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## The Morning Star - volume 33 number 45 - February 9, 1859

Freewill Baptist printers

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## THE MORNING STAR.

PUBLISHED WEEKLY ON WEDNESDAY.

Freeville Baptist Printing Establishment.

At the Office, Washington St., Dover, N. H.

TERMS: For one year, in advance, \$1.75.

For six months, in advance, \$1.00.

For three months, in advance, \$0.50.

All communications and business letters should be directed to

WM. BURR, DOVER, N. H.

All winter, (October and November) in good

standing in the Freeville Baptist Church, and

received as such, Agents in the State, and

in collecting, and forwarding money. Agents are

allowed 10 per cent. on all money collected and

forwarded by them.

Agents and others should be particular to give

the name of the Freeville Baptist Church, and

the name of the Post office in which they reside their

names.

Advertisements will be inserted in the Star at two

dollars a square for three insertions, and at the same rate

for any longer period.

All obituaries, accounts of revivals, and other matter

of interest, will be received, and will be published

without charge, but will be accompanied with the proper

names of the writers.

MORNING STAR.

For the Morning Star.

KINGS OF ISRAEL, NO. 1.

The government of Israel was, for a long

series of years, of the patriarchal kind. At

first, when the nation was governed

by judges. Sometimes there seemed to be

no recognized head, but all was in confusion,

until some one, moved by power within, arose

and assumed the government, obtained victory

over the enemies of Israel, and died. The

people then chose a new head, and the cycle

began anew. After various changes in

public affairs, the people, unwilling to be

governed by God, desired Samuel to make them a

king, that they might be like other nations.

To this Samuel assented, as being offensive

to God; but they persisted in their importunity,

until they obtained their desire. Their first

king was Saul, the son of Kish, of the tribe

of Benjamin. He was a handsome young man,

from the shoulders upward; taller than any

other man among them. He was presented

to the people, and they loved him, and

told that he should make a company of prophets,

and join with them in the praises of God,

which, when it came to pass, led the people to

exclaim, "Is Saul also among the prophets?"

Saul had slain his thousands, and David his

tens thousands. This excited the jealousy of

Saul, and he became an enemy to David ever

after. His conduct toward David was base

and mean. He frequently sought his life by

force and by stratagem, though David gave

him repeated proofs that he would not harm a

hair of his head, nor permit his men to touch

him when he was in his power.

Saul was a gloomy, jealous, melancholy man,

and when he could not be relieved and comforted

by the skill of his physicians, he advised the

use of music, to cheer his drooping spirits

and drive away his fits of melancholy. This

gave him temporary relief. When he rejected

God, he rejected him from being king, and

then he sought counsel from his servants, and

he had died, through one who had a familiar

spirit. The spiritualists say that a medium for

the spirits. This was a violation of a positive

command, and is assigned as one cause of the

punishment which came upon him, and which

Chron. 10:13. His death was truly sad and

gloomy. Knowing that God had departed from

him, and finding that his enemies were too

strong for him, "He took a sword and fell up-

on it, thus dying by his own hand. The life

and death of Saul may be considered as a

proof to all who would seek knowledge of the

future through those who profess to have inter-

course with departed spirits. It should warn

all not to disregard the instructions and warn-

ings God has given in his Word, and still

give, through a living medium, to the com-

ment of the court. The study of modern his-

tory is esteemed pernicious, and is accordingly

proscribed in the higher schools. Even magis-

trates sent from the United States, have

sometimes suffered mutilation before they were

sent to prison. Drunkards, harlots, and mur-

derers may be in the depth of pollution and

crime, and yet, the next day, and go to

heaven. All there is to do is to believe that

they will be saved. This is saying peace, when

there is no peace. There are those who leave out Christ

as a Divine Savior, adequate to the wants of a

fallen world. He is not presented as the great

Physician, as "God manifest in the flesh," as

the "God and eternal life," as the "condition

of a Divine Savior, adequate to the wants of a

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and for a sum of money sold indulgence again.

Some say there is no need of alarm; as

a disease is attended with a little difficulty

here, but all will be good in the future state;

no need of great sorrow for sinners, if they

repent, and pray. Drunkards, harlots, and mur-

derers may be in the depth of pollution and

crime, and yet, the next day, and go to

heaven. All there is to do is to believe that

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## THE WORD FOR THE HOUR.

God is now putting to the test the sincerity

of our prayers and professions during the

season of prayer, which has favored our

land. A great and perilous temptation is

being presented to the people of these United

States by their Executive Head. The appeal

is made to ambition, to cupidity, to the lust

of domination, and to the jealousy of foreign

powers which is our chronic national weakness.

This appeal is fortified by the political posi-

tion of the country, and by the political ap-

petitions, new schemes of wealth and power; to

the commercial and manufacturing interests of

the North, new markets and incitements of

trade; to contractors and speculators, new op-

portunities of plunder; I will agree to the

South the extension and perpetuation of slavery;

and to the democracy of the North a new lease

of federal domination. Now every man

knows that, tried by the simplest morality,

these schemes of the administration at Wash-

ington are entirely and manifestly unchristian.

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lions in the hands of the President to buy Cuba, as of a most dangerous character. If the purchase can be made at all, it can be done as well without the thirty millions as with them. Such a course would make the matter entirely out of the hands of Congress, and would lead to placing the whole power of the government in the hands of the Executive. Finally, they believe that so far as territory, population and magnitude of resources are concerned, the United States are now entirely safe. Expressions of fear, as the motive for further acquisitions of territory, are so groundless as scarcely to be worthy of any very serious consideration.—Boston Journal.

The slaves of the South know little and care less about faultless lines of poetry. Hence, when they sing, they usually sing most effectively such verses as they themselves have made or modified. A correspondent of the New York Observer was recently in a colored prayer meeting, and among other paragraphs, has this one:

They made far better music while singing their own original compositions. Language cannot convey an idea of the effect produced by one of these wild sacred concerts on a southern plantation. I persuaded one of the blacks to repeat for me some of the words, which I copied in my note-book. Though they appear most disjointed and unmetrical on paper, yet, when sung, they are a perfect—though it must be confessed, a unique—embodiment of harmony and rhythm. We give a specimen or two:

"I wonder what my brother gone.  
Since he been gone so long.  
Over the other side of Jordan,  
They roll him in my Jesus' arms.  
Hallelujah!  
They roll him," etc.

Here is another:

"I cannot tarry here,  
My time's a'rollin' on;  
For the angel says there's nothin' to do,  
But to walk Jerusalem."  
We select only more out of quite a budget, which we would have to close.

"I have a field a-ripin',  
And the laborers are few;  
Old Zion's ship is loading,  
O shipper, where are you?"

One would hardly think that true devotion could flow through such channels; but who that ever attended such a meeting as we have been describing, dare question the sincerity of the worshippers?

SCANDALOUS USE OF THE WASHINGTON JAIL. The following advertisement appeared in the Washington Star recently:

"By A. Green, Auctioneer.  
ADMINISTRATOR'S SALE. I will, in pursuance of an order of the Circuit Court for the District of Columbia, sell at public auction, on Friday next, Nov. 19, at 12 o'clock, M., in front of the jail, to the highest bidder, for cash, viz:

One negro woman and three children, one negro woman and three boys from 14 to 19 years of age. ABRAHAM A. HALL, Administrator of Jacob Hall's estate.

We neglected to attend the sale, but we have witnessed enough of such scenes to satisfy us that the exposure of our mothers and their offspring upon the auction block must have added to the anguish of the heart-broken mother, and the thought of separation from her little ones, the vague terrors of the children, and the enforced silence of the aggrieved but indignant father, was a spectacle to put fiends in a good humor.

But we quote the advertisement, in order to draw attention to the use which is made of the Washington jail. This jail is built by the United States government. The money which it cost came, for the most part, out of the pockets of the people of the North, who have abolished slavery from their territories, and who, as is so practicable, to wash their hands of it. But even if the case were otherwise, and supposing that all the States of the Union were slaveholding, what right have private individuals to use the common jail as a warehouse for their human merchandise? A mulatto-driver would not be permitted to stifle his mules in the Federal jail; a wheat-grower would not be permitted to make a barn of it; then, where does the slaveholder get his authority for using it as a slave-pen? Is property in slaves so much more sacred than property in mules, or property in wheat, that it should be entitled to this extraordinary privilege?—National Era.

RECENT PUBLICATIONS.

THE SCOURING OF THE WHITE HORSE: or the Long Vacation Ramble of a London Clerk. By the Author of "Tommy's School Days." Boston: Ticknor & Fields.

We record reading somewhere that there is the figure of a galloping horse cut in the side of a chalky hill in Berkshire, England, in commemoration, according to tradition, of a great victory gained over the Danes by Alfred. Yearly, about midsummer, the villagers assemble, for "scouring the horse," as it is called, when they remove all the weeds and whatever else may have obstructed the figure, and in the evening engage in rural sports. This volume gives a visit of a London clerk to this section of country during the "scouring" season. It is just such a book as one would like to read some warm afternoon in summer, lying on the grass beneath the shade of a tree when too indolent for more solid reading. It is written in a very every-day-like style, which is very agreeable.

HYMNS OF THE AGES. Being selections from Lyra Catholica, Germanica Apostolica, and other sources. With an Introduction by Rev. F. D. Huntington. D. D. Boston: Phillips, Sampson & Co.

We certainly feel very grateful for these hymns. Among them are some of the sweetest lyrical poems we ever read. We shall keep the book on our table for daily reading. We cannot commend the volume better than by giving an eloquent extract from Dr. Huntington's Introduction:

"From the whole vast range of Christian thought, experience and imagination, therefore—from the best melodies lifted in the morning air of the Christian ages—from that long line of consecrated and aspiring singers reaching back to the days of Constantine—from among the lofty strains of Ambrose and Jerome and their strong fellow-believers, where the sanctity of centuries is so wrought like an invisible aroma, into the very substance and structure of the verses, that it would seem as if some prophetic sense of their immortality had breathed in the men that wrote them—from the secret core of the high cathedrals of the Continental worship, where scholarship, art, and power joined with piety to raise the Lauda and Gloria, the Matins and Vespers; the Sequences and the Choral Harmonies of a gorgeously appointed choir—from the pure literature of Old England, embracing the tender and earnest numbers of Southwell, and Crashaw, and Habington, and a multitude better known—these voices of Faith are reverently gathered into their perfect harmony."

"THE HAPPY HOME, and PARSON MAGARENE," is published monthly, by C. Stone & Co., Boston, at \$2.00 a year.

It is devoted to a good cause, and ought to have a wide circulation.

RURAL ANNUAL AND HORTICULTURAL DIRECTORY. This work for 1859, has been received. It contains over a hundred pages of carefully printed matter, and is illustrated with fifty-five appropriate and beautiful Engravings. Among its contents may be mentioned able treatises on Underdraining Orchards and Gardens, on the Fruits of the Ohio Valley, on Fruit Culture in the West, on the Cultivation of Fruit Trees in Pots under Glass, on Training Wall and Espalier Trees, on the cultivation of Bulbous Plants, on the Management of Ducks, Geese, and Swans, on British Breeds of Cattle, on the Cultivation of Ruta Baga,

&c., &c., and a List of Fruits recommended by the American Pomological Society at its last session. It is sent pre-paid by mail to any address on the receipt of twenty-five cents in coin or postage stamps. Address JOSEPH HARRIS, Rochester, N. Y. The back numbers, for 1856, 1857, and 1858, can be furnished at twenty-five cents each, postage paid.

## MORNING STAR.

WEDNESDAY, FEBRUARY 9, 1859.

### OUR HIGH CALLING.

The Christian is one who has been redeemed from the power of sin, has broken the bands of his former degrading servitude, forsaken his old companions in iniquity, and enlisted under the banner of Jesus. The Captain of his salvation sustains the highest dignity, his law is the rule of immutable truth, his cause the most honorable and sacred, his people pure and holy, and heaven with all its glories their destination. The position which the child of grace thus occupies is one of most exalted privilege. How unworthy then for him to look back after the vain and beggerly elements of the world, plead for a little sin, an occasional indulgence in the old fleshly gratifications.

Even the men of this world have what they regard as the standard of honor. They will engage in wholesale human butchery, called war, and adhere most tenaciously to the established code of honor. If a soldier deserts from one army to the other, and is detected, he is ignominiously strung up or shot as a dog, and his name perpetually branded as a traitor. What infamy will forever attach to the memory of Benedict Arnold. So with the politicians—amid all their shuffling and truckling, no position is esteemed so despicable as that of a twaddler—how acting on one side, then on the other, with no mind of his own, and never to be trusted. All honor consistency here, a straight forward, decided course.

And shall it be admitted for a moment that the standard of the gospel is less elevated, strict, or uncompromising, than any which the world bears? While the world make such nice and strict points of honor, is it not a shame for those who bear the Christian profession to allow any hankering for the old degrading bondage from which they have been delivered? Not only consistency, but their sense of duty, their exalted privilege, should forbid the indulgence of any such desire.

The gospel does not need non-committalists, those half-hearted, seeking to retain both God and the world. Alas! that so many in the nominal church bear this character. They bear no clear, decided testimony for God. They are so much conformed to the world, that it is hard to distinguish them from those who make no pretensions to godliness. Who can expect the cause to make much progress under such circumstances? If the world was converted to their standard, how much would its spiritual condition be improved? Who supposes that the heathen especially will ever be converted to such a type of Christianity as this?

No, what is needed is soldiers of the cross indeed, those really and fully committed to the cause—who with all sincerity can declare with the apostle—"I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Such are no vain boasters, self-righteous pretenders, but their hearts are deeply imbued with the spirit of Christ, they love his work, they hate sin, and their life is marked by singleness of aim to glorify God. Such are the light of the world and salt of the earth, and such will gain the day—one shall chase a thousand, and two put ten thousand to flight.

### VARIOUS TERMS OF SALVATION.

There is no principle more plainly revealed in the sacred Oracles, or more consonant with sound reason, than that every man will be held responsible, according to what he knows.—"When there is no law, there is no transgression." "Those who are without law, are judged without law." "To him who knoweth to do good, and doeth it not, to him it is sin." "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." This speaks the Holy Spirit, and the reason of man responds approvingly. We all see that this is right. No one can justly be held responsible for not obeying a law of which he has no knowledge. The heathen will never be condemned for not embracing the gospel, if that gospel is never presented to them. They will only be held responsible for the light of reason and nature. It is a calamity that they do not have the gospel, for a man is much more likely to obey a strong light, a strong array of motives than a weak one; to obey when all the motives of infinite love are presented, than when but a faint glimmer of Divine light is shed upon them. So that, while the preaching of the gospel increases the responsibilities of all the people very greatly, it also increases the probability of obedience and salvation even more. Hence the more light we give to men, the more likely they will be to obey the light they have. But while light is a great blessing, and increases the probabilities of the salvation of those who possess it, no one is held responsible for doing what he has not been informed it is his duty to do. Therefore the scale of human responsibility is just as various as the degrees of human knowledge. Perhaps no two living men are equally responsible, stand at exactly the same point in the scales, for the knowledge of men differs to infinite degrees. Moreover, the conditions of the Divine favor will also differ, according to these variations in human responsibility. The heathen may be finally saved, though he has never heard of Christ and his gospel, if he acts fully up to the light he has. He cannot believe in Christ, because he knows nothing of him, and hence he may be saved without faith. For how can they believe except they hear? and how can they hear without a preacher? For faith comes by hearing, and hearing by the word of God.

Then those who have a partial knowledge of the gospel, are obligated to obey just so far as they know, and no farther. Their knowledge of Christ may be intermixed with many false and crude notions, and hence their religious life will be very imperfect; and yet, according to the Divine rule, that man is to be judged according to that which he hath, and not according to that which he hath not; if those who see truth darkly, and find it alloyed and corrupted, act fully up to the light they have, they will be admitted to heaven. This rule applies all the way from the darkness of heathenism up to the perfect light of the gospel; and, in every case, light is an essential standard of judgment.

But those persons deceive themselves and imperil their souls who presume to adopt the standard of responsibility which belongs to parties of a lower degree of light. The Papist will surely be lost, if he acts as the heathen may and cannot yet be saved. Some Papists may be saved, but the man who does not understand the gospel more perfectly, and who sees that the Papists do, will surely be lost. So also many Protestants will be welcomed into glory at last, though they believe and practice errors which others cannot practice and be saved. We hear persons often appealing to the character of this man or that, to justify a continuance in this or that practice. But such an appeal is not valid. Luther doubtless was justified before God, but there are millions of men now living, who would surely be sent to perdition, if they should do all that Luther did. Calvin, and Wesley, and Knox, and hosts of great and good men, practiced what many of our readers cannot practice, and be saved. Because they did these things, and still were not lost, it is no proof at all that we can do the same and be saved without faith in Christ, it does not follow that we can be. Because Luther could be saved, and teach many errors, it is no sign that we can teach the same, and live.

But while we allow that infants, idiots and ignorant persons may be admitted into heaven without a perfect compliance with all the terms of the gospel, we are not at liberty to believe that the conditions of eternal life, which the gospel enjoins, are non-essential to those who know them; nor that the probabilities of the salvation of all men, would be greatly increased if all the conditions of the gospel were more fully and plainly made known to them. Men may travel by starlight, but they can travel much more safely by sunlight. And when the full gospel is preached, the sinner cannot be saved without a full compliance. So that while the gospel implies that all who act fully up to the light they have, will be saved, it also presents a system of means and conditions, which are infinitely wise, and adapted to secure eternal life. These conditions never change; they always demand the same thing, speak the same language, make the same demands at all times, on all persons, without change or reservation. If a man hears the gospel, he must comply with all of its requirements, or perish. Its demands are inflexible, though not grievous.

Some fail to discern this truth. They cannot see how the gospel can set down certain conditions of salvation, and yet some men be admitted to heaven, who have never known or complied with these conditions. And yet the case is plain. A little careful thought will dispel the mist, and settle the judgment upon it. And it is very important that we should be settled upon this point, that we may have confidence to enforce all of the demands of the gospel, and boldly teach that the hearer cannot be saved without compliance with them, and at the same time maintain charity for the weak and ignorant. The gospel never varies, and we are not at liberty to vary in the answer which we give to the question, "What shall I do to be saved?" But while we always give a scriptural answer, and to all men the same answer, we do not send every infant, idiot, heathen, or Papist, to hell. But it is our duty to give our hearers the full advantage of all the terms of life, for the conditions of the gospels are designed to be aids, helps, to those who would live, and they are such. Hence the full gospel is better than a part of it. All the conditions are better than a part, and we only do our duty to God and man when we preach a full gospel, setting before men the entire testimony of God. The more light we preach, the plainer will be the way, and the more likely will it be that sinners will walk in it. Every truth, every command, every promise is just so much power appointed to win men to Christ, and make them heirs of God.

### COLORED MUTES AND BLIND.

In a majority of the States of the Union, no provision is made for the culture of the blind and mutes of African descent. The authorities have acted on the principle that these unfortunate "have no rights or interests that we are bound to respect," and hence they are left without sympathy or assistance, to grope their way through life in darkness and misery. In some States a partial provision is made for them; but there are hundreds scattered over the land, who have no relief, have access to no school, and are left to their miserable fate. Dr. Skinner and his wife, moved by Christian sympathy and pity, have for some time past devoted their energies to the benefit of these poor outcasts. They first opened a school at Washington, but the capital of this great Republic could not afford protection to the slave, and the malignity and jealousy of the elite power broke up the school. Dr. Skinner then repaired to Niagara Falls, where he has been operating with remarkable success, considering his poverty and the obstacles which impeded his progress. He began his school about one year since, without funds to even supply food for his own family. But he worked by faith; gathered a few blind and mute boys and girls together; begged clothes and food for them, and in the midst of poverty, they thus toiled on. It is remarkable that his heroic spirit has not faded, ere this, under the accumulated difficulties that he has heaped up his way. But he has thus far kept up good courage, apparently troubled most of all, that he cannot receive into his family, all of the dirty, ignorant, stupid sufferers that are offered, that they may be washed, fed, clothed and instructed, and raised up to a life of intelligence, happiness and virtue. The dozen whom he has had under his charge during the past year have progressed remarkably, and if funds could be furnished, a great increase in numbers would immediately follow, and a great and good work would no doubt be done. The doctor receives no scholars from States where provision is made for their culture, but takes those whom all others forsake. If any of the readers of the Star wish to contribute anything to this work of love, they can send money, food or clothing, to Dr. P. H. Skinner, Niagara city, N. Y.

### WRITING FOR CHILDREN—MYRTLE.

It is thought difficult to write to the edification of learned readers, to speak before a congregation of intelligent men so as to interest them—or to preach acceptably to an audience of ministers. It may be so. And yet if the success of ministers in their attempts to preach children's sermons, and of writers generally in their endeavors to entertain the same class by a criterion, this is a no less difficult task. When a writer or public speaker professes attempts to descend to the capacity of children, as it is termed, then look out for a descent not merely to the regions of simplicity, but of shallowness.

Doubtless much that is written and spoken is too learned and too profound for the comprehension of children—perhaps for anybody else, but it is not so with ordinary discourses and ordinary composition. Children fail of being interested in much of the preaching of the gospel, and in much written for the press, not because it is above their comprehension; but because the style is not attractive; the illustrations are not striking, and the manner is not lively and wakeful. Adults may be interested in dry discussions, for the solid truth elicited and sound doctrine imparted, but not so with children.

Take flippant writings as a class; they are by no means designed for children, yet children devour them as greedily as persons of riper years. This being so, it follows that if moral and religious truth appropriate to childhood be presented in a spirited and attractive style, suitably illustrated and earnestly enforced, it cannot fail to engross the attention, and enlist the sympathies of the heart. If moral truth or moral lessons be thus presented, the language may be the purest and most elegant, and the illustrations such as would not offend the most refined and fastidious taste, and still very small children would be edified and benefited by it. Because we are to talk to children, it is by no means a reason why we should be silly, and by our flatness of language and illustration disgust rather than entertain.

These remarks will suggest the difficulty of the task of conducting a child's paper. It requires peculiar talent—and not a small amount of it, a well balanced judgment—and correct taste. Our Sabbath school paper has been fortunate hitherto in this respect. Under the management of none of its previous editors has it, for once, to our regret, compromised its dignity. And if we are not mistaken our friend, the present editor, has hit the right chord. Racy, sprightly articles are not wanting, as they should not be, to enliven its columns, and to commend it to the warm, buoyant spirit of its numerous little readers. It is in the province of this little sheet to do a good work, to form the taste, to mould the heart, and shape the life of the young and plastic mind.

Let it be more liberally patronized and more widely circulated.

One word more, however, now our hand is in. We think it has improved somewhat of late in its pictorial character. We are glad to see the change, and to meet with a more inviting bill of fare in this department. We have not outgrown our love of pictures ourselves, but unless in a crusty mood, we like bright, cheerful and happy ones, and so do all the little folks.

PERSEVERANCE. "The perseverance of the saints," is a doctrine which the gospel repeatedly urges with great earnestness. Not that saints cannot help persevering, not that they are held and drawn along by some irresistible and mystic force, not that they have lost freedom to sin as well as to do right; but they are exhorted, commanded and encouraged to persevere to the end. How often Christ states the condition of eternal life to be continuance in the faith to the end. "And he that overcometh and keepeth my words unto the end, shall sit with me in my throne." "He that overcometh the same shall be clothed with white raiment." "He that overcometh shall not be hurt of the second death." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Hence the exhortation, "Lay aside every weight," and run with patience the race set before us, looking unto Jesus." And Paul kept his body under, keeping it in subjection, lest after he had preached to others he himself should be a cast away. And it stands to reason, that if we would finally enter the everlasting kingdom of Christ, we must continue to be loyal citizens in the kingdom which is set up here on earth. If a foreigner who has been naturalized is afterwards guilty of larceny or rebellion, he loses his citizenship, is cast out and punished. So the convert to Christ must run the whole race to the end, or he will not win the crown. But if he runs, it will be by constant, vigorous, attention to his duty. He will not float nor drift into the glorious kingdom; he must row, sail, steer, strive, or he will surely be lost. The mere fact of becoming a Christian, will not save in eternity, unless we continue in the faith. Indeed, while we live we are on probation. Our pardon is not absolute. Judgment is suspended, it is true, but not wholly and absolutely discharged. If we continue to the end, the discharge of judgment will be complete, and forever. But up to that point it is only conditional. To him who begins to obey the gospel, judgment is suspended. If he holds on to the end, his sins will never be mentioned against him. But if he does not, the full force and extent of the judgment will again come against him. So Peter assures us that those who do not go on to "add to their faith virtue, and to virtue knowledge," &c., "Are blind and cannot see afar off, and have forgotten that they were purged from their old sins"; that is, the fact of their pardon ceases to be operative, falls into oblivion, is not to be brought up at the judgment, because the conditions of the suspension of judgment have been met. If a government pardons a rebel, on condition of return to allegiance, and continuance in allegiance during life, if he returns to his rebellion, he cannot plead the act of pardon in any form, or to any extent. He has forfeited all of the privileges which that act guaranteed to him. "For we are made partakers of Christ, if we hold the beginning of our confidence firm unto the end." Until then, our inheritance in Christ is conditional and probationary. The benefits of the atonement are fully and eternally ours on condition of fidelity to the end of life. Of this state of things we have no right to complain. We have sinned against the Lord; have rebelled against his authority, and now if we desire the immunities and blessings of that government against which we have sinned, can we ask more than this, and can God ask less, than that we should heartily and openly submit to the reign of Christ and continue in it to the end of life. And if, after we have once sworn allegiance to Jesus, we are so foolish and wicked as to go back to rebellion again, we ought to suffer the full penalty of all our guilt, and enjoy no limitation or discount because of our brief service in his cause. Now, while we believe that there is danger of apostasy, and that the consequences of apostasy are fearful in the extreme, we believe in perseverance, voluntary, free, honest, hearty perseverance to the end. We are Freewillers, and do not doubt that Christ and his apostles were thoroughly pledged to this doctrine, and hence we are sure that if we do hold out to the end, it will be through our free choice to do so; and that we shall, in no sense be drawn by irresistible forces, by any insurmountable barriers. The way to heaven, and the road to hell, are free, open, and wide. But no one is compelled to travel in either of them. But the motives of the gospel, the love of God, the hope of heaven, the claims of righteousness and our own highest

happiness, all urge, encourage, and strengthen us to run in the good race, to fight the good fight, and keep the faith, and finally win the crown of glory and eternal life, when danger of falling will be forever passed.

The only perseverance that we are opposed to is perseverance in sin; and we pray and beseech all men to turn from sin and persevere in holiness.—G. H. B.

### OUR HOME MISSION—AGAIN.

The following extract from the last Annual Report of our Home Mission Society, will give some idea of what has been accomplished through its instrumentality. We believe it would be difficult to find another Society in any denomination, which has done so much with so little money:

"Not only have thousands of souls been converted through the instrumentalities of this Society, but churches may be reckoned by the score, if not by the hundred, that owe their existence in part, or in full, to its timely aid and labors. Several Quarterly Meetings, and one or two Yearly Meetings in the West, have been established under its auspices. More than twenty different ministers have been in the employ of this Society as itinerant missionaries; and more than fifty different churches have been aided in the support of a settled pastor.

Without the aid of this Society, Boston, Lawrence, Amesbury, Portland, Augusta, Bangor, New York, Buffalo and Minneapolis, besides many other important places, would doubtless now have been without churches of our order. Think of Bath, Lewiston and Saco, at one time so feeble that their continuance without aid was a doubtful question. Now they are among the very first churches in the denomination. The same might be said of many others. Eternity alone will reveal the good that has been accomplished."

### WHITESTOWN SEMINARY.

By the catalogue of this institution, just received, we learn that it is enjoying a high degree of prosperity. We observe for the first time, a classification of students, which is a decided improvement, as it affords us some clue to the proficiency and standing of students.

Whole number of different students. 390  
Gentlemen—Classical, 42  
" English, 207  
Total Gentlemen, 249  
Ladies, 141  
We observe that in the English and scientific course, there are in the graduating classes 15—Gentlemen 11, Ladies 4. A number creditable to the English department of the institution. Indeed, for a long time, special attention has been given to the natural sciences, which has deservedly contributed to the prosperity of the school. It is in contemplation to enlarge the sphere of English studies, by the addition of Higher Mathematics, Sacred Literature, Agricultural Chemistry, &c., &c. We are glad to see that the institution, which has engrossed our labors and cares for ten of our best years, not only lives, but flourishes; "long may it wave."—J. F.

Another interesting letter from our correspondent "C," has been received. It came too late for this week. It will appear in our next issue.

BRO. DAVID YOUNG, of Elmira, N. Y., wishes us of our ministers passing that way to give him a call.

If "Agape" will send us his real name, his communication shall receive attention.

Our thanks are due to the Rev. J. C. Pike, Corresponding Secretary of the English General Baptist Missionary Society, for several copies of its last Annual Report. We shall take some notice of it hereafter.

We have a large account for Books against Eld. J. D. Van Dorn, formerly of the State of New York. It is several years since we have heard anything from him. If any of our readers can give us any information in regard to him, they will much oblige us by doing so.

C. S. SANDERSON of Bath, Me., has our thanks for Photographs of Revs. N. BROOKS and O. R. BACHELER. Our friends in the vicinity of Bath who are in want of Photographs, cannot do better, we think, than to call on Bro. Sanderson.—W. B.

### FRUITS OF MISSIONARY LABOR IN SOUTHERN INDIA.

The following encouraging statistics are taken from the statement and appeal from the General Conference of missionaries convened at Ootacamund, representing nearly all the Protestant Evangelical Societies laboring in Southern India and North Ceylon, to the parent Societies and Churches in Europe and America:

We have as the fruits of missionary labor in Southern India and the entire island of Ceylon,  
1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.  
2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.  
3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.  
4. More than five hundred natives, exclusive of school-masters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their works.  
5. More than forty-one thousand boys in the mission schools, learning to read, and understanding the Holy Scriptures, which are able to make them wise unto salvation.  
6. More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.  
7. Looking at these leading results, may we not exclaim, "What hath God wrought!" Surely this is the finger of God!" Here are the palpable evidences of the Divine power of the gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus. A great work yet remains to be done, even in Southern India, the scene of the first and most successful missions; while in Central and Northern India it is still greater.

—Examiner.

MARRIAGE FEES.—A Methodist minister writes from Wisconsin to the Western Christian Advocate: "We have no one-dollar marriages up here. I remember one of our town a long time in the mud, and another to turn the license and two half-dollars in cash."

## English Correspondence.

Reflections at the close of the year.—Popularity of works on the Missionary Enterprise.—Special Religious Services in London.—Spurgeon to visit America.

ENGLAND, Jan. 14th, 1859.

The new year has opened, and with it has come appropriate reflections. No single year ever proves a blank—no single year passes away without leaving behind materials which are sure to commend themselves to the notice of the future historian, as having contributed to shape the course and determine the succession of that series of multiplied relations and perpetual changes which form our national life.

While every year has its distinctive events, all are not conspicuously noteworthy. The year 1848 will ever live forth as a waymark among the years of the century—the wildest, maddest, of all that have already passed. The decennial period which has since been completed has had no events as startling as those of 1848.

The period has been one of marked progress. In all departments of industrial exertion our powers and resources have been immensely multiplied. Trade, despite minor fluctuations, has continued steadily to thrive and grow—taxation is far more productive—pauperism is proportionally less—and crime gives promise that it will some day become a vanishing quantity. And the real action of society at present, is to promote material comfort, especially among the lower strata—to render the rich less rich and the poor less poor.

The intellectual and moral vitality of the past decennial period has been fully proportionate to its physical progress. Because machines have been in motion, spiritual principles have not been at rest. On the contrary, the press has vastly extended its beneficent activity and influence, and has made good its title to be reckoned the most effective of all agents in the formation of public opinion and the guidance of popular energy.

Social ameliorations have become more and more the leading objects of the legislator. Charitable efforts which were in their infancy ten years ago have been nurtured into vigorous life, and better than ever do they now evince that man verily doth care for his brother. Religious associations, without any abatement of their fervor, have evidenced their success, descending deeper at home, while working with superior and extended effect abroad. Never did the sun look down upon an age wherein the great ideas which most intimately concern man's highest and nearest interests have been so freely and earnestly agitated as now. The characteristics of the age are ardor, conflict, hope; and there is extremely little disposition to exchange living and fruit-bearing truths for dead and barren formulas. The human mind was never so much awake to its rights and its dignity; and never did it yield so much substantial earnestness of a continual elevation and improvement.

Of course we do not say, or mean to imply, that our social condition is paradisaical—leaving nothing to be desired or wrought for. We are a very long way on the higher side of that attainable perfection which is the historic and political goal. There are many evils to be deplored, many wrongs to be redressed, much needless suffering to be assuaged or removed, much wrong-headedness to be set straight, and much dense ignorance to be done away, we attain the measure of the stature of a truly well-compacted and noble commonwealth, exhibiting bonds without bondage, discipline without coercion, submission without slavery, that only dominion worthy of freedom to give or of freedom to desire.

But while this is so, we cherish an abiding conviction that on striking a balance between the struggling tendencies of our time—those which operate as a down-draught on our civilization and those which are ameliorative in their effects—a powerful excess will be found to tell in behalf of aims which are elevated and commendable; and with that abiding conviction we join the firm faith that an all-wise and gracious Providence will not permit those tendencies to be worsted, but will conduct their influence on to permanent good.

We cannot, however, withhold the reflection that the condition of European affairs at the close of 1858 bears an ominous resemblance to what it wore eleven years previous, at the commencement of the counterpoised season. Now, as then, the whole Continent quakes with a subdued ferment. All eyes are directed to Italy, while all hearts are filled with anxious forebodings. In Italy the whole soil is volcanic, and an immediate eruption need surprise no one. And not only is Italy disturbed; but her disturbance renders Austria fidgety, and prompts France to place her hand on the sword-hilt. All portions show that the nations are on the verge of a terrific European war.

Never were works relating to missionary enterprise more popular than they are at the present time. Murray, the great secular publisher, gave Livingstone a sum almost fabulous for the copyright of that devoted man's travels, and missionary exploits, and even then realized a handsome surplus for himself. And now the same publisher has brought out, splendidly illustrated, a large octavo volume relating to Madagascar, by the Rev. W. Ellis, of the London Missionary Society.

In this enthralling book there is to be traced another step of the onward march of Christianity towards its destined dominion of the world, all the more interesting, because we see God's plan of opening new lands to the triumph of the gospel, not completed in this case, but still in process of accomplishment. Before the appearance of Mr. Ellis's book, it was known that the gospel had been planted on the shores of Madagascar, and had been accompanied with more than usual success. Rumors, more or less exact, of fierce and bloody persecution, subsequent to the compulsory departure of the preachers of the Word, had reached the neighboring islands and spread to this country.

It would have been strange, indeed, if the Christians of England, and especially the London Missionary Society, which had been the honored instrument of first sending the gospel to Madagascar, had been uninterested and unsympathizing. Hence arose the visits of Mr. Ellis, and it would have been impossible to select a more competent agent for general character and scientific qualifications. Mr. Ellis's sojourn during his visit was brief, Christianity being still interdicted by the Queen; but it was sufficient to enable him with his observant habits, to accumulate a large mass of interesting information, which makes up the magnificent volume now published. Its value is increased by the photographs, and the assurance given that the objects and persons depicted in the illustrations are true to the realities of actual life.

The martyr-roll of Madagascar is a bright one. In this record we meet rather to be reading of a persecution of primitive days than of

the constancy of partially-instructed Christians of a semi-barbarous people, among whom the true light had shone for a period of eighteen years. A faith thus firmly seated and Divine, sustained might well survive all outward persecution, and we find accordingly that the religious convictions of the Malagasy have rather been confirmed than obliterated by the storm. In the hearts of forests and the sides of mountains believers have still met under the shade of night, and the sounds of their voices uplifted in prayer and praise have consecrated the desolate solitude of the island into temples of Christian worship.

Great honor redounds to the agents of the London Missionary Society from the constancy and Christian consistency of their converts. And in spite of the persecuting interdiction, the encouraging elements are many and decided. The hall that has taken place in heathen violence; the removal by death of some of the bitterest enemies of Christianity; the hopeful character of the Prince Royal; and above all the measure of grace to which the Malagasy Christians have already attained, are full of the fairest promise. Rich and large will be the harvest of souls gathered to the Lord Jesus out of the island of Madagascar when the door for the entrance of God's Word shall be opened.

It is not a little remarkable, as well as interesting, to observe the numerous efforts that are making on a large scale to provide the non-church-going people of London with the means of hearing the gospel. In addition to the special services at Westminster Abbey on Sunday night last, there were other similar services at St. Paul's Cathedral, at St. James's Hall, and at Exeter Hall, all spacious buildings, and they were each crowded with people. The Rev. J.



and the cash with their orders, and thus secure the  
work at the lowest price. [291]



