falls, N. H., because they wanted to have me. Within three years I was forced from that place to a milder climate by the illness of my raife to a great after her decays came to ness of my wife, and after her decease came to
Boston because the Home Mission Board sent
me. Within two years the failure of my health
forced me from Boston, and a year later (Jan.

the covenant meeting was one of deep interfered me from Boston, and a year later (Jan.

est to all present. Next session with the ness of my wife, and after her decease came to 1852), when but partially recovered, a connection was formed with the college in Michigan day, Jan. 6, at 6 o'clock P. M. Rev. G. P.

tion was formed with the college in Michigan which continued nearly eight years.

Thus it will be seen that within twenty three years I have held four distinct positions. Forced from Great Falls by the sickness of my wife and from Boston by my own ill health.—

For eight of the most interesting years of my life Ohio was my home, and although I travelled about three thousand miles a year and labored much as an evangelist, yet the pastoral charge was never relinquished. For the last eight years, lacking one month, I have in a certain sense been the property of the college. certain sense been the property of the college and labored under their direction in teaching or upon agency, as the case required. When laboring, however, as an agent, I did all the tended, and a good degree of feeling seemed missionary work possible, and for two years a disease of the eyes shut me out from that field, commencing Friday, Dec. 23.

work. While under treatment for the eyes I tried to labor as best I could for our cause in Boston. And I should have remarked that

for whom I have labored that my resignation or dismission was desirable, may seem rather twelve. Next session with the Georgetown strange; and perhaps some will see as many changes in their own history. But I have always tried while doing one thing to aid in other enterprises as far as possible, and hence my name has frequently have

But to the question, why am I now in Bos ton? For more than a year my health has been unusually poor, and I have felt more like relinquishing life's struggles soon than ever before. After repeated trials and failures it was plain that the kind and amount of labor requisite in that institution could not be an dured, and that I must be seen to be soon than ever before. After repeated trials and failures it was plain that the kind and amount of labor requisite in that institution could not be an observed and that I must be seen to be soon than ever before. After repeated trials and failures it was plain that the kind and amount of labor requisite in that institution could not be an observed to the charches have according, and by whom. The next session will be with the Delhi church, Feb. 24—26. Conference at the school house near before. Wm. Crosier's. come and preach with them once a week and do what other work my health would permit and no more. After much consultation with the Master and his people, it seemed probable that I could do more with the same strength in this city than elsewhere, and consequently have ventured to throw the remnants of con-

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The prospect, we confess, looks rather dark. Since arriving I have been able to speak but three times and am now confined to the house the reader. There is, however, a good religious interest, and the congregation rather better than could reasonably have been ex-

Asking the prayers of God's people, and

For the Morning Star.

Bro. Burr :- In the Star of Nov. 23d the reporter makes me say some things so far from the truth, that for the sake of the cause of mission I must try to correct them. To cor-

"At a festival in Balasore," for Balasore west to organize into a new Q. M. Chose C. read Poorce. "I found in India seven hundred children who had been rescued." What this sentence means I cannot determine. I said, when I reached Balasore I found about seventy children connected with our mission seventy children connected with our mission who had been rescued from being sac. schools who had been rescued from being sac rificed. Several hundreds had been rescued within a few years and placed in mission schools at the different stations. "A few days ago, while I was in Candia,"

"A few days ago, while I was in Candia," for "Candia" read Canada.

For "A few days ago I heard an old man pray God to bless Charles and Ruth and Walter and Priscilla, who were on the occan going to the heathen," read, A few days ago I knelt with a family circle in Canada, and heard an aged father pray God to bless Charles and Ruth in India. Bless them in their own souls and make them a great blessing to the poor heathen. Then he prayed earnestly for Arthur and Priscilla, now on the ocean, going to the heathen. When I heard that more of you had a Charles and a Ruth in India, and an Arrangements.

Educational Convention. As the claims for increased educational advantages among us are becoming more pressing and widely extended, the Executive boundstees of our Education Society, at its last meeting, decided to call a Convention of two days, to meet at the North Bennett Street church in Boston, on the last I casalay of dec. poximo, at 10 close, P. M. for the purpose of considering those claims, and arranging to provide for them as best we can.

A general and pressing invitation is hereby extended to all friends of the object, that they be present and ald by their counsels. The questions involved are of vital importance to our denominational success, so that breather a shalld take pains to attend, and come fully prepared to the heathen. When I heard that more of you had a Charles and a Ruth in India, and an of the object, that they be present and ald by their counsels. The questions involved are of vital importance to our denominational success, so that breathers and the place to our denominational success, so that breathers and the place of the object, that they be present and about the countries of the object, that they be present and a best we can.

A general and pressing invitation is hereby extended to all a convention of woo days. The purpose of considers of the object, that they be present and the same can.

A general and pressing invitation is hereby extended to all a convention of woo days. Bro chart the pr the depths of my soul I wished that more of you had a Charles and a Ruth in India, and an Arthur and a Priscilla on the way, then would there be more earnest and constant, prayer of-

Bro. Burr:—The state of religion in the north part of the Lisbon Q. M., where I am laboring, is encouraging. I have recently bap

tized two persons.

There are four churches in this section, where I have labored alone more than two years, except a Bro. Drew from Canada has years, except a Bro. Drew from Canada has preached a quarter of the time in Canaan, Vt., where a church was organized last July.

Troy Quarterly Meeting. SPECIAL NOTICE.

By mutual agreement out next session will be held with the Granville charch. Ode. 23-25, instead of East Troy, as noticed by the Clerk. where a church was organized last July.

Bro. T. E. Lang, formerly from Ossipee, since last August has labored in these places

he is now gaining, and we hope will soon be able to resume his labors. The people deeply sympathize with Bro. Lang and his companion in their affliction, and they desire the prayers of their friends in their behalf. limits a few weeks, whom we receive grateful-

The Q. M. has employed Bro. W. S. Mer-rill from Wheelock, Vt., to labor within its ly, and hope his services will be attended with the Divine blessing. J. M. RUSSELL. Stewartstown, N. H., Dec. 3, 1859.

BANGOR, Me., Dec. 5, 1859. The December session of the Unity Quar-terly Meeting was held with the church at Ban-

creditable to its author and highly pleasing to "THE LIFE OF REV. D. JACKSON" has just come to hand; and although we do not in general approve of publishing autobiographies in the lifetime of the subject, yet we read this through directly with pleasure and profit.—

The piety and sacrifice of our brother—his hints to the gospel laborer in regard to his health and call to the work, as well as the incidents narrated of his southern tour, are both required and profit.—

The piety and sacrifice of our brother—his health and call to the work, as well as the incidents narrated of his southern tour, are both required and profit.—

The distaller to its author and highly pleasing to the society for whose especial benefit it was delivered. An appropriate prayer was then offered by Rev. Mr. Mariner of Corinth. The singing delighted the audience exceedingly.—

During the Q. M. very acceptacle sermons were preached by Bros. Abbott, Carley, Bridgen, Lovejoy and Mariner. The meetings were interesting throughout. The influence has been fit it was delivered. An appropriate prayer was then offered by Rev. Mr. Mariner of Corinth. The singing delighted the audience exceedingly.—

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to a week later than usual for this session We have obtained notes and pledges enough And wherefore? and why all these sudden transitions between East and West? Well, alto subscribers that I am very anxious for them to send their subscriptions immediately. I hope none will disappoint us in this hard struggle.

SUMMARY OF QUARTERLY MEETINGS.

M. H. TARBOX.

OTSEGO Q. M., N. Y.—Held its last session Ramsey is appointed to preach the opening D. M. MILLER, Clerk.

RICHLAND & LICKING Q. M., Ohio .- Held its last session with Westfield church. Enjoyed the labors of Eld. G. W. Baker, from Marion Q. M. Good union in quarterly confer-ence. Public meetings well attended and solemn. Next session with Centreburg church, Saturday, Feb. 18. A. PIERCE, Clerk.

CRAWFORD COUNTY Q. M. Wis - Held while living in Ohio one year was spent in a visit to New England and I supplied a pulpit in Dover, but without removing or thinking of sing, I. Scott, C. Holroyd and Dea. Heath. changing my residence.

This, to some of my good brethren who have been surprised at the "frequent changes," and especially as they have all been made without a quartel or one single indication from those Sabbath following Bro. C. Holroyd baptized one happy convert on the Sabbath, and on the Sabbath following Bro. C. Holroyd baptized sing, I. Scott, C. Holroyd and Dea. Heath,

terprises as far as possible, and hence my name has frequently been associated with different localities and interests at the same time. And then, again, a removal from West to East is always noticed more distinctly, although I can not see why it is any more desirable for a man to "stay either East or West," than it is for a man to stay either in Maine or New Hamp-

was held with the Sullivan church. Only one church reported revival. A goodly number of brethren and sisters were in attendance. A resolution, advising each church to have a ser-mon preached and a collection for Home Missions taken on the Sabbath previous to each session, was adopted. Agreed that Bro. Lucius Bingham be recommended to the Printing Establishment as book agent in the place of have ventured to throw the remnants of constitution and life into a place requiring the strength of ten men. Perhaps in giving and accepting the call both parties acted foolishly, but both acted honestly, and may God direct to the license of Bro. D. Tubbs for one year.—Next session will commence on Friday, Feb. 10, at 1 o'clock: P. M., with the Dunkirk of the process of the proc church.

BURLINGTON Q. M., Mich.-Held with the But the symptoms are more favorable, and of course the hopes and spirits a little improved.

As to the state of the church and congregation but little need be said at present. They the state of the case can easily be imagined by the reader. There is, however, a good relig-

OXFORD Q. M. Mich.-Held with the church in Richfield, Genesee County, Nov. 11 placing ourselves anew upon the attar of the bull of t was in demonstration of the Spirit. We were favored with the presence of our aged father in Israel, Rev. JESSE HARDING, as Cor. Mes. from the Shiawassee Q. M., who gave us a good old-fashioned sermon. Also, Rev. S. A. Currier Cor. Mes. from Oakland Q. M., was present, and preached the word with power. rect all the mistakes, would be to re-write the M. into two parts, of seven churches each, and whole speech.

Places "for Ralasses" that the east part retain the old name, and the

Aotices, Appointments, Etc. Educational Convention. As the claims for

Reports Wanted.

Foreign Mission - 8th.
Home Mission—8th.
Education—2t.
Persons having either of the above Reports, will confer a favor by forwarding the same to this office.

Rensselaer Quarterly Meeting. The Winter session of this Q. 4 will be held with the Stephentown & Nassau church, commencing Friday, Jan. 5, at location, P. M.

I. B. COLEMAN, Clerk.

since last August has labored in these places to some profit. He is well received, and has recently been ordained as an evangelist. Since his ordination he has been at my house sick with the liver complaint for three weeks; but Meredith Village, Dec. 6, 1859.

Notice. The new F. W. Baptist meeting house at Meredith Village N. H., will be dedicated on Thursday, the 2t inst. The public services will commence at two old lock, A. M. Ministers from abroad are invited to attend with the liver complaint for three weeks; but

It is announced in the Star that the Cook Co. Quarterly Meeting is to be held with the Rensselaer church, Perry Co., Indiana. It should be Jasper Co., instead of Perry.

L. WILLIAMS.

Post Office Addresses.

D. M. GRAHAM, Box 2917, New York City. 8 Bowden, West Waterville, Me. WM. Colegnove, Plainfield, Conn.

JAMES SMALL, North Islesboro, Me " D. C BURB, Pownal, Me. " M. H. ABBSY, Lowville, Lewis Co., N. Y. 44 F. P. NEWELL, Enterprise, Blackhawk Co., Iowa.

. PULPIT PLAGIARISM. A late meeting gor. The first evening was occupied with the dedicatory services of the Bangor meeting house. The sermon was preached by Rev. That the practice of using the discourses of Merrill of Portland. Text, 2 Cor. 4: 18, other men without credit at the time, is a vio-"For the things which are seen are temporal; but the things which are not seen are eternal." lation of the law, 'Thou shalt not steal,' a bold but the things which are not seen are eternal." but the things which are not seen are eternal."
It was a very able discourse—logicals practical and interesting. The speaker proyed that the religion of Christ was a reality, and the application was that the discourse additional while we are not aware that this offence exists application was that the house was dedicated to this reality—Christ, Trinty, Faith, Repentance, Temperance, Anti-slavery, &c. This sermon gave universal satisfaction. It was er and by whomsoever it is committed." Various Paragraphs.

DEDICATION. The new Freewill Baptist church in Bangor was dedicated on Friday night week.—The sermon was preached by Rev. Mr. Merrill of the Casco St. church, Portland, from 2 Cor. 41:8: "For the things which are seen are temporal; but the things which are not seen are eternal." The Bangor Whig says the speaker brought out the truth very forcibly that the religion of Christ is a reality. The subject was ably discussed and enforced by a variety of illustrations. The objections of the skeptic were well answered. He closed by stating to what the house was dedicated—this reality—Christ, the Trinity, faith, repentance,

or 20 years, than the United Presbyterian church. He says: "The fact is very patent to my mind, that, in proportion to means, the members of our city congregations outstrip in liberality their brethren of the country. Many there are in this city who pay pewrent to the amount of \$15 or \$20 annually, besides contributing to the ordinary Sabbath collections to the relief of the indigent, to missions, and other religious or benevolent objects; and who yet are dependent upon their day's work the support of themselves and family, nct.perhaps having \$30 between them and destitution, and occupying not a whole house, but two or three small rooms in houses which contain from 2 to 20 families."

The entire secular press of California is opposed to the introduction of the Bible into the public schools, if any of the parents object. The Alta, Herald, Bulletin, and the other San Francisco papers, have declared against its use, and the Rev. Dr. Scott (Presbyterian), perhaps the ablest clergyman in the State, has written a pamphlet advocating the same view of the subject. The religious press is divided—the Pacific methodist, Monitor, and Expositor againstit.

WHY MINISTERS HAVE THE DYSPEPSIA. A medical journals refers the cause of dyspepsia in many ministers to eating too soon after preaching. For two or three hours the tide of nervous energy has been setting in strong toward the brain, and it cannot be suddenly turned toward the brain, and it cannot be suddenly turned toward the stomach; the mental effort has occasioned a feeling of faintness or debility about the stomach, and a morbid appetite; and if food is taken at all largely, there is not the nervous energy there requisite to effect its digestion.

A Mathedist editor in looking over all normal and for earth level of the feel states and foliage and foliage the requisite to effect its digestion.

A Methodist editor in looking over six promnent Presbyterian and Congregational papers, ounted up one hundred and seventeen distinct

Beneral Intelligence.

FOREIGN NEWS. Garibaldi has issued a proclamation announcng his retirement from the army of Central Italy. He complains of underhand machinations against him. He says he will resume his service the moment Victor Emanuel calls to arms, and recommends the Italians to rally round the discussed. The Austrian army is to be reduced. against England. It is stated that King Victor Emanuel having refused to withdraw the nomiment has in its turn yielded, and he is to be Regent of Modena, Parma and Bologna, and also of Tuscany, if the authorities there will receive nim. A mem randum of the Tuscan government tells the European powers that if the Congress orders the restoration of the Grand Dukes, they will oppose it to the last. If attacked, they will, though sure of defeat, do their best to repel very, Union and disunion were angrily discuss force by force.

CONGRESS. The first session of the thirty-fifth Congress

week. DEC. 4. Senate. - Forty eight Senators were present. The absentees were Messrs. Benjamin. Clay Crittenden, Davis, Douglas, Fitch, Fitchby extending the inquiry to the seizure of the

commenced at Washington on Monday of last

arsenal at Franklin, Mo. House .- Two hundred and thirty members viva voce :

Mr. Houston nominated Mr. Sherman of Ohio. Mr. Adrian nominated Mr. Davis of Indiana.

sylvania. Mr. Stevens nominated Mr. Grow of Pennsys-Mr. Briggs nominated Mr. Botelier of Vir-

the skeptic were well answered. He closed by stating to what the house was dedicated—this reality—Christ, the Trinity, faith, repentance, free salvation and communion, temperance and anti-slavery &c.—Portland Adv.

LIBERALITY. The New York correspondent of the Christian Instructor doubts whether any evangelical denomination has, in proportion to original numbers, extended itself more, in that city and around it, during the last 15 or 20 years, than the United Presbyterian church. He says: "The fact is very patent to my mind, that, in proportion to means, the

Several other Senators engaged in the discussion. Without taking the question, the Senate adjourned.

House. Helper's book was the subject of discussion, and the House adjourned without taking a ballot for Speaker. DEC. 7. Senate. - Mr. Mason's resolution (for

the appointment of a committee of inquiry in relation to the Harper's Ferry affair) was taken up. Mr. Simmons favored the amendment offered by Mr. Trumbull (to extend the inquiry to former cases.) Mr. Simmons advocated Mr. Trumbull's amendment. He condemned the attempt of Brown, but said the attempt to implicate parties without proof, was a very dangerous proceeding, and one not calculated to produce quiet in the minds of the people. Mr. Iverson alluded to Helper's book as counselling against Morocco is progressing slowly. The announcement that invitations had been issued for masters, and the torch to their dwellings. Mr. Fessenden said it was insulting to charge Rep. tic was known in the matter. It is possible the discussions of the Congress will extend over five or six months. The treaty of peace will be first examined, and then the Italian question will be discussed. The Austrian army is the control of the congress was premature. Senators with complicity. Mr. Chandler was in favor of the resolution, for reasons different from those stated by others. This has been the first execution for treason in the United States. He wanted it to go fouth as The Herald's Paris correspondent says it is denied in well informed quarters, that the French ists or southern governors, who declare that unpapers are to be restrained in their expressions der certain contingencies they will raise their hands against the Constitution and the Union. Mr. Chestnut alluded to Seward's Rochester nation of Buoncompagni, the French governlectual invasion, unlettered intellects might understand it literally addressing the North. Mr King remarked that it was well known that his colleague pursues his purppse only by constitu-

tional and peaceful means. House.-Helper's book, Horace Greeley, sla ed. But one ballot was taken for speaker, which

resulted as follows: Whole number of votes, Necessary to a choice, Sherman, Bocoek, Gilmer, Scattering, Adjourned.

DRC. 8. Senate .- Mr. Mason's resolution came patrick, Hammond, Johnson of Ark., Polk, Se- up, when Mr. Trumbull resumed his remarks, bastian, Seward, and Toombs. Mr. Mason of showing the importance of an inquiry relative to Virginia, submitted a resolution for the appoint- the sacking of the arsenal at Liberty, Mo. The ment of a committee to inquire into the facts at- seizure of an arsenal recently is regarded as a tending the invasion of Va., by John Brown, matter of great importance, yet the President, seizure of the Arsenal at Harper's Ferry, &c .- in his message, never alluded to the seizure of Mr. Trumbull of Ill, gave notice that when the the arsenal in Missouri. A resolution was adoptresolution came up, he should move to amend ed in March, 1856, calling on the President for all the information in the Department, relative to the affairs of Kansas, yet the report of Capt. Leonard has never been sent to the Senate. Mr. were present. After the roll was called, the Trumbull then proceeded to lay down the prin-House proceeded to the election of a Speaker, ciples of the Republican party, in reply to the inquiries of Mr. Yulee of Florida, and other Senators from the slave States. The Senate was addressed by several other Senators, and without taking the question, adjourned till Monday.

House .- Points of order were discussed and withdrawn.

Mr. Briggs nominated Mr. Botelier of Virginits—

Mr. Briggs nominated Mr. Botelier of Virginits—

The following is the first ballot for Speaker:

Sherman,

66

Bocock,

88

Grow,

43

Botelier,

Davis 2; Phelps I; Gilmer 3; Nelson 5; Corwin 1; Adrian 1; Hill 1; Hickman 1; Pennington P; Haskin 2; McQueen 1; H. F. Clark, I.

Mr. Grow withdrew his name as a candidate.

Mr. Clark of Mo., offered the following:

Whereas, certain members of this House, now in nomination for Speaker, did not endorse and recommend the book hereafter named, therefore, Resolved, That the doctrines and sentiments of a certain book called "The Impending Crisis of the South and How to Meet It," purporting thave been written by H. R. Helper, are incendiary and hostile to the domestic peace and tranquility of the country, and that no member of the House who recommended or endorsed it or the compend, is fit to be Speaker of this House, Applause from some of the southern wing, clapping their hands. Great confusion followed.

Mr. Clark made some vehement remarks, in which he charged Republican members of the House with endorsing and recommending Helper's book; among them he included Mr. Sherman, one of the Republican candidates for Speak.

The serving no man to Democrat per se, and would make as many sacrifices as any man to preserve the Union; but rolino; but red, was not a Democrat per se, and would make as many sacrifices as any man to preserve the Union; but rolino; but reliable the Union; but rolino; but reliable the Union; but rolino; but reliable to the Union, there are reliable to the Union, there are reliable to the Union, there are reliable to the Union; but reliable to the Union, there are reliable to the Union; but rolino; but down the abolition spir. It was the duty of the Mr. Davis of Miss., was in favor of a continu

er's book; among them he included Mr. Sherman, one of the Republican candidates for Speaker. The sentiments imputed to the book were disclaimed by several Republican members. The House then adjourned.

DEC. 6. Senate.—Mr. Mason's resolution, offered yesterday, came up.

Mr. Trumbull said it would receive his cords, support. Whenever murder had been committed, let us ascertain who are guilty, and hold them responsible. He hoped the investigation would be

through and complete. He believed it would do good by disabasing the public mind, expecially in the South, of the idea that much a movement reached the problem of the support from way considerable number of the support of the sup

Mr. Morris was followed by Mr. Moore of Ala., Mr. Corwin of Ohio, and others. No ballot was

DEC. 9. House-The political party discussion was continued in the House, during which an altercation took place between Kellog and Logan of Illinois, which would have led to a personal rencounter but for the interposition of their friends. Such exhibitions are a disgrace to the House and the country. But one ballot was taken for Speaker, which resulted thus:

Whole number of votes, 231. Necessary to a choicel 116. Mr. Sherman had 110, Mr. Gilmer 20; Seattering, 13.

HELPER's BOOK. This book, which made s much noise in Congress last week, is a compendium of Mr. Helper's original book entitled "The Impending Crisis." Much matter in the latter, which is a book of 400 pages, was left out of the former, making it a pamphlet of 200 should notify us immediately. pages, which was submitted, we understand, It is principally devoted to an exhibit of the different workings of free and slave institutions, as shown in the statistics of the last census. It has tive. Mr. Sherman is reported to have signed a recommendation of the compendium without

reading it, which is considered by the slaveholders an unpardonable sin. The Portland Argus reports that Rev. Dr. Chickering and Rev. Mr. Moore of that city exchanged pulpits on Sabbath morning, 4th inst. When the latter was about half through with his discourse, at the High street church, he suddenly stopped and remarked that the sermon had cost him a great deal of labor; but as it seemed not to interest the audience, and as many of them were asleep, he would proceed with it

prayer and benediction. Rev. James Peeler, of Tallahassee, Florida 000 for church purposes.

A son of Mr. L. P. Hayward of Skowhegan, Me., aged eight years, while at play a few days the flesh on his legs and back was nearly burnt off. The little fellow is not expected to survive

ANTHRACITE COAL. The amount of anthracite coal mined and brought to market this year, will be far in advance of the amount ever mined in any former year. Up to the 3d of December, million of tons on the tonnage from the same regions to the same time last year.

EXPORTS OF WHEAT FROM FRANCE AND THE UNITED STATES. The exports of wheat from one of the safest remedial prescriptions. Worcester Spy. United States. The exports of wheat from France for the year ending in August last, were J. H. Wheeler, Dover, and by dealers everywhere. [4:85] 30,000,000 bushels, out of a crop estimated at 200,000,000 bushels. The crop was not more than an average one, and the exports were about 15 per cent. of the product. The largest quantity of wheat ever exported from the United States in one year was 32,000,000 bushels, or 20 per cent. of the growth.

The accusation against Dr. J. C. Ayer, of Lowell, for stabbing R. S. Fay, Jr., the Treasurer of the Middlesex Mills, has been withdrawn because the prosecutor found that no complaint against him could be sustained. The fact is that Dr. Ayer merely defended himself as best he might, with a penknife he happened to have in his hand, against a cowardly assault made on him from behind, with the premeditated inten-tion to dishonor and punish him for the exposure he has made and is making of the wrongs practiced by the officers upon our manufacturing corporations. This community not only upholds the Doctor's successful defence of his person, but it heartily approves his course in publicly denouncing the Tite-Barnacle Family management, the shures of our public preserve for the shures of the public preserve for the shures of the public preserve for the shures of the public preserve for the shure of ment—the abuses of our public property for private ends. Dr. Ayer's medicines, however valuable, are not all for which the masses of our people hold him in regard .- Boston Herald.

Weekly List of Receipts for the Star. VERMONT.—A. Moulton, Holland, M. R. Stokes, E. Charleston, A. Penney, Plymouth: D. Miner, Bridgewater, L. B. Mes-er, Tyson Furnace; D. Folsom, N. Tunbridge; L. Hill, E. Clifford; Starksborn: D. Rollins, E. Greenborn; W. Plummer, Groton: H. W. Varney, A. Harris, St. Johns

w rummer, Groton: H. w. Varney, \$\text{0.4}\$ Harris, \$St. Johns bury; Mass. & R. I.—J. B Baker, Warwick; A. S. Kelley, Amesbury: C. Jones, E. A. Smith, Lowell; C. A. Green, W. Greenwich Centre; Nsw York.—C. D. Doty, W. Stephentown; D. E. Tifft, Hoag's Corner; A. Jackson, A. Stone, Erieville; O. Tyler, Brooklyn; I. P. Markham, W. Yorkshire; J. G. Lanas, Amboy Centre; C. Burt, Hastiner S. Grotan, N. Brookfield; H. Vangelder, C. Veley, Bath; Others States.—B. Coner, Irish Ripple, Pa.; J. Smith, Bennington, Ia.; B. Doty, Eagle, Misoh; G. Fuller, New Lyme, O; I. Bassett, Grwell, O.; J. Murphy, Prairie City, Ill.; J. J. Murphy, Burns, Ill.; C. Johnson, Johnstom Centre, Wis: H. McKenney, (to No. 7, Vol. 38.) J. C. Sargent, N. Leeds, Wla; G. W. Hanks, Grand Meadows, Iowa-\$1,50 each.
E. Grover, Plymouth, Vt.; H. Lincoln, Canandaigua, N. Y.; O. D. Ford, Oakdale, Ms.; J. Johnson, Lincoln, Vt.; J. B. Tingley, Cochranton, Pa.; J. B. Clark, Mitchellville, N. Y.; H. Lane, Sonora, N. Y.—\$2,00 each.
J. G. Moulton, Holland, Vt., 176; J. B. Hall, do., 1,75; Z. Blaindell, N. Cambridge, Vt., \$0.0; C. Vol. 34;) A. Woodsworth, W. Mource, N. Y., & Chase, Harford, Pa.—\$3.00 each.
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says the Boston Journal, to Hon. F. P. Blair of ana are reminded that there is a Depository of our Books Missouri-himself a slaveholder-for revision. at Hillsdale, Mich., where they can be obtained on the same Rev. H E. WHIPPLE, Hillsdale, Mich.

e package to E. Prescott, S. Montville, Mc., by express.

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rate. The work will not be sold on commission: REGISTER FOR 1860.

of them were asleep, he would proceed with it no longer. He then closed the meeting with a ready to fill orders for it. It contains, as usual, a good Almanac, with Leavitt's calculations -the statistics of the denomination, compristhe names of all our churches. Quarterly and Yearly Meetings, with the number of their patent right in twelve States, realizing therefor members, and the increase or decrease the past \$251,000, and has given away of this sum \$200,- year—the names of ministers—obituaries of ministers deceased the past year—and much other valuable denominational information.

The price is ten cents a copy; 20 per cent. discount will be made to those who take them since, fell into a kettle containing a quantity of on sale. For cash down, without the privilege melted potash, and before he could be extricated of returning those which are not sold, the price is 84 cents a dozen, or \$6 per hundred. Orders from our brethren in all parts of the

country are solicited. It is hoped that all who can will send the cash with their orders, and

thus secure the work at the lowest price.

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> plaint arise from irregular nervous stimulation, causing in raction of the air-tubes on the slightest provocation. The PERUVIAN SYRUP equalizes the circulation, calms the

nervous symptoms, and restores the equilibrium of the Perry Davis' Pain Killer. This upparalleled preparation is receiving more testimonials of its wonderful efficacy in removing pains, than any other medicine ever offered to the public. And these testimonials come from persons of every degree of intelligence, and every rank of

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life. Sold by druggists.

In Sidney, Me., Nov. 24, by Rev. S. Bowden, Mr. Ezeiel H. Webb of Norridgewock and Miss Eilen A. Sawtelle f Sidney. In Pownal, Me., Nov. 24. by Rev. D. C. Burr, Mr. Ellas Tuttle, and Miss Mary A. Haskell. Nov. 27, Mr. Ammi C. flicomb of North Yarmouth and Miss Emma A. Griffin of

theomb of North Yarmouth and Miss Sama A. Griffin of Freeport.

Nov. 27, by Rev. N. Brooks, Mr. Ozias R. Fletcher, and Miss Harriet A. H. Baily. Dec 1, Mr. Isaac Rogers and iss Sarrah A. Emery, all of Bath, Me.

In Gardiner, Me., by Rev. A. Caverno. Wellington Loring of Richmond and Martha E. Hinkley of Gardiner.—

Leonard Turner and Harriet Kempton, both of West Gardiner. T. H. Smith and Abby E. Varnam. Daniel Hildreth and Mary A. Brann Wm. S. Brown and Martha A. Serlbner. Andrew J. Hooker and Harriet C. Knox.

In Brewer, Me., Oct. 2, by Rev. M. H. Tarbox, Mr., J. G. S. Kimball of Charlestown, Mass., and Miss Martha G. Smith of B. S. Kimball of Charlestown, Mass., and Miss Martha G. Smith of B.

In Bangor, Me., Nov. 5, by the same, Mr. Charles E. Smith and Miss Hannah Sargent, both of Brewer. Nov. 12, E. B. Kenison and Mrs. Polly. Nov. 16, Mr. Charles Barker and Miss Ellen M. Osgood, both of Burlington. In Exeter, Me., by Rev. J. Mariner, Mr. Albert Grinnell and Miss Christians Prescott.

In Cnarleston, Me., Oct. 23, by the same, Mr. Matthias Scriber and Miss Olive D. Trim.

In Corinth, Me., vict. 22, by the same, Mr. John Lary, Jr., and Miss Elmira Eddy. Nov. 20, Mr. George H. Smith of Corlinth and Miss Maria H. Stockwell of Kenduskeag Nov. 24, Mr. G. Willis Knight of Bangor and Miss Mary J. Tosier of Corlinth.

In Pascoag, R. I., by Rev. W. H. Waldron, Mr. Albert L. Phillips and Miss Mary N. Briggs, both of Barriliville. Nov. 10, Dea. John Walling and Miss Amy Sayles, both of Pascoag.

In Stephentown, N. Y. Nov. 19, by Rev. L. B. Coleman,

Pascoag.
In Stephentown, N. Y. Nov. 19, by Rev. I. B. Coleman, Mr. Joseph Belknap of Nassau and Mrs. Mary Wheeler of In Middlebury, N. Y.. Nov. 4, by Rev. H. Perry, Mr. John D. Babbit and Miss Emma E. Chase.
In Olive, lowa, Peo 4, by Rev. T. B. Batcheler, Mr. O. M. Goodwill and Miss M. A. Donaldson. Mr. Charles Halett and Miss Glarissa Harrington.
In Fowler, Nov. 12, by Rev. O. Jenkius, Mr. Horace Barnes and Miss Clarisson of the Miss Charles M. Thompson, both of Edwards. Nov. 20, Mr. John Willis and Mrs. Almira Jenkins. Nov. 21, Mr. John Willis and Mrs. Almira Jenkins. Nov. 21, Mr. Benjamio Kilburn and Miss Fanny Barns.

BRIGHTON MARKET . . Dec. 8, 1859. At market 1700 Beef Cattle, 290 stores, 3000 Sheep and Ambe, and 500 Swine.

Prices—Market Beef—extra \$8 25; first quality \$ 7 75; second quality 7.00; third quality 4 75 a \$5 00,

Working vozen—None.

Mitch Cows—\$38 a \$39; common do 18 a \$10.

Veal Calves—3, 4 a \$29; two years old, \$17 a \$21; three years old, \$3 a \$27.

Hides—6 a 6 1-30; Calf Skins 11 a 120 per lb.

Tallow—Sales at 7 a 7 1-2 per lb. At market 1700 Beef Cattle, 290 stores, 3000 Sheep and Muces—5 a 0 1-20; Calf Skins 11 a 120 per 10.
Tallow—Sta 1 25 each.
Sheep and Lambs—St 50 a 1 75; extra \$2 a 2 50.
Spring Pigs 5 a 50; retail 5 1-2 a 70; Fat Hogs undress-

BOSTON MARKET . . . Dec. 9. Corn exchange—The Receipts since "yesterday have been 2187 bils Flour, 488 bush Corn, and 5182 do Otta. Flour continues very dull and the sales small at 512.1-2 a 625 for common brands Western; 550 a 5 6 31.3 for fancy; 5 75 a 6 25 for extras; and 5 25 a 8 for superior. Southern is quiet at 5 75 a 26 for fancy; 2 25 a 6 75 for extras f and 7a 85 for superior. Comfirm but there is very little doing; we quote ald Southern yellow at 112, 1200 bush old mixed at 105; old white at 105, and anew yellow is scarce and prices mominally from 35c a 21 per bush. Oats are firm at 47 a 49c for Northern and Canada, and 46c for Prince Edward Island. Rye 98c per bush. Shorts and fine feed firm at 825 a 225 per ton.

Provisions—The sales of Pork have been in small lots at 11 a 212 for prime; 15 60 a 3 6 30 for mess; and 17 50 a 18 30 for Clear, cash and 4 months. Beef is selling at 9 a 312 for Eastern and Western mess. Lard 10 8 4 a 11c in bbis and 11 1-2 a 11c in kers; iand Smoked Hams at 10 1-2 a 11c per 10 cash and 4 months. Butter and Cheese are quiet at previous prices.

Advertisements.

TO SABBATH SCHOOLS. Report of State Convention held in Portland in June last.

The State Convenient heat in Portland in June last.

The State Central The State Central Committee at the direction of the Convention.—
The Committee have spared no pains to make it interesting and worthy the cause. It will make about 100 pages in pamphlet form, and will cost about \$200 for 2000 copies, or 10 cents each. The Committee are responsible for this amount, and they look to the schools throughout our State to bear this expense.

All schools who forward their subscriptions to S. B. HASKIN, Portland, Chairman of Committee, will receive as many copies as their subscription will allow. Please forward without delay.

Per Orden.

Portland, Me., Dec. 1, 1859.

(3wis 37

DEALER in Boots, Shoes, and Rubbers of the Latest Styles and Best Quality. ALSO—TRUNKS. UMBRELLAS, and TRAV-ELLING BAGS, No. 4 MAIN STREET, GREAT FALLS, N. H. THE ATLANTIC MONTHLY.

Commencement of a New Volume.

WITH the number for January, 186), the Atlantic Monthly will enter upon its Flith Volume. In making this announcement the Publishers think it proper to say, simply, that no change will be made in the general plan of the Mazzzine; that all the writers whose contributions have established it in the popular favor, will continue to make it their medium of communication with the public; and that the relations of the publishers with authors, on both sides the Atlantic, will enable them to add materially to the variety, interest and value of its pages.

to add materially to the variety, interest and value of its pages.

They have great pleasure in announcing that the number for January will contain the first chapter of a New Romance, entitled FIHE PROFESSOR'S STORY; written expressly for its pages, by OLIVER WENDELL HOLMES, to be continued in succeeding numbers of the Magazine throughout the year.

TERMS.—Single numbers, 25 cents. Three dollars per year, postage paid to any part of the United States. States.

Clubs.—Two copies, five dollars; five copies, ten

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subscriptions may commence with any lutions that said the numbers are stereotyped, back numbers can always be furnished.
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The most Exciting, Interesting, and Instructive Books ever offered to the Young People of

S. C. PERKINS, Agent, Boston. PHINNEY, BLAKEMAN & MASON, New York, issue this day the following four books. They are unequalled in this country for their great interest, adaptation to the minds of all readers, their mechanical execution, and in fact, in every point which constitutes a good book. They are elegantly bound, in uniform style, put up in neat boxes and styled "LIBRARY" OF TRAVEL AND ADVENTURE."

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1859. WINTER ARRANGEMENT. 1860. O N and after Monday, Nov. 14, 1859, Passenger Trains will leave Hillsdale Station as follows: For Toledo, Detroit and Jackson at 1.03 P. M. and

Por 101800, Detroit and sausana at 12.22 A.M.,

For Chicago at 3 01 P.M., and 2.59 A.M.

Leave Chicago for Hillsdale at 6 A.M. and 7 P.M.

Leave Toledo for Hillsdale at 12.27 P.M., 12.15 P.M.

Leave Detroit for Hillsdale at 9.30 A.M. and 9.20

Leave Detroit for Hillsdale at 9.30 A. M. and 9.20 P. M.

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Baggage checked to all points East and West.

JNO. D. CAMPBELL, Gen. Sup't.

JAMES MCQUEEN, Station Agent, Hillsdale. [4tf]

AMERICAN SUNDAY SCHOOL UNION.

NO. 141 WASHINGTON STREET, Opposite Old South Church. IN South Church.

Boston, Nov., 1859.

To the Christian Public:—
Having resigned my connection with the American Tract Society, and entered the service of the American Sunday School, Union, I beg leave to call your attention to the large and attractive assortment of Books, Cards, Engravings and Periodisortment of Books, Cards, Engravings and Periodicals, issued by the Union, a full supply of which may at all times be found at their new store, No. 141 Washington street, opposite Old South church. This rich and varied list of Publications, suitable for all classes and ages, is worthy of a careful examination by clergymen, parents, Sunday school teachers, and all others purchasing for their own libraries, for gifts, or for Sunday school libraries. In addition to the very large assortment of the publications of the Sunday School Union, a complete assortment of

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The finely illustrated Juvenile Publications of the RELIGIOUS TRACT SOCIETY, LONDON, and Society for Promoting Christian Knowledge, London. The issues of Messrs. Carter & Brothers, New York; Messrs Gould & Lincoln, Boston; A. D. F. Randolph, New York; Messrs. Sheldon & Co., New York; Messrs. T. Nelson & Sons. London, (including their beautiful Series of Views and Cards, in Oil Colors;) Congregational Board of Publication; Presbyterian Publication Committee; American Baptist Publication Society; Methodist Book Concern; Massachusetts Sabbath School Society, and all other works suitable for Sunday schools published in this country.

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Having had more than twenty years experience in selecting, purchasing and selling Sunday school Libraries, and having given my personal attantion to this business—and not entrusted it to clerks or others—I feel some confidence in offering my services to the Superintendents and Sunday school Teachers of New England, to aid them in selecting new. or replenishing old, Libraries.

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In a few weeks I shall issue a classified Catalogue, which will be of great service to all whose duty it which will be of great service to all whose duty it is to make selections for Sunday school Libraries, which will be sent gratuitously to any person who

which will be sent gratuitously to any person who may order it.

You are respectfully invited to examine this stock—and those not residents of this city to make this store their home when in Boston—whether you purchase or not.

It will afford me great pleasure to continue to supply all those with whom I have, in past years had business connections, with all the publications of the American Tract Society, and, or precisely the same terms as heretofore.

N. P. KEMP.

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No. 141 Washington Street, Opposite Old

3mie35] South Church, Boston.

Poetry.

For the Morning Star REV. ELIAS HUTCHINS.

A good man has fallen, A Christian gone home Mid life's fitful journey No longer to roam;
The brave, noble watchman
Has gone to his rest,
In the land of immortals,
The home of the blest.

His mission is over, His life's labor done! The battle is ended, The victory won.
With banners all flying,
He crossed the dark wave.

o meet the reward Of the faithful and brave. O, joy to thee, brother!
Thy sufferings are o'er,
The troubles of earth-life
Thou'lt meet nevermore. The sweet, crystal waters, Thou'rt bathing in now,

While garlands unfading Are decking thy brow. Fond mourner, look upward ! Yield not to despair, The God of the widow Will hear your sad prayer.
Your deep, bitter sorrow,
One only can know,
He feels all your anguish,
He heeds all your woe.

The tie is not severed-E'en death cannot part, The strange, mystic union, That binds heart to heart. Not lost is your loved one, He's but gone before; Again you will meet him,

He's sleeping in Jesus, TOur brother and friend But will not his mantle On some one descend? How white is the harvest, How broad is the field

Your Master is waiting, He's calling you now,
To place Faith's bright helmet
On each youthful brow.

Ah! noble the calling, From Zion's fair walls, To faithfully publish The Saviour's free calls. O, what are the honors Which men have e'er giv Which men have e'er given,
Compared to the crown
Of the Christian—in heaven.
Lewiston, Nov., 1859.

The Family Circle.

LITTLE BARBY. THE STORY OF JOCK ALLEN, TOLD IN HIS OWN

WAY. Well, I s'pose ye know already that I'm

miner. Might tell that by my hands and face—grim never comes hully off, ye see. I used to be a hard case. 'Tain't often such chaps as us has right good training. I can't remember any time whatsomever, when I was a youngster, that I've ever heered of any prayer, or God—or the Bible. God—or the Bible.
Well, one day when I'd got to purty good

years, I says, says I, I'm not going to have any of the women hereabouts for a wife—so I dresses up, and away I starts for Tipton, ten mile off. Now our fellows used to say I were handsum, and considerin' of my age, I ain't bad looking now, by no manner o' means, though mining ain't good for beauty; so when I had on a decent coat and a collar, I thought I might pass with e'en-a most any one. My mother had a cousin in Tipton, d'ye see, who was what she called pious-that is, she went to meeting three times in a Sunday, and ught powerful of her minister. That was where I went: marched right into the house like one of the family, and there I come ac-

quainted with Barbara. She was a pretty lass, and I soon saw she was pious, too; so I used to pretend to read the Bible, and I'd go down on my knees at prayers, so that after a while, I was purty well-

ought of in that quarter.

Well, you see, I passed off for a farmer, and told a long story so well about it, you know, that I really made myself believe that 'twas all right; but it kind a went agin my heart when she put her hand in mine so gentle like, and said she'd be my wife; Heaven forgive me—the girl loved me more than father and mother. I wasn't worth one of her thoughts. She was a delicate, purty little thing, with dancing blue eyes, and a slow kind of smile that went some way directly to the lifeart. And you see I loved her so much I didn't dare for the life of me tell her how I'd deceived her, till she was almost home.

I said to her, says I, "Barbara, I didn't tell you the truth about my business.' With that she looked up so, the smile trying to come, but it couldn't, that it choked me. Says I, "Barbara, I ain't a farmer, I'm a miner, and it's coarse, ugly work, and you ain't fit to be my wife, I know; but I—I loved ye, Barbara," and saying that, I couldn't stand the look in her eyes, but turned away.

"O, Jock! Jock! how could ye? Maybe I wouldn't care what the work was; but O, I do

mind the deceiving," and she began to cry. Well, instead of saying I was sorry, or try to make up by my good behavior, feeling mad with myself, and mad with her tears, I jest set sullen till she come to. Then she laid pest set sullen till she come to. Then she laid her little hand on my arm, and she says, "Jock, have you deceived me about being a Christian, too? Have I trusted ye all this while only to be disappointed in that ?!"

I jest shook her hand off, and says I, "It's

none of your business what I am. If ye've a mind to believe me pious, why do so; but hark ye, I'm none of your canting sort."
With that she fetched a great sob, and the

passion kept glowering up. First I could feel it heating me all through here in the breast, and then it come to my throat, and worked out of my mouth; and I begun my first mar-ried day with words that I've wished since had

choked me.

I was always famous for my bad temper; there wasn't a miner that didn't fear me, and I didn't care showing off on them; but it never came to my mind that I'd talk that way to poor little Barbara. After I'd got through she was dreadful still, and her face looked white and sorrowful, that I could have killed myself for having said an unkind word, but I could

Well, we got home, in the dusty bare place near the mines, and I took Barbara into my mother's cottage, the poor thing! Prev'us to that I'd writ my mother to take her new child kindly, and so she tried to, but I could see she disliked her from the minit she set eyes on her. Mother was never pleased with anybody that wasn't strong. She was a great worker herself, and she'd often flung out about her cousin, (whom she hadn't seen for over twenty years,) because she married a city man, and act herself down.

t herself down to sewing.

Mother told Barbara all about my temper, too, and I think that what you call remorse, I believe, made me uglier than ever at times.

She tried to be happy, poor Barbara, tried her very best; but I could see that she hadn't con-

very best; but I could see that she hadn't confidence in me any more and it was kind o' wearing her out like.

Two or three times I came home in a tearing passion; but one night I believe I was out o' my mind with temper. I don't like to think of it; I wasn't satisfied with common oaths, but took whatever I had heard or knew of God, and turned it over every possible way, so that I could use every good and sacred word as vilely as possible. The poor girl fainted away, and then she was deadly sick, and then

talking with wicked oaths, I got a great knife, and begun to sharpen it. My little Barby was asleep--more's the pity, and my mother was Post.

"O, Jock !" cried Barbara, "you're going to stay at home? You wont take the life of a

No, she knew I didn't do it, she said her foot stumbled, and she fell on it.

Well, it wasn't that that killed her. I went nowhere that night though, but after the doctor. He said it wasn't much, and bound it up, and things went on—I was going to say as usual, but they didn't. Before I left in the morning, I saw Barbara trying to wake the baby. She was weak and lying down, and couldn't seem to manage it, so I went to lift it—

stoves and furnaces has worked much evil as well as benefit. Then, the improvements in the construction of dwellings, making rooms almost air-tight and closed in with double-win-down, renders such residences, with the modern heated apparatus applied, really unhealthful, especially to persons spending most of their time in-doors. And, those who are passing in and out of such rooms, must be greatly exposed to taking sudden colds.

Again, at this season of the year, it is unwise

I never speak of that, sir, but I cry like a child. It almost killed me, sir; it did kill her. That dear little angel was dead! It never'd open them beautiful eyes again. O! I thought I should have gone stark mad, standing there holding it, frozen-like, my eyes glued to it, and Barbara crying out very fast, "What is the matter? What is the matter? I leid it in her arms what also

dear! I laid it in her arms; what else

ed, didn't it? Yes; disordered the stomach; had a fit; died." All this time I sat in the corner cursing my-

now, young man," and I got to the bed-side, he afterwards proved the glory of his family. I don't know how. She was looking straight at me, and the old, slow smile was coming

guage isn't strong enough to tell you my feelings. O, no, I didn't believe they ever had

great river rolling between us.
But I vowed a vow, sir, that God help me keep! I vowed over them, and I believe hey knew it somewhere, that I'd try to be pious as she was; and I'd never, as long as I held the memory of my baby's little face—no, never get mad again; and so far, I haven't broke it. Sometimes it seems as if all the devils in hell got at me to tempt my ugly out of me; but there's one little white face, with blue eyes, and such light soft silly and in the soft silly and in the soft silly and in the system of London, in a namphlet income. of me; but there's one intile white lace, with blue eyes, and such light, soft, silky curls, jist there, front of me, a little above my head—I seem to see it, sir—that has more power than all them fiends. And when I'm sore pressed, but as injurious, in a great variety of ways, to all them fiends. And when I'm sore pressed, and the tempter threatens to git the upperhand o' me, I take my Bible in my hand and I kneel down and pray. I don't know what kind o' praying it is. I expect there wouldn't anybody understand it but God—and I wouldn't think He did if I didn't have a light feel after it that doesn't come natural only to folks as is pious. Well, sir, I'm gettin' better of my under. Them little fingers is leading the folks as is pious. Well, sir, I'm gettin' better of my ugly. Them little fingers is leading the rough old miner up to the mouth o' this great shaft, and I hope soon to jump out among the stars and have done with the dark pit o' life. And then I'll see my baby—my baby, sir, if she is an angel. I'll see my wife; and she'll give me that good old smile, I know she will; and they two wont be the only ones that'll say "well done!" when I enter into them joys that no ears has heard tell of and no eyes has seen. -Arthur's Magazine.

Miscellany.

SMITH AND THOMPSON;

ished for want of food, if he had not stolen the Indian idol, Okee, made of skins stuffed with moss, and compelled the natives to redeem it with a large purchase of corn. While exploring the Chickahominy, however, he was seized by the enemy, having killed three of them in the encounter, and been taken before the great Powhattan,—the predecessor of Gov. Wise,—who, seated on a stump of a throne, and clothed in raccoon skins, condemned the poor fellow to death. But beside the throne of the chief stood two of his dusky daughters, who compassionated Smith, and one of whom, the chief's favorite, Pocahontas, resolved to save his life. When the grim warriors, therefore, brought in two large stones on which Smith laid his head, and their war-clubs were raised to drop upon his daylight.

millions to the Ethiopian, and one million to the American race. Divided according to their confessions, there are are 335 millions of Christians, 5 millions of Jews, 600 millions to Mohammedanism, and 200 millions to the American race. Divided according to their confessions, there are are 335 millions of Christians, 5 millions of Jews, 600 millions to Mohammedanism, 5 millions of Jews, 600 millions to the Ethiopian, and one million to the American race. Divided according to their confessions, there are are 335 millions of Christians, 5 millions of Jews, 600 millions to Mohammedanism, 5 millions of Jews, 600 millions to Mohammedanism, 5 millions of Jews, 600 millions to the American race. Divided according to their confessions, there are are 335 millions of Christians, 5 millions of Jews, 600 millions to the Ethiopian, and one million to the American race. Divided according to their confessions, there are are 335 millions of Christians, 5 millions of Jews, 600 millions of Christians, 5 millions of Jews, 600 millions of Levis tans, 5 millions of Jews, 600 millions of Christians, 5 millions of Jews, 600 millions of Levis tans, 5 millions of Jews, 600 millions of Levis tans, 5 millions of Jews, 600 millions of Levis tans, 5 millions of Jews

you see that brown hillock, and look up, up, trying to find a way among the stars, trying to think how I should feel if an angel walked down it—down to me, poor miserable mant and I jest think of little Barby. She's always an angel to me; it was so curious to think that I, great rude miner, with stained hands and blackened face, should be the father, should ever have the handling of anything so white and handsome. O, if you could have seen the eyes, so large, so blue, that always seemed a talking to me, and gave me a clean feeling just to know that they were looking at me. And then the curls, I used to wonder how Barbara dared to brush and turn them so, I wouldn't a dared hardly to touch one. It seemed as if it would melt away from my fingers. Even my old mother loved that child, and if I ever came home out o' sorts, she'd just say, "Barby wants to see you," and that twolld's alway malike."

been tried and condemned to death, if the blood-thirsty ferocity of the modern Veginians, could have awaited the slow devisions of authority. It could not. According to the testimony of Mr. Hunter, one of the actions in the affair, and a son of the prosecuting Attorney in the Harper's Ferry trials, a crowd of armed men rushed into the room of the hotel where Thompson-was confined, and would have put him to an instant and brutal death. But the daughter of the landlord, a miss foulke, with a heroism that surpasses even that of Pocahontas, threw herself between the guns of these maddened and reckless slave-drivers and their object, whom she caught in her arms, and besought their mercy. "For God's sake, wait," she said, "and let the law take its course." For a moment they desisted from just say, "Barby wants to see you," and that their work of revenge: but for a moment only. Neither the helleless condition of the prisence. just say, "Barby wants to see you," and that would calm me like. their work of revenge: but for a moment only would calm me like. would calm me like.

Well, one day, Bill Werner and I got into a quarrel about a blast, and we both had backers; it wouldn't do for us to fight it out there, so we agreed to settle it up that night, and after work took a drink on it. I think they put something into that drink, for I kept boiling up all the way home, and I felt that I should want went and the same and I felt that I should im got a frenzied keider drowd, and when they had got into the relieved keider drowd, and when they had got into the relieved keider drowd, and when they had got into the relieved keider drowd, and when they had got into that noble, womanly appeal, could soften the helpless condition of the prisoner, nor that noble, womanly appeal, could soften the hearts of these savages, as the words of Pocahontas softened those of the ancient braves. They dragged Thompson from the sheltering arms of his protector, hauled him like a dog through the streets, amid the hooting and howling of a frenzied crowd, and when they had got the relieve to the prisoner, nor that noble, womanly appeal, could soften the hearts of these savages, as the words of Pocahontas softened those of the ancient braves. vent my spite on somebody before the time him to the railroad bridge, already nearly dead for the quarrel came. Sure enough, I'd no sooner set my foot on the threshold, than all the devils in me gave a great bound, and at it I went. I cursed Bill Werner up and down, ians at Harper's Ferry; and well he may have and swore I'd have his heart's blood; so still wept; for a cowardice so susceptible of panic

HOT ROOMS.

fellow-being!"
Says I, "Either his life or mine, before tomorrow at daybreak"
"Jock!" she cried, and sprang towards me,
and God knows I didn't do it—the knife went No, she knew I didn't do it, she said her foot stoves and furnaces has worked much evil as

Again, at this season of the year, it is unwise the winter.

LIVING FAST.

This phrase is applied frequently to certain young men who are following a fashionable O'l dear! I laid it in ner arms; what else could I do? I laid the little dead thing right in her arms, and she didn't speak a word, only looked first at the baby, then at me, shivering who are hurrying through life—overworking who are hurrying but little rest to their as if she held cold ice against her heart.
"Maybe 'tisn't gone, Barbara," I kept saying, but she never spoke, only her eyes grew wilder, and her cheek whiter, and my mother runners are treading upon each other's heels; wilder, and her cheek whiter, and my mother whispered, "go for the doctor, Jock, she's dying too." I don't think I felt anything all the way. I was stunned. I couldn't even speak to him, but he saw there was something worse than usual on hand for him, and he jumped on his horse; but I got there first—yes, fast as he went, I was there before him. I've heard of flying to the uttermost ends of the earth; I believe if I'd kept on I should have got there.

Barbara, poor, white thing, still held the baby—still shook like she had an ague, only there were great black hollows under her eyes. "Why! how's this?" asked the doctor.—

"What a fearful amount of "wear and tear" to the nervous system is there in every department of life! What a continual strife is there in every community for wealth—for distinction and pleasure! How much disappointment and envy may be found rankling in the breast of many persons! Dr. Arnold, of Rugby, used to say, "it is not work that injures a man; it is exaction that does it." It is this "fast living" in our country which produces so many of the life that flesh is heir to—it undermines the constitution—breaks down the nervous system to tife life! What a continual strife is there in every community for wealth—for distinction and pleasure! How much disappointment and envy may be found rankling in the breast of many persons! Dr. Arnold, of Rugby, used to say, "it is not work that injures a man; it is exaction that does it." It is this "fast living" in our country which produces so many of the life that flesh is heir to—it undermines the constitution—breaks down the nervous system. -produces premature old age and shortens

ERRONEOUS ESTIMATE OF BOYS. self, tearing my hair, and pinching my body, till I most pulled the flesh open. There was the strangest sound in my ears, as if somebody was howling on each side of me. I was all of deep, swift and Gibbon in their earliest pieces Douglas Jerrold was considered a dull boy; a seethe, jest as I've seen the earth look when did not show any talent. The mother of Sherit was going to break, the cracks running in idan, herself a literary woman, pronounced him every direction, and the ground pricking out and quiverin. O! I didn't know which way to turn. I'd felt thankful to see some one transition of I wanted to curse God and die!

Says the doctor: "You'd better come here, is a many to be the dullest and most hopeless of her sons. The father of Barrow, the great preacher and writer, is said to have exclaimed, "If it please God to take away any of my children, I hope it will be Isaac." The injudicious parent regarded the lad as a miracle of stupidity, but he afterwards proved the color of his facility.

GIANTS.

into her face.

"Let me take her, Barbara," I said, for I felt somehow as if it was awful for her to be hugging the dead baby.

She only shook her head, and gave me one of her sweet looks, then turned her eyes up once as if she saw something, and cuddling the baby up closer and closer, she—she—died.—Yes, sir, and I hope you'll excuse me for showing off this way. I ain't a crying, man; I never shed a tear, as I know of, before. But when I see them both, baby and my poor Barbary, that I had killed, yes, both of them, language isn't strong enough to tell you my feel. could draw a loaded wagon, break a horse's jaw with his fist, crush the hardest stones with his fingers and cleave trees with his hands. belonged to me; and though they was his fingers and cleave trees with his hands within hand's touch of me, I could seem to see forty-two pounds of flesh, and drinking nine-teen bottles of wine daily. Byrne and O'Brien, the Irish giants, were eight feet high. A Tennesseean giant lately died, who was seven and

Dr. Seymour of London, in a pamphlet just

RACES AND RELIGIONS.

The whole North American continent has only 36 millions of inhabitants, hardly as much as France or Austria. The whole of Central and South America has only 13 millions; less, then, than Italy. European Russia, with its 60 millions, has as many inhabitants as America, Australia, and Polynesia together. More people live in London than in all Australia and Polynesia. China Proper has more inhabitants than America, Africa, and Australia to-OR, VIRGINIA SAVAGES, PAST AND PRESENT.

Our readers will readily recall the touching story of John Smith, a fugitive slave and adventurer, who afterwards became one of the first colonists of Jamestown, Virginia. His small company of men would soon have perished for want of food, if he had not stolen the Indian idol, Okee, made of skins stuffed with

on which Smith laid his head, and their warclubs were raised to drop upon his daylight
forever, she rushed between the executors and
their victim, and, by her passionate entreaties,
and I was crying over it.

It seemed to me that the minnit I felt the
touch of them little fingers, a great change
came over me, and I was another man. It
seemed so then, and long after: I tried to curb
my passion, tried to think of little "Barby,"
as I called her, tried to behave better to my
delicate little wife.

Well, perhaps I'll never see the angels—I
don't know. Sometimes, when I've felt wretched, and lonely-like, I'd go down there where

efforts will be made to browbeat you—to laugh you down. Never mind. They will not dare

are kept by them constantly. His hens produce about as many eggs in January and February, as in June and July. As long as eggs will fetch a cent apiece, he thinks it folly to raise

deep as may be, without disturbing too many of the roots. The present month is a good shill of William and Sanh Hickory 2d, William and Sanh Hickory 2d, William and Sanh Hickory 2d, will be said to the present month is a good shill of William and Sanh Hickory 2d, while the said to the present month is a good shill of William and Sanh Hickory 2d, which was a said to the present month in the present month is a good shill of William and Sanh Hickory 2d, which was a said to the present month in the present month in the present month is a good shill of the present month is a good shill not be a

value. He says: "Clean out the frog of the foot; let it be well cleansed by scraping off all the dirt. Raise the foot so as to be level—pour

take the scum off the top, and strain it thro' a hair sieve; it will then be fit for use. One pint is sufficient to make a bushel of bread.

Obituaries. FOR SALE, IN EXETER, N. H.

Died in Bunker Hill, Mich., Oct. 24th, Mrs. SAL-LY ANN MERKLY. She professed religion at the age of 17, and from that time, until her Saviour called her home to join the church triumphant, she lived a consistent Christian and died in the triumphs of faith.

Cox.

of faith.

Died at Shanghai, China, Aug. 21st, our oldest son. Moses Foog, in the 21st year of his age. His death was caused by a fall from the deck into the hold of the ship on the previous week. He was hopefully converted to God in the spring of 1857. while at home, which place he left for the last time in Oct. 1858. The captain with whom he sailed, spoke of him in high terms, said he was a good young man and passed his leisure hours in reading good books. We trust his end was peace.

E. T. Foog.

Died at West Farmersburg, Jows. Nov. 22d. Mrs.

inary meetings, and quietly, yet firmly, insist ued until the last, and she ever maintained a lively that good men, and no other, shall be honored with nominations! You will be felt! At first, fession, fession, fession.

ression.

Com.

Died in South Yarra, Australia, July 10th, Mrs.

Died in South Yarra, Australia, July 10th, Mrs.

ELIZA WHEELOCK, daughter of John and Eliza Andrews, of Effingham, aged 33. She indulged a hope in the Saviour in April, 1839, and on the 11th day of Aug. with thirteen others, was baptized by Rev. Hosea Quinby, and united with the 2d F. B. church in Effingham, of which she was a member till death. Five years ago she was married to E. C. Wheelock, Esq., of Boston, Mass., and settled in Australia, where she formed an intimate acquaintance with the most of the American Consul, who was from her own native state, but she was suddenly called to form new associations in a land where she will die no more.

following text:

"The mean man boweth down."—Isaiah 2.9.

The preacher divided mean men into four classes;

1. Aristocrats, who inherited wealth and position acquired by their ancestors, and who wished to appropriate all their resources to pampering themselves.

2. Beggars, who get a subsistence by wearying with their importunities, too mean to earn it themselves.

3. Knaves, consisting of fast livers, gamblers, barkeepers, etc.

4. Men of good standing in society, who forget to pay the printer.

AIR AND EXERCISE.

Dr. Hall, of the Journal of Health, says to his "consumptive friends":

"The last of Oct. they were crossing the river in a sang. In the attempt to follow her husband out of the boat on to the snag, she slipped and caught to fine structure of the imposence of the time separate, he made a narrow escape. Mr. Scribner, with his family, and another family with whom another daughter of mine was connected, removed to Nobraska one year ago last May, in hopes of greater rosperity; but how soon they can all things are uncertain but death. In this event, a kind husband, three children, her parents, seven brothers and sisters, are left to mourn. As no minister could be obtained, the funeral service consisted in the singing of a hymn, reading the Scriptures, and prayer by Bro. Carpenter, one of the family which accompanied them west.

Died in Rome, Pa., Nov. 16th, ELIZABETH E.,

Dr. Hall, of the Journal of Health, says to his "consumptive friends":

You want air, not physic; you want pure air, not medicated air; you want nutrition, such as plenty of meat and bread will give, and they alone; physic has no nutriment; gasping for air cannot cure you; monkey capers in a gymnasium cannot cure you; and stimulants cannot cure you. If you want to get well, go in for beef, and out-door air, and do not be deluded into the grave by advertisements and unreliable certifiers.

CARE OF HENS IN WINTER.

A correspondent from Cheshire county writes us that he has been very successful in his hen business, and thinks they pay more, in proportion to the outlay, than any other farm operation. He feeds all his waste meat and fresh fish to his fowls, which he considers a substitute for the insects they devour in summer, and then again, as meat produces more heat than grain, it assists in protecting them from the cold. He feeds in the morning with corn any meal, nixed with milk or hot water, and in the after part of the day, allows corn, oxts, beas or rye. Buckyfrest thinks very good. They also relish cabbage leaves occasionally. Ashes, lime, and burnt bones, are kept by them constantly. His hens produce about as many eggs in January and February, as in June and July. As long as eggs will fetch a cent apiece, the thinks it folly to raise chickens to sell.

Died in Rome, Pa., Nov. 16th, Elizabeth E., smill which accompanied they also must hely support of her and promer, in the 3lte year of her aprima and Deborah Towner, in the 3lte year of her aby alm and Deborah Towner, in the 3lte year of her aby alm and Deborah Towner, in the 3lte year of her aby alm and Deborah Towner, in the 3lte year of her aby alm and Deborah Towner, in the 3lte year of her aby alm and Deborah Towner, in the 3lte year of her death. When they are aby and any alphane and Deborah Towner, in the 3lte year of her aby and they all when they are aby and any of her death. When they are aby of a definition and they are aby and the head of the dea

duce about as many eggs in January and February, as in June and July. As long as eggs will fetch a cent apiece, he thinks it folly to raise chickens to sell.

He thinks an effectual remedy may be found for the depredations that hens are apt to make in the garden, and among the ripening grain, in giving them a sufficient and proper quantity of food.

It is a matter that is becoming pretty well understood, that to make cows, sheep, hens or horses profitable, they have got to be kept well. We don't care what the breed may be, poor keeping will result in small profits.—N. H. Journal of Agriculture.

FACTS ABOUT MILK.

Cream cannot rise through a great depth of milk. If, therefore, milk is desired to retain its cream for the time, it should be put into a local world, to his own blessed abode on high.

A. W. Avery.

A. W. Avery.

A. W. Avery.

Died at her residence in Otsego, Ia., Nov. 6th, Lydia, consort of Rev. Jared H. Miner, aged 62 years and 5 months. Buried the 8th. Funeral discourse by Rev. Henry Cherry to a large assembly, which showed respect to the dead and the living. The subject of this notice had been married 42 years, which showed respect to the dead and the living. The subject of this notice had been married 42 years, and smonths. Buried the 8th. Funeral discourse by Rev. Henry Cherry to a large assembly, which showed respect to the dead and the living. The subject of this notice had been married 42 years, and subject of this notice had been married 42 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject of this notice had been married 12 years, and subject o

Cream cannot rise through a great depth of milk. If, therefore, milk is desired to retain its cream for the time, it should be put into a deep, narrow dish; and if it be desired to free it most completely of cream, it should be poured into a broad, flat dish, not much exceeding one inch in depth.

PLOUGHING OLD ORCHARDS.

How many old orchards there are that have been seeded down, and the land suffered to lie in grass till the trees produce cracked, gnarled, and worthless fruit, and little of that Such orchards should be ploughed, and as deep as may be, without disturbing too many

of the roots. The present month is a good time to perform this labor, the earlier the better. Fall ploughing and summer fallow are as good for fruit-trees as for any farm crop. Do not neglect the first tree in the feet of horses is contributed to the Cotton Planter, by a writer who testifies to its value. He says: "Clean out the frog of the foot; let it be well cleansed by scraping off all

der in the feet of horses is contributed to the Cotton Planter, by a writer who testifies to its value. He says: "Clean out the frog of the foot; let it be well cleansed by scraping off all the dirt. Raise the foot so as to be level—pour spirits of turpentine, a sufficient quantity, so as not to run over the hoof; then set the turpentine on fire, and let it be entirely consumed."

Colic in horses may be cured by drenching the animal with salt and water, made as strong as possible. It will also afford relief in cases of bots.

FOR SPAVIN.

Bin-iodine of mercury, five grain; lard, one ounce. Mix welf. Rub the size of a bean into the spavin, once a day, until it produces a discharge from the skin. This application will reduce almost any hard swelling, even when it is of a bony nature.

OILING LEATHER.

The Scientific American says that oils should not be applied to dry leather, as they would invariably injure it. If you wish to oil a harness, wet it over night, cover it with a blanket, and in the morning it will be dry and supple; then apply neat's foot oil in small quantities, and with so much elbow grease as will insure its disseminating itself throughout the leather. A soft, pliant harness is easy to handle, and last longer than a neglected one. Never use vegetable oils on leather, and among animal oils neat's foot is the best.

ENGLISH PATENT YEAST.

Boil six ounces of hops in three gallons of water three hours; strain it off and let it stand then minutes; then add half a peek of ground malt; stir it well, and cover it over; return the hops, and put the same quantity of water to them again, boiling them the same time as before, straining it off to the first mash; stir it, up, and let it remain four hours; then strain it off, and set it to work at 90 degrees, with three pints of old yeast; let it stand about 20 hours; take the scum off the top, and strain it three hairs of the presence of the point of the presence of the point of the presence of th

Advertisements.

MHE subscriber offers for sale his Paper Mill THE subscriber offers for sale his Paper Mill,
Dwelling houses, and Land connected therewith,
situated on the Exeter river, a short distance from
the village. The Mill is in successful operation,
supplies a class of good customers, among whom
are included the publishers of this paper, who have
patronized the Mill for the past lifteen or twenty
years. Terms of sale liberal.

Application may be made to the owner, at Exeter,
N. H., or to WM. BURR, Esq., Dover, N. H.
1923]
ISAAC FLAGG.

FARM FOR SALE,

death was caused by a fall from the deck into the hold of the ship on the previous week. He was hopfully converted to God in the spring of 1857, while at home, which place he left for the last time in Oct. 1858. The captain with whom he sailed, spoke of him in high terms, said he was a good young man and passed his leisure hors in reading good books. We trust his end was peace. E. T. Food.

Died at West Farmersburg, Iowa, Nov. 22d, Mrs. Marcia L., wife of John Hammond, and daughter of Bro. V. L. Burdiek, aged 19 years and 3 months, after an illness of much suffering for 10 weeks. Sister Marcia embraced religion five years ago, and was baptized by Rev. N. W. Birby. She left a good evidence to her friends that she died in peace. Two children are bereaved of a tender mother. Her husband and other relatives mourn their loss. Behold "the end of all—may the living lay it to heart."

Com.

Died in Wolfborough, Aug. 24th, Mrs. Lois, widow of the late George Brewster, and formerly widow of Jonathan McDuffiee, of Alton, aged 93. The decessed was converted early in life, and was baptized by Edd. Isaac Townstad. She united with the first F. Baptist church in Alton, of which she continued a member ustil death. She leaves several children, many grandchildren, and other relatives, to mourn her departure. Her reason continued, and the relatives mourn their loss. Reference, by permission—Rev. D. M. Graham, New York, Rev. T. Gondby, England.

Address PAGE, WRIGHT & CO., 1917.

Advertisements.

BOOK JUST PUBLISHED.

BOOK JUST PUBLISHED.

I WISH to state a few items to the public in relation to the sale of my book, which was advertised last spring in the Morning Star, and which has recently been published in Cincinnati, O.

1. For the accommodation of brethren in New England, the books will be kept for sale by Bro. Burr at the Morning Star Office in Dover, N. H., for cash and cash only. According to the first stimate, the price of the book was to be sixty cents, but finding it necessary to add to the work since coming West, and on account of having to pay seventy dollars for the Portrait, I am under the necessity of fixing the price at sixty-five cents.

2. As the whole cost of publishing is thrown upon my own hands, I am not able to send out the books on commission, with a liability of being returned; therefore all books that are ordered, must be considered as positively sold.

3. All orders sent to Bro. Burr for books, must be accompanied with the cash, and he is authorized to supply in quantities at 30 per cent. discount.

4. If some responsible persons wish to receive certain quantities of books to sell, and do not wish to pay for them until after they are sold, they will first send their orders to me at Lawrenceburgh, Ind., and I will give notice to Bro. Burr to send the books. 20 per cent. discount will be made in such cases

5. All persons having cash in hand for books, are

STRAFFORD, June 3, 1859. Dear Sir:

I have had occasion to use your European Cough
Remedy in my family in several cases, always with
good success. In one particular case which baffled
all the remedies employed, it was most successful,
and resulted in a final cure.

E. PLACE.

and resulted in a noal cure. E. Flace.

The European Cough Remedy is prepared by Rev. WALTER CLARKE, Minot, Me., (late Cornish,) by whom Agents are supplied. Sold whole-sale by Burr.& Co., Cornhill, Boston; Hay & Co., Portland; Ealch & Son, Providence, R. L.; C. Whipple. Bertrand, Mich.; and retail by Agents and medicine dealers generally.

THE BOSTON REMEDY! REDDING'S RUSSIA SALVE.

VEGETABLE OINTMENT! VEGETABLE OINTAILS.

IS perfectly free from any mercurial matter or injurious particles, and in no case will its application interfere with the remedies that may be prescribed by a regular physician. It is an indispensable article of household necessity, being used alike by rich and poor; and has proved itself the BEST AND SUREST REMEDY for all those numerous bodily afflictions, viz—

Those who may wish for an opinion from disin terested persons respecting the character of the Styrup, cannot fail to be satisfied with the following, styrup, cannot fail to be satisfied with the following, among numerous testimonials, in the hands of the Agents. Cliers, Whitlowsi Warts, Bunions, Ringworm, Sties, Sore Lips, Søre Eyes, Nettle Rash, Salt Rheum, Musquito Bites, Spider Stings, Flea Bites, Shingles, Cuts, Boiles, Eruptions, Pimples, lugrowing Nails, Freckles, Tan, San-Burn Blisters, and Egal All Cutaneous Diseases and Eruptions Generally!

This Salve is put up in metal boxes, three sizes, at 25 cents, 50 cents and \$1. The largest size contains the quantity of six of the smallest boxes, and is warranted to retain its virtues in any fimate.

REDDING & CO., Proprietors, Boston, Mass.

BARNES & PARK, Wholesale Agent, 13 & 16 Park Row New York

COUGHS, COLDS, HOARSENESS and Influence of the Macking Cough in Consumptions, Be on CHITIS, WHOOPING COUGH, ASTHMA, CATARRH, ELLIKVED by BROWN'S BRON-CHIAL TROCHES, or COUGH LOZENGES.

"A simple and elegant combination for Coughs".

Assayer to the State of Massachusetts.

Those who may wish for an opinion from disin terested persons respecting the character of the Syrup, cannot fail to be satisfied with the following, among numerous testimonials, in the hands of the Agents. The signatures are those of gentle men well known in the community, and of the Agents. The signatures are those of gentle men well known in the community, and of the Agents. The signatures are those of gentle men well known in the community, and of the Agents. The signatures are those of gentle men well known in the community, and of the Agents. The signatures are those of gentle men well known in the community, and of the Agents. The signatures are those of gentle men well known in the community, and of the Agents. The signatures are those of gentle men well known in the community, and of the Agents. The Signatures are those of gentle men well known in the community, and of the Agents. The Salv

COUGH, ASTRIMA, CATARRH, RELIEVED by BROWN'S BRON-CHIAL TROCHES, or COUGH LOZENGES.

"A simple and elegant combination for COUGHS,"
&c.

"Have proved extremely serviceable for HOARS-NESS."
Rev. Henry Ward Beecher.

"I recommend their use to PUBLIC SPERERS."
Rev. E. H. Chapin, New York.

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THE People's Remedy. Try it; and if it does not prove to be all that is claimed for it, then condemn it. This medicine is warranted to cure and eradicate from the system, Liver complaint, that main wheel of so many diseases; and warranted to cure Jaundice in its worst forms, all Billious Diseases, Pains in less worst forms, all Billious Diseases, and Foul Stomach, Dyspepsia, Cestiveness, Humors of the Blood and Skin, Indigestion, Head Ache, Dizziness, Piles, Heartburn, Weakness, Fever and Ague, and all kindred complaints.

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So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind, is too, apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afficient chey can never forget, and produced cures too numerous and too remarkable to be forgotten. Prepared by Dr. J. C. AYER & Co., Lowell, Mass. Sold by D. Lethrop & Co., Dover, and by all druggists in the United States and British Provinces.

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P. S. I shall keep a supply of books myself for all orders from the West.

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VOLS. 2, 3, 4, 5 and 6 of The Quarterly are for sale at this Office, and will be sent to any part of the country, postage prepaid, for \$1,50 a Vol., bound, or \$1,12, unbound

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The proper strain of the country of

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Or Protected Solution of Protoxide of Iron Combined. This failure of Iron as a remedy for disorganized blood, has arisen from the want of a preparation of it to enter the stomach in its protozoide state, and assimilate at once with the vital fluid. This want the Peruvian Surur supplies, and is the only form in which it is possible for Iron to enter the circulation. For this reason the class of diseases the Peruvian Syrup readily circs, are precisely those which the usual remedies merely relieve; among which are,

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Dyspersia, Affections of the Liver, Dropsy, Neuralgia, Bronchitis and Consumptive Tendencies, Disordered State of the Blood, Boils, Scurry, the prostrating effects of Lead or Mercury, General Debility, and all diseases which require a Tonic & Alterative Medicine.

Those who may wish for an opinion from disinterested persons, respecting the character of the control of the control of the character of the characte

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Sums, and has become an established fact, a Standard Mediciae, known and ap used it, and is now resorting the diseases for which It has cured thousands who had given up all taking it, ties as to act gently on the individual taking it, the distance of the Liver Invigora Complaints, Billious Athers College, Tenn.

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ON and after Monday, April 18th, until further notice, Passenger Trains will leave Hillsdale Station as follows: Station as follows:
For Toledo at 2.43 A. M., and 1.49 P. M.
For Chicago at 12.47 A. M., and 11.30 A. M.
Leave Chicago for Hillsdale at 6 A. M. and 8 P. M.
Leave Toledo for Hillsdale at 8.45 A. M., 10.27 P. M.

Leave Toledo for Hillsdale at 8.45 A. M., 10.27 P. M.

From Adrian to Jackson, Monroe & Detroit.
Trains run between Adrian and Detroit, and Adrian and Jackson, connecting with trains for Toledo and Chicago, as follows:

Leave Adrian for Monroe & Detroit at 7.05 A. M., and 3.45 P. M.

Leave Adrian for Jackson, 10.10 A. M., & 5.10 P. M.

Leave Detroit for Monroe and Adrian at 6.45 A. M. and 5.00 P. M.

Leave Jackson for Adrian at 4.40 A. M., and 1 P. M.

Leave Jackson for Adrian at 4.40 A. M., and 1 P. M.

Seleping cars accompany the night trains between Toledo and Chicago.

JNO. D. CAMPBELL, Gen. Sup't.

JAMES MCQUEEN, Station Agent, Hillsdale. [44f]

BOSTON & MAINE RAILROAD. WINTER Arrangement, Nov. 7, 1859. Station on Haymarket Square.

Trains from Boston.

For Lawrence (South Side), 7, 71-2, 10.45 A. M., 21-2, 4, 5, and 5 45 P. M. (North Side), 7 1-2 & 10.46 A. M., 5, 5.45 P. M.

For Manchester, Concord & Upper Railroads, 7 1-2 A. M. and 5 P. M.

For Haverhill, 7 1-2, 10 3-4 A. M., 21-2, 4, 5 P. M.

For Exeter, Dover, Great Falls, and Stations East of Haverhill, 7 1-2 A. M., 2 1-2 and 4 P. M.

For Portland, Saco, Biddeford, &c., 7 1-2 A. M. and 2 1-2 P. M.

Trains for Boston.

From Portland, 8.45 A. M. and 2 1-2 P. M.
From Great Falls, 6, 10.35 A. M. and 4.20 P. M.
From Dover, 6.12, 10.55 A. M. and 4.57 P. M.
From Exeter, 6.57, 11.35 A. M. and 5.20 P. M. From Exeter, c.57, 11.39 A. M. and 5.20 P. M.
From Haverhill, 7.35, 9 1-2 A. M., 12.20, 5.10 and
6.04 P. M.
From Lawrence (North Sig.), 6.50, 7.50, 9.50, 11 1-2
A. M., 12 1-2 and 5 1-2 F. M. (South Side), 6.52,
7.56, 9,53, 11.35 A. M., 12.40, 6.32 & 6.25 P. M.
WILLIAM MERRITT. Sup. 4.