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BY THE Proowill Baptist Printing Establishment,

THE WESTERN ANNIVERSARIES,

Held at Bethany, N. F., Oct. 12-14.

remains of many early settlers have been entombed. The Bethany church is the oldest one organized in the state, having been constituted the Freewill Baptist church of Christ, A. D., 1809, by Rev. Nathaniel Brown, who long labored as a bold advocate of the truth. To sok back nearly half a century, and see type, being periodical and spasmodic. This the few Christians bound together in a single accounts for the speedy decline of so many of church, being all there were of our name in the Empire State, and now look upon the two age. Instead of mourning too constantly over the desolations of Zion, the membership have stirring up the lower order of man's religious reason to ask with glad surprise, "What hath God wrought?"

with those gladsome words to ministers, " How beauteous are their feet Who stand on Zion's hill-

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in the Lord, that thou fulfil it.". Three reasons tion of another, until he should in some good the speaker assigned for choosing such a sub- degree attain unto this necessary qualification. In the language of another let me say, he 1. The present is an age in which strenuous continued.

ing from various modifications of false philosophy, and the malice of political demagogues, are conjointly arrayed against it.

condescending to barter away its high and competent education, than from all other sourholy calling. Seeking to please men, they con-

put on party shackles, and pronounce the shib- our schools and seminaries of learning. He boleth of his tribe, is hailed as such, with but would not speak further, though an age were a scanty examination into the validity of his too short to say all that ought to be said on

call attention to the Christian ministry-its pre- and deportment must not be passed unnoticed.

themselves. rarest of all the senses,) as an indispensable with all gravity; * not a novice, lest being prerequisite to this calling. Where this is lifted up with pride he fall into the condemna wanting, no amount of learning, piety, or rev-elation, can make up for the deficit. God never First, he must be "blameless;" that is to say, called an idiot or half-witted man, and much a person against whom no evil thing can be less a half-witted woman, to preach the gospel. Nor is the church instructed to send out such morals—an ensample to the flock of God in these classes into his ministry, he would be be "vigilant." He must watch over the inter-compelled to institute a perpetual miracle to ests of the church, and see that its members qualify them for their work. Such may serve preserve their integrity. He must be "sober, He has wisely designated for this post persons ence between this and Christian sobriety.-

must give, is an inherent adaptation to the his costume, carriage and appearance. Some work. That some persons are better adapted, have supposed that to ensure success they both physically and intellectually, to certain must study eccentricities, and must appear odd kinds of employments than others, is a fact and awkward, and go strangely clad. Others too apparent to need confirmation. That man assume that meekness and humility consists will make the most efficient minister, other in a crouching meanness, or a sneaking servilthings being equal, who has a native aptness ity, much after the fashion of the cringing for the work. No one man was made for everything, and few can excel in more than one ministry requires a stiffness and great formaliwretched accountant, and a most successful ous air. But God's ministers are not to pla merchant an intolerable mechanic. So one the stiffness of the fop nor the ribaldry of the man may be better adapted to the work of the clown. The minister must be a man of peace ministry than another, and better than he is to —"no striker," "no brawler" in the streets. any thing else. Hence his success, under God, Not envious, jealous or unkind, but one be-

minister must be pious is not enough. If he be a Christian at all, he must be pious. But he is not only to be a Christian, but a leader and conductor of the holy worship of God.—
He is to be a director of the spiritual affairs of the church, and an ensample to the flock, still a minister can so order his life as to com-While all the membership are required to be pel them to give him credit for honesty of purensamples to the world, he is to be an ensampose and correctness in morals. If they do ple to the flock—a copy to copies, "a model not receive his religion, and even persecute amongst models." His duties are of constant recurrence, and without superior picty, he will decline into a stupid and lifeless formality, too common amongst ministers. He is to be, in a distinguished sense, "a man of God." He is Another attribute requisite for success is zeal

the year,

All communications and business letters should be tion to send forth those not qualified in doction isters. (Ordained and Licensed.) in good Freewill Baptite connexion, are authorized does not require as much wisdom to save it, as and forwarding moneys. Agents are the body does to restore health. The gospel such on all moneys collected and remitted is a science as well as a record of facts; and by them.

18 a science as well as a record of facts; and

Agents and others should be particular to give the
Post Office (County and State) of subscribers for whom Agenta and others another be protected in the Star at two dollars a quare for three insertions, and at the same rate or any longer period. All obstrayies, accounts of revivals, and other matter involving facts, must be accompanied with the proper names of the writers. MORNING STAR.

God did not bless them for their ignorance, but in spite of it. And it is worthy of remark that the success of such ministers has been mostly confined to those districts where the people have enjoyed, to say the least, less advantages than their teacher ; and the good On Tuesday evening, at 7 o'clock, the congregation gathered in the F. W. Baptist church most lasting kind. After a few months the diffice, pleasantly situated on the hill. It has paroxysm of excitement abates, both in the edifice, pleasantly situated on the hill. It has a cemetery regularly arranged, in which the indifference, if not into immoralities. The enhundred ministers, and ten thousand members, studied such appeals, such anecdotes, such facts we can mark the progress and take new courage. Instead of mourning too constantly over as they believed would be most effectual in God wrought?"

The choir sung the 362d hymn, commencing uneducated men. We have many who have never graduated from college, or pursued the regular course of divinity, who, despite all disadvantages, have applied themselves to their The opening address was delivered by Rev. calling, and become "able ministers of the F. W. Straight of Boston. He chose for his New Testament." How high an intellectual attainment should in every case be given, the speaker would not define. He had seen too He read his text from Col. 4:17-" Take many evils in the ministry arising from ignorheed to the ministry which thou hast received ance, to ever give his sanction to the ordina

efforts are made to disparage and traduce the
Christian ministry. The atheistic spleen arisChristian ministry ministry ministry ministry ministry ministry ministry

We have enough inefficient ministers already, and the churches will not employ more. 2. It is a fact not to be denied, that beneath I frankly confess that I have met with more its sacred investments there are to be found and greater embarrassments in the discharge many a cowardly and cringing slave, meanly descend to man's perfidious policy, and with God and bleeding humanity out of sight, they truckle to their power.

3. It is apparent to us all that such is the laxness of church discipline in many of our sects, and such the low esteem in which the ministry is held, that almost any one who will put on party shackles, and prongures the ship.

elaim. this point.

For these reasons (not to mention others), I 3. The character of the minister's address

The Apostle is quite explicit here. In his let-ter to Timothy, he says, "A Bishop must be attainments—the former bestowed of God, the blameless, the husband of one wife; vigilant, latter, the fruit of effort and toil. To the sober, of good behavior; given to hospitality, gifts, which God bestows, we call attention in apt to teach: not given to wine, no striker, the order in which they naturally suggest not greedy of filthy lucre; but patient, not a hemselves.

1. We name common sense (which is the own house, having his children in subjection advocates in this work. If God should call his habits, conversation and spirit. He must the purposes of political parties, but they never —not sad, melancholy, stupid or indifferent—were called of God to fill this important office. not sullen or morose. There is a wide differof the largest calibre and most sagacious brain.

And none should be permitted to wear its out being gloomy, in being dispassionate withsacred investments, except those who can exhibit a full proportion of mental strength. ing sad. He must be a man of "good be2. Another essential endowment which God havior." He must be orderly, and correct in on. A first class carpenter may be a ty of manners, with a fopish gait and pompwill be measured by this adaptation. A strong loved at home and esteemed abroad—one who,

intellectual man may fail for want of it.

But in referring to the other class of prerequisites, viz.: the attainments we must have,
we place, first of all, eminent piety. To say a
minister must be given in not seen and family, and these must

the ambassador of Christ to a guilty and per- for God's cause. Paul was a most zealous adishing world, and should be able constructed by sociate of the gospel. He said that it was altimes, "Truly my fellowship is with the Father ways good to be zealously affected in a good and with his Son Jesus Christ." I do not say cause. With such vehemence did he urge the that he should be more pious than other Chrischam of God, that many called him mad. He

that warm earnestness that proved the sincerity of his love. He warned with tears, and told his people that he was willing to give his life for his brethren. Zeal will effect much in erbe, to God's people, a father and leader. This

used. The divine asked why it was that mere is nothing but the church's hired man, a sort fiction produced so much greater effect than the of Sunday servant to do the preaching and themes of the pulpit. Because, said he, we praying of all the church; and this, too, under play our fictions as though they were facts; the dictation of a few who assume the control you preach the facts of the gospel as though they were fictions. And I am constrained to confess that we have greatly fallen from the

Divine Master, and received their commission ignating the same office. ored relies of the man of sin. Like many othr foolish things, inherited by her descendants, it has come down to us in their ancestral line. ters had not erred, and by mistakes, misapplied We find this spirit breaking out in "Salem the truth; still the ministry stands forth to-day

men and devils both are ashamed to call, who call themselves. Those whom the devil calls, led the vanguard in this noble work. will preach his doctrines; those whom men

for so the Lord himself was wont to do-no nomination been wanting in this work. A Jew's synagogue; vice or crime of every kind er trod the soil of New England nor the exis to be met, exposed and keenly rebuked. He tended prairies of the West. Considering our is to show that the gospel is the power of God numbers, we have borne our proportion. to save from all-forms of sin. If a physician should spend his time descauting on the nature of disease, the history of medicines, or the Almost every Christian can refer to some minwithout a remedy, you would turn him from his conversion? Following man into the or some hackneyed theme, with no application or appeal to his hearers—never puts his lance power. How many have been called out of darkness into God's marvellous light, and been made to rejoice with unspeakable joy? How a true minister of Christ. Lest you might think me growing tame under the threats of boasting demagogues, who assume the right to must add that he is bound to preach against the heaven, to join the throng, in ascribing praise

"We want ne cowards in our ranks,
Who will their colors fly.
We call for valiant hearted men
Who are not afraid to die."

rors and has advanced from Romanism down is not always an easy task. The spirit of misto Mormonism, and even modern spiritualism, rule and insubordination has so increased that without the element of godliness in it; and how many in the church have come to think that much will it effect when the living and breathing truth of God accompanies it! The wellknown reply of the stage player to the divine,
gives us an idea of what it will effect, if rightly worthy zeal of the fathers, and may we never recline to rest until we regain it.

But last of all, though not least, we mention the enduement of the Holy Spirit. Nothing can obviate the necessity of this. Learning gather and protect it. They are constituted a and zeal, without this, can be only sounding kind of spiritual Joshus, to lead the Israel of brass or tinkling cymbal. Although the apostles lived under the superior teaching of their inated bishops, elders and pastors—words des-

from his lips, yet these advantages did not qual- Finally, let us come to consider some of the ify them for their task. They must have the glorious achievements. While we regard this Spirit. Hence they were strictly commanded sacred office as high above political and all huto tarry at Jerusalem, until they were endued man authority, we would not exalt it above the with power from on high. By this I do not Divine word, for, from this is drawn the comunderstand that we are to possess miraculous gifts, which were common with the apostles, or depend upon dreams by night, or strange and would I exalt the ministry above the church, nearthly lights by day. Such freaks, instead for she is the mother of us all. But it is a most of being calls to preach the gospel, or prepara-tions for it, are but the result of a disordered without which the church itself could not exbrain, which quite unfits a man for it. Such ist. How could the church be gathered with strange, grotesque, and anti-Christian whims, none to go before and prepare the way? How which have been entertained by many, have could the institutions of the gospel be admin been the fruitful source of much mischief. It istered without an administrator? And how had its origin in Rome, the apostate church, could discipline be enforced or gospel order and has been handed down as one of the sa- maintained, were this part of the agency re-The speaker would not pretend that minis

witchcraft," "religious jerks," "Camp-meeting power," and, last of all, by means of odylciful designs to fallen man, and it is an instituic forces, the ridiculous play has found vent in tion pre-eminently adapted to lift our race from the game of "Spiritual manifestations." But degradation, sin and death. What has it not the Spirit of God is a holy, consecrating Spirit done to bless mankind and dignify our race: to God's work—not an outward sign, but an inward grace, which enables a man to say with some of the vilest practices of cruelty and bar Paul, "I live and yet not I, but Christ liveth barism. It has abolished those horrid games in me; and the life I live while in the flesh, I of Ephesus by which human beings were torm live by faith, on the Son of God." It was this in pieces by wild beasts. It has abolished that Spirit that converted Peter, and enabled him most unnatural practice of sacrificing children to strengthen his brethren.

But it is time to refer to the Prerogatives. to the gods. It has raised woman from the servility of a slave to an equal with her broth-Under this head, the speaker divided his re- er man. And has it not cast a savory influunder this head, the speaker divided his remains. And has it not cast a dark marks into two branches, viz.: the obligations ence over the morals of every place where it has been sustained, and built around our hearth has been sustained, and built around our hearth fied was the obligation to preach—and not only to preach, but to preach the gospel. There ed on all hands, that there is no people on is a difference between preaching and preaching the gospel, as there is a difference between being called, and being called of God, to preach.

There are several kinds of calls besides the call and what class of men have done as much to of God. Some, no doubt, the devil calls; some bring about this state of things as ministers? are called by men, and some there are whom men and devils both are ashamed to call, who

will preach his doctrines; those whom men call, will preach for man's appliause, and those who call themselves will preach themselves.—
But those who are appointed of God to this work, whom nature, piety and prayers, have consecrated to it, will preach the Word and Spirit of God. He is not to preach dreams, Spirit of God. He is not to preach dreams, the establishment of Sunday schools, those the authority of councils, synods, or assemblies, but directly Christ and him crucified. He is lion of souls are weekly taught the word of to preach Him as the true Messiah, the Son of God? Who have stood forth from first to God and the Savior of the world. Him first—
Him last—Him without end. He is the gift
of God—a sacrifice for sin, "freely given up to

God and driven from every respectable
been routed and driven from every respectable die for all." He is to preach Christ as the central Sun, who lighteth every man that cometh into the world, and Christ the object of our faith and love, through whom we obtain our pardon. He is to preach the commandments of Christ as imperative, the promises as on conditions, the resurrection from the dead and final triumph in heaven. nal triumph in heaven.

He must also preach against all forms of sin, most in them all. Nor have our beloved dematter whether it be in Herod's hall, or the more self-sacrificing and nobler set of men nev-

Again, the ministry has, through grace, borne theories of the schools, and leave his patient ister, mediate or immediate, as the agency of your door. So that minister who occupies his rious relations of life, he has pressed the claims of God upon all, and some from all man's avodictate to the ministers of Christ what sins faithful ministers! How many a ransomed they may and what they may not rebuke, I soul has gone from its fostering care home to

oppressions of his times.

The minister is bound to preach against the American slavery—that greatest and most atrocious sin. This monster still demands the liberties and lives of our citizens, no matter what color they may wear. He seeks to crip-ple every press that speaks for bleeding hu-of the Father to his Son will be fulfilled, "Ask nanity, beat down every champion of our of me," said the Father, "and I will give thee rights, and lay his impious hands on the pulpit and bid the preacher hold his tongue. At such a time, the minister of Christ should speak with Christian boldness.

the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—
With this promise in view, the church is looking to the time when Pagan rites and heathen ing to the time when Pagan rites and heathen gods shall be cast to the moles and bats, the Koran cease to bear delusive sway, and Roman priests deceive the masses no more. The They should preach the higher law in such a watchmen shall see eye to eye, and stand side time as this, showing that Christ's authority is by side, to marshal on the triumphant host unabove human, and his ministers above mander officers.

der the great Captain of our salvation. The great battle of God Almighty will be fought made officers.

great battle of God Almighty will be fought
and victory won, and all shall know the Lord, vert the world, and see that Christian converts from the least unto the greatest. Then, shall are not seduced by worse than Judaizing teach- that "mystery of iniquity be revealed," and the ers. There are many who seek to lead astray "Lord shall consume it with the breath of his the young and unsuspecting. He must teach them to be baptized in the name of the Father, in darkness, shall receive the light of the gos-Son and Holy Ghost. Those that hear the pel, and bow and worship at the shrine of word must believe and be baptized-be born Christ. The red men of the forest, whose of water and the Spirit. They must represent tribes once occupied this land, but have been to the world their death to sin and their life to scattered and robbed of their rights, shall yield

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tians in their sphere, but he is to be eminent pressed the truth upon men's consciences with these morning blood, which he come. Then shall it be acknowledged by judges, at results we have mentioned. Poverty is not demands such a law and its execution cannot be morning blood, which he come. Then shall it be acknowledged by judges, at results we have mentioned. Poverty is not demands such a law and its execution cannot be morning blood, which he come. and nower. No law of Congress then shall leave him his manhood, give him unf

PREEWILL BAPTIST ANNIVER -TEMPERANCE MEETING.

tains of justice are polluted by its malignant giving energy of Protestantism. power. It is this terrible prostitution of all moral power and sensibility, this awful drunkenness of the soul, this fearful wreck of character, of that which is to be the source of inex-

that warm earnestness that proved the sinceritv of his love. He warned with tears, and told

that warm earnestness that proved the sinceribis mangled flesh and running blood, which he
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to of his love. He warned with tears, and told with rights which white men are bound to respect." being can endure. One anciently chose it as The "higher law" shall take effect, and the the condition of virtue. Take from a man all nisters of God who have so long advocated the comforts of home, tear from him all the exits claims, shall see men yielding to its precepts ternals of home, strip him of his property, but mpt to thwart the purposes of God; no confidence in God, in right and justice, and see Cain smite down with gutta percha staff his if he will not breast the storm that is beating rother who dares to open his mouth for the upon his head. Lay him down upon the bed ppressed, nor base executive barter off a na- of death, around him are weeping ones, the n's birthright for the sake of place and pow- wife of his bosom, the children of his love and er. Then shall kings and presidents be men care; but he commends them to Him who is of God, ruling in his fear; and magistrates be the widow's Judge and the orphan's Father. nisters of righteousness and peace, serving Faith opens before him celestial realms, which God as well as the people.

are without a shadow and without a tear; the In conclusion, permit me, as unfit as I am grand scope of immortal action breaks upon broad flood of light upon the traffic in intoxioccupy this place, to address a few words to his vision, and the high anthem of eternity sa- cating drinks, and has revealed its results in the ministers before me. | lutes his ear. Is he poor? Ah no! but rich,

Dear Brethren: Herein we see the work infinitely rich. And that wife and those chillssigned to us by our Lord. Undoubtedly you dren-do they feel as though they had laid a we felt its weight more forcibly than you drunkard in the tomb? O, no! But they say, have test its weight and to to to to the population of the population, but father died happy "You and a Christian. It is not poverty, my friends, have felt its great responsibilities and the ur- that makes the drunkard's wife weep, not the gent necessity of preparation for its duties. loss of the material blessings and comforts of I would suggest that you be much in prayer. life that enshroud her in midnight gloom, not the coronet of power encircling her brow, and This will bring you into sympathy with God, rags that destroy the beautiful dream of her the waves of her enterprise dashing from the and enable you to enjoy much of his favor, and girlhood—that wreck that charming palace in with him feel the worth of souls and weep and the rose-tinted sky of her early life—but it is her power and marvellous activity, with all her

> o study, and I would say with all becoming crated altar to be faithful and true and pure, is what man of even ordinary discernment does modesty to each of you, "Study to show thyself approved of God, a workman that needeth
> not to be ashamed." We cannot know too
>
> This is the most bitter ingredient in the
> cup of her misery; this is the mightiest sormuch of God, of man, of science, and of reverow she can carry; for a true woman is not dis- your dwelling or your barn, how quickly you lation. Study to become able ministers of the heartened by poverty. Give her a virtuous, intelligent companion, with whom she can trust
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> Let no worldly embarrassments turn vou the priceless treasure of her love, and she will you should protect that. Why not legislate side from your calling. You will have sacri- boldly face the evils of life. Poverty will be and enforce legislation upon that which was fices to make of worldly ease and worldly in cheerfully endured, for a sublime faith and the cause of your injury? Why not? Can terest, but let these go, for your reward is up hope will line with silver every threatening any man give a sound reason? If your prop-

> in heaven, where your crown is in reserve for cloud, and even when man breaks down and erty or your life is in danger, we do not hear his courage fails him, she will gather up all the I would suggest that you be courageous.— energies of her nature, and calmly meet every rights and privileges, about politics and the Be of good courage," is the apostle's admoni-combination of adverse circumstances.
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> If, then, we would see intemperance in its from duty. Let me say, in the language of most fearful magnitude; if we would calculate fender with the strong grasp of the law, and hat noble and fearless minister of Christ, who, rightly its most horrible results; if we would incarcerate him where he cannot harm you and on his dying bed, expressed his parting re- get at its worst and most alarming features, let yours. And if there was no law to protect quest to his honored father, "Stand up for us regard it from a moral or spiritual point of your property in some particular case, you

> him his right to the Messiahship. Stand up a New England audience, or any audience, and and every man would be ready to shoot the visdom for the word of God. And in the to a defence or palliation of slavery. But sla- and yet here is the hydrophobia of drunkento remember them in their bonds, and the en- lute necessity destroy the soul; it does not of men tell us we ought not to lift a legislative you do it to them, ye do it to ME." Stand all the emotions of man's higher and noble na- It is all folly, my friends. Let us be done of or Jesus.
>
> ture. It does not utterly paralyze and drown with such inconsistency. If it is right for you to enforce law to protect your property or your the remaining part of the evening was occu- be used by a just Providence for bringing about life, it is also right to enforce law against that pied by the New York State Mission Society. the redemption of a long oppressed and down- which may and does produce your danger. powers and energies of being to the service of Bro. President :- In speaking upon the sub-corruption; and these may, nay, will, elevate, But it is said, the execution of this law will ject allotted to me to-night, I do not flatter enlighten, bless and liberate them, and bring not cure the evil of intemperance. Those who

> ew. The laborers in this great work of the blessings and institutions of civilized life. for arguments, illustrations and appeals, to wreck it causes, the fields it wastes, the wealth convince, enlighten and move men to duty it convenes the convince. mperance reform have ransacked three worlds War is a terrible evil. The devastation and and right. - And one reason why I speak to- it disregards and tramples upon, the hearts it object of depravity, but you shall not, says the night is, that the subject is one that never can widows and the children it orphans, and the law, sell or give this poison to your fellow man, grow old while man is the victim of drunken- spirit which it fosters and cultivates, are all ter- and thus flood society with crime and beggary. ess and the enemy of all that is good and rible. But war, cruel as it is, has some reholy in the universe. While this monster vice deeming features. It often rouses the energies stealing; but the man who has resolved to of the age and of the world bears sway, the of a whole people, and gives development and philosophy of our movement must continue to scope to the loftiest patriotism. True, the and that hard labor, and that harder bed which "Line upon line, precept upon precept, beak of the American eagle may be wet" with our legislature has provided for thieves. There re a little and there a little," and not till the human blood, and his talons my strike deeply is a law, and a dreadful penalty against mursky of temperance shall arch the world, can we into human flesh; but his golden wings may be permitted to lay down our weapons and doff also bear the blessings of civilization, the rights ur armor.
>
> One fact is fearfully obvious. Intemperin the May Flower, to those who have long nce is an evil that affects us directly and im- been ground in the dust by the iron heel of ediately. It is unlike almost every other oppression and tyranny. The jaws of the Britevil that afflicts community. Its paralyzing ish lion may tear limb from limb, and may power falls with crushing, deadening weight drip with human gore, but his royal shoulders upon every relation of domestic and social life; may carry to a benighted and besotted people very useful and beneficent institution of socie- the elements of constitutional liberty, the res-

> v is affected by its prevalence; the very foun-urrection power of Saxon enterprise, the lifebreath, and all that is most dear and sacred to Such are slavery and war in some of their man and woman is endangered by its fearful possible manifestations; and controlled and dipower. Its broad pathway is dark with sin rected by infinite wisdom and goodness, may nd crime of every hue and every grade. It work out grand and beneficent moral results. clogs the wheels of civilization, hinders the Who that believes in a God, dare say they will progress and triumph of the church, steeps not? But in intemperance, in the manufacnan to the very lips in the kennel of sensuali- ture and sale and drinking of ardent spirits, as ty, covers him all over with the leprosy of sin, a beverage, we defy the world to point to one nd saturates him through and through with redceming feature. It is an evil that is utterly corruption and guilt. Read the record of in- and entirely godless. It belongs utterly and temperance. Study its history. Follow it entirely to the empire of the devil. It is black from land to land, from continent to continent, inside and out, through and through. No lanand in the light of God's word, follow it from guage, no terrible figure of speech, can do the this world to that which is to come, and be- subject justice. Transpose the homely poetry civilization. It will greatly lessen crime and hold it at all times and under all circumstanc- and the sentiment of the old poet; change the es, working wreck and ruin, individual, social great ocean into paint; transform every stick nd general, and I think you will say language into a brush; make every man an artist, every can hardly exaggerate this evil. It is not be- star a scaffold, and the outstretched, immeasu- tutions. This is what the law will aid to do, cause it works physical ruin merely; it is not rable dome of the universe a canvas, and you, and hence we say it is a righteous and a necesbecause it ruins home, beggars and starves would need the great whole to portray the woe wife and children, and seems to shut up every and the ruin caused by this monster of the avenue of hope, that causes, or should cause, intemperance to be regarded as such an alarmolation that is rolling through our land and sary law, and it is right that it should be faithfully enforced; right, socially, politically, physically and religiously.
>
> My motto is, bring all the power of moral ing evil. All these evils, great and terrible as world, and men are hardly lifting a finger to suasion, of kindness, to bear on the drunkard. they are justly thought to be, are trifling, comparatively speaking, and to be expected. For when a man prostitutes his whole being to inquity; when he sacrifices all that is dear and This is the great practical question of our time, and kindness to society; kindness in its modivaluable to gratify a fiendish appetite, and lifts and though I would not be so bold as to prea suicidal hand against his highest life, it is tend to answer it fully, yet I desire to say right and to be expected that God's ineffaca- something that will indicate what may and ble mark of retribution should be stamped up- ought and must be done. One thing is clear, on his every feature—that outward wreck and the evil is upon us; it is rolling in upon us like ruin should thunder forth the law of eternal the great tide of the sea, and everywhere young justice, and that the consequences should be men, by scores and hundreds, and thousands, read by all men. In the fearful blight and the are plunging into habits of drinking and drunk terrible wreck of the drunkard's joys, of his enness. I am no alarmist, but let any man of home and family, and all that makes life desira-ble, we read the enormity and magnitude of note the drinking habits that prevail behind sponsibility rests upon their shoulders. It is then, the moral evil of intemperance which renin dark cellars, and he will say that he did not
> ders it so alarming, and gives it such a fearful begin to conseive any table and the did not ders it so alarming, and gives it such a fearful begin to conceive even half the truth. What,

pressible joy or unutterable woe hereafter, that among temperance men; and while I would God. He must enforce upon his people a strict regard for the ordinances, and a faithful observance of the Supper of our Lord. All sons of Africa, so long oppressed and trouden pression loy or unittenance were detected, that among temperance men; and while I would waging war against any honest man's many high in place and actial position, have a world waging war against any honest man's buckled on the temperance armor and rushed observance of the Supper of our Lord. All sons of Africa, so long oppressed and trouden and of those who call him husband and father, frank statement of my own.

I think, be questioned. Out of our cities and large towns, the heart of our people beats right on this subject, in spite of all politics and politicians. And why should we not have such a law, wisely and judiciously executed, infringing upon no private right, trampling upon no individual privilege, operating impartially for the greatest good of the greatest number? Is not drunkenness the cause of four-fifths of the crime in society? Are not more horrid, brutal, murders committed, more vile, abominable outrages perpetrated, from this cause than all others combined? Confessedly so. The man who does not know this, does not know anyare without a shadow and without a tear; the thing, seemingly. Investigation has thrown a all their terrible nature and extent, and the person who does not see this, is wilfully blind. wilfully perverse. Every really honest and sincere moral man acknowledges the evil, and metropolis is pouring the treasures of all lands, bows of a thousand ships; and yet, with all labor for their salvation. the present, ever-crushing thought, that her splendor and prosperity, with all her churches Study much. The Apostle charged Timothy husband, the man who vowed at God's conseany of this superficial talk about individual danger of meddling with our democratic preregatives. No! but you at once grip the of-Jesus." Have the courage to advocate his view; and thus regarding it, we unhesitatingly cause everywhere. Stand up for Jesus when pronounce it a far greater evil than slavery or Let a mad dog run through your streets, and nen defame his name, and seek to remove from war. God forbid that I should stand up before the whole town would be in wild commotion, for Jesus when men attempt to substitute their atter one word that could be tortured even in- poor thing without benefit of judge or jury; person of the poor, who are calling upon you very, dark and cruel as it is, does not of absoness rolling through our land and world, and ouraging words fall on your ears, "Inasmuch absolute necessity utterly and forever quench | finger to check the ravages of the destroyer. R. CLARK. trodden people. From colonies of the emancipated may go forth agencies of good, the elements of civilization, the ministry of religion, erty should yield to your protection and the to a race which for centuries has lived in moral protection of society, for it is confessedly a midnight, which for ages has prostituted all the common enemy, and floods society with vice

ayself that I shall be able to offer anything them into the possession and enjoyment of the are determined to drink will do so, and no statute can prevent them. All very true.-You know, my friends, there is a law against der; but the man who has made up his mind to take the life of his fellow, or is driven by rum to do it, will not be likely to reflect very profoundly upon the subject of hemp. So the man who is resolved to destroy both soul and hady by drink who has made un his mind to sacrifice everything dear and sacred to a fiendish appetite, can do it; God will permit him to do it, and no legislative enactment under heaven can or will prevent him, for it is not the province of law to reform the wrong dispositions of men and cure evil.

This is what we claim as the result of a faithful execution of the temperance law: It will aid to put this traffic in alcoholic drinks, as a beverage, where it belongs; it will tend to confine the sale to legitimate purposes. It will restrain and destroy in a great measure this outside, this street drunkenness. It will give bread to the famishing wife and children; will remove their rags and give them decent anparel, and elevate them to their true place in society; it will cure many of the abominable unjust evils to which woman is exposed, and which are a disgrace to our religion and our pauperism; will give society more and greater moral power, and will favorably affect all our social, religious, philanthropic and civil insti-

fication of severity.

Another aid we need in the temperance re-

form is, the direct, earnest, assistance of all influential men. In every community there are strong, influential men who form a social centre, around which others gather, and who are moved by their suggestive example, their speaking action Such men are felt, wherever they are; society in its length and breadth is the cause of temperance. They talk about the radicalism of its professed friends, sneer at those who are straining every nerve to help forward this reform, and in a hundred ways wound the public welfare. I would not make this a sweeping charge, for well I know that many high in place and accial position, have

ne votalance

and sadly true to be denied, that by far too many of our strongest and most influential men are cold and indifferent to this work of reform. While noble men are toiling and praying; while light is breaking from every quarter; while the cry for help comes up like thunder from a multitude of desecrated homes and altars; while men are plunging down to perdition in crowds, and women and children are starved and crushed and robbed of their rights; while every law of God, every argument that can be adduced, every warning of conscience is thundering against this sin of intemperance; while society is cursed by a thousand evils, all flowing from this one great evil of drunkenness, and every worthy interest is suffering, and everything dear and sacred is demanding an effectual remedy, there are strong, influential men who not only feed the flame by their desolating example, but who cruelly withhold their aid from this cause-who refuse to work for the public good, so far as temperance can secure it, and who thus sustain the hands of those who are dealing out death and destruc-

Where are the men of high social and public position, the lift of whose finger sways crowds? Where are the men who have thrown the broad shield of their intellects before great principles, and rocked senates and multitudes with the splendor and power of their eloquence? Alas! with the same strength they too often uphold the hands of those who deal out damnation, and flood society with vice, beggary and wretchedness. They answer our temperance appeals with the ringing of their wine cups, and with all the power which a high position gives them they aid mightily to fasten and rivet upon society the most intolerable curse that ever polluted its altars and its homes. My friends, we may rear our prison walls of impregnable granite until they shall frown in the very midst of our busy life; we may enact laws every month, and annex to them the most fearful penalties: we may legislate until the everlasting mountains crumble to dust : but while our most powerful and influential men show by their habits and customs that the moral welfare of society is a matter of but little, if any importance to them, the friend of temperance must mourn, and weep and pray; still must the sad spectacle of drunkenness meet our gaze, religion be wounded, and our civilization disgraced.

Influential men are called upon, then, by the highest and most fearful considerations, to give their aid to the temperance movement. Thousands are tumbling into the abyss of ruin over their example or their negligence to do their duty. The sanctities of religion, the sacredness of private and social life, the welfare of the State, all demand their help in this emergency. Heaven has passed no insolvent act by which they are discharged from the claims of law and order, of individual and general welfare. God has laid upon them a responsibility proportionate to their power and influence, and we call upon them to come up and help us put this foul evil from society, and save the drinkers and drunkards, and thus advance all the higher and nobler interests of man

The PULPIT is called upon to speak out against this evil of intemperance, and the influence of all religious men is demanded in the present exigency of the cause of temperance. I repel with indignation the charge that min-

isters have not done as much as any other class of men to forward this and every other great ment of our time. But they should do more. The pulpit is a throne of power, of nighty and far-reaching influences, and minismen with instrumentalities which no other body can wield; and I know of no reason why they should refrain from bearing direct and frequent testimony against intemperance.-Temperance is a Christian virtue, and drunkenness is a sin that shuts thousands out of the kingdom of God, and hurls them down to perdition, and floods society with sin and crime and he who does not labor directly and earnestly against it, is recreant to duty, to humani ty, and to God.

There is no greater demand of our day than a plain, straightforward, independent and uncompromising ministry—a ministry that can-not be frightened by seeing politics, business, rum, slavery, written over any man's portala ministry whose souls cannot and will not be fettered and cramped by any man's likes or dislikes-whose mouths cannot be stuffed with velvet, and who will NEVER lower the high standard of the absolute morality of the gospel to the narrow and selfish and miserable policy of an ungodly world. Let the ministry, then everywhere attack this giant sin of intemper ance, and much, very much, will be done by this instrumentality to bring public sentimen up where it should be, and make the church what it ought to be, and what God designed it should be, the mightiest agency in the work of

And this leads me to say, that the present demands of the temperance reform require the help of all professedly religious men. That the cause of temperance, like some other moral enterprises, has too often been made to suffer by the impiety of its pretended friends, cannot, I think, be questioned. Men have felt too little their dependence on God, the absolute necessity of Divine help and guidance. Look over the history of the great cause of reform, and you will find that where religion has been discarded, no real progress has been made. Men have ecome wild and impracticable in their notions; they have carried a torch for burning, but no nmer for building. Now it is a very easy matter to pick in pieces, to tear down and destroy. Any simpleton can do that. It is much easier to level a building with the dust than to erect one. The magnificent edifices of classic antiquity required skill, wisdom and vast genius for their construction, but the hand of a brick-carrier can lay them low and ruin their beauty and grandeur forever. So the fair and iful temple of reform, whose pillars rest on Christian principles, and whose noblest eauties are holiness, love and truth, requires hearts which are warmed and directed by religious sentiments, and hands which are moved

For this reason, if for no other, the cause of temperance demands the aid of all religious Without the religious element and religious influence, we can have no reform. Men run into a destroying radicalism, and soon the best cause will lose all vitality of action, for the reason that it has no religious life as its central force. And every religious man, be umstances never so humble, wields a potent power. He is daily and hourly striking the springs of everlasting consequences; he is press which underlie and overarch and permeate the universe, and of course is exerting an nce which no human power can calcu-Not an action can he perform, not a word can he speak, not a prayer can he offer, that shall not produce effects, and tell for or gainst human welfare. You cannot, then,

against the common foe. But it is too plainly limit the influence of religious action to a nar- on the most interesting and important topics row sphere, for back of that action is its origi-nating power, which is almighty and omnipres-ent. And I can assure you, my friends, that if all the professed Christians in our land should bring their religion to bear directly upon the empire of evil, they would produce a tremendous moral impression—an impression this world never yet has seen. This great continent would rock from centre to circumference, as though smitten by an earthquake. All the wide social evils that now curse society would hide their heads, and out from this wide realm by government. It is not a very easy task to of human life would issue peace and joy, love and harmony, hope and faith. Give your influence, then, my Christian friends, to the cause which serves to direct and keep the mind of of temperance. It is needed; it is demanded by man and society, everywhere. O, let religion, Christ's holy religion, go out into the ion, Christ's holy religion, go out into the child in the proper channel of thought and purpose, must be a great help to a parent, and will be recognized as a friendly influence. And this is just what the Sabbath school is all the world in its power and simplicity, untrammelled while doing,—not incidentally, but legitimately by the technicalities of the schools, unfettered by any human arrangements, and rescue the fallen away from vicious influences and ways of life and save the lost. Let the church be what it while better notions are obtained and bette and save the lost. Let the church be what it habits formed. Every wise parent will rejo ought to be, and what it must be, the great in this aid. They know where their childs reservoir into which God shall pour the power of his Almighty Spirit, and which shall go out over the wires of Christian influence, carrying the messages of Divine truth and the joys of a Divine life into every neighborhood and every family. Shrink from it as we may, the action of the strength of the of the church must affect all the interests of and consistent advocates of Temperance and hymnelity all the interests of reform and of Freedom. We must begin with the risin humanity, all the interests of reform and of Freedom. civilization, not only to-day, but through the generation, if we would effectually correct fa

> banners." I have thus, my friends, indicated some of the helps we need in the present condition of the cause of temperance. I trust I have ut- faithfully for the overthrow of these evils. the cause of temperance. I trust I have uttered some word that will do something towards advancing this reform. It is one of the ly a moment in the vast scope of the Divine like the old "half way covenant" among

ment move on to results. The upbuilding or have no doubt about the utility of this. the crash of a world is but the tick of the great Such persons should be selected for officers clock of eternity, whose developments are and teachers as are really deeply interested in counted off by the hand of the all-fulfilling the school and its objects; in the truths which are taught, and in the welfare of the children. For want of this many schools begin promisoration and improvement of the world, the in- ingly, but soon run down. We impart struction of ignorance, the civilization of bar-barism, the removal of all social evils, and the interesting, the same indifference will soon be barism, the removal of all social evils, and the full triumph of Christian principles, cannot be accomplished in a brief process, nor with slight instrumentalities. This same law of gradual growth in proportion to greatness and value, is seen through all nature, and it teaches us to hope and labor. The little flower that blosports in the valley scorn reaches its maturity. I would not give a farthing for a whole regiment of teachers unless they have been communicated to the pupils. I am not a spiritualist in the popular sense at all; but I become of us is all the while sending abroad an influence just in keeping with his own spirit. We must therefore have good faithful teachers—lovers of the Bible; lovers of the truths of the Bible; lovers of humanity. I would not give a farthing for a whole regiment of teachers unless they have been communicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiritualist in the popular sense at all; but I becommunicated to the pupils. I am not a spiri ms in the valley, soon reaches its maturity, ment of teachers unless they have and passes away like the morning cloud. The of this spirit, and take this ground. If they oak is long years in reaching that maturity and children, and labor directly and faithfully for strength when it defies the terrors of the stormking, and plays with the lightnings and thun-teachers, and cannot be. derbolts of heaven. And the vast procession But few pupils should be put into a class of worlds, and suns and systems, the grand constellations of the skies, are centuries in accomplishing their stupendous revolution around the eternal centre of the universe. Thus it is in every great moral movement. To us, it may will at last, for all the good are working for it their affection, their earnest effort to be regu--the spiritual and eternal forces of the uni- lar in their attendance, in rain as well as in verse are laboring for it, and the great year of Sunshine.

There should be ample time for the exercise tions in its grand and comprehensive sweep.

SABBATH SCHOOL UNION. The anniversary of the Freewill Baptist

Mass, Oct. 13, at 2 o'clock, P. M. Rev. S. Curtis called the meeting to order, and in the absence of the President and Secretary, Bro. Locke of Boston was chosen chairman, and G. T. Day, Secretary pro tem. After singing the 888th hymn, prayer was offered by Rev. S. Coffin. The reports of the Secretary and Treasurer were read and approved .-Brethren I. D. Stewart, S. D. Church, and Dr. Dale, were appointed to nominate officers for the ensuing year; who subsequently reported a list which was approved. Brethren E. B.

The means of promoting their interest and ef-

ficiency.

On the first point I remark, that Sabbath school instruction is one of the most successful means by which the gospel is preached.—Effectually preaching the gospel implies the infusion of its truths and influences into the human mind. It is a work well illustrated by the sowing of seed. The mind is the soil; the seed, the truths of Christianity; the sowers, ministers of the gospel and teachers. And by none may the seed be so well sown as by Sabbath school teachers. The best means to be employed in any enterprise are those which, well as the young come in and take their seats. ath school teachers. The best means to be mployed in any enterprise are those which, eing simple and available, are best adapted to

teachers address children, whose minds are in a state to be most readily and deeply impressed. They address them individually; and so are much more likely to produce an impression, than though they were spoken to in the mass. It is proved to be the most effectual means, by the denomination in the classes, and thus we should have uniformity in our exercises throughout ference to statistics on this subject. I am of prepared just now to present statistics set-own experience, to be very valuable; and I cour in connection with our Sabbath schools, think would be of great service almost any occur in connection with our Sabbath schools, think would be of great service almost any but you are familiar with the facts that set where. Children become greatly interested in forth the results of labor here. A very large part of the best members added to our churches come from the Sabbath school classes. Sabbath schools are an essential aid in promote education. They promote education moting education. They promote education also in pleasant state of sympathy and fraternity.— Sabbath schools are an essential aid in promoting education. They promote education into in the common branches of study, and also in ple Biblical criticism. We only know as we learn. And in teaching the truths of Christianity, there must be a considerable acquaintance with several branches of general knowledge, in ormatic the Biblical truths may be clearly this der that the Biblical truths may be clearly taught and readily comprehended. And it is found that the scholarship of those children in

come. Manners grow more easy; one to converse in company without emb ment; and a true refinement is promote.

other's welfare.
Sabbath schools aid in promoting true fami-

civilization, not only to-day, but through the sweep of the coming future, and go sounding should do what we can for the old and hoary. down the long galleries of all coming time, headed, but we must especially take car moulding doctrines which are to outlive the youth. Twenty-five years will soon down the long galleries of all coming time, moulding doctrines which are to outlive the stars. And to-night, the voice of her great will be the active men and women who mould Head comes down from heaven, saying, "Arise, o Zion! go forth, fair as the morning, bright spired Word of God, we may hope that, as they as the sun, and stronger than an army with grow up under its influence, they will be faithful to the great trusts that are soon to be combecome slaveholders and rumsellers,

our Sabbath schools efficient? wards advancing this reform. It is one of the grandest movements of our time. It is a grandest movements of our time. It is a lized, which should have the school under its prominent feature of the religion and civilization of the nineteenth century. And let us lation of the nineteenth century. And let us lation of the nineteenth century. tion of the nineteenth century. And let us labor with confidence that this reform will yet bor with confidence that this reform will yet rents will thus become more generally, deeply and practically interested in the school. They gain the victory. For God is mightier than evil men, justice than wrong. To us, all great will unite with the society at first, though not moral movements are slow and long in reaching completion. But six thousand years is on-classes. Such a society is, in some respects, plan. Steadily and surely, through all nature and all history, does the Divine law of fulfilneither out of the church nor in it; but how

Providence must run its round, embracing all events, all changes and all good consummaters of the school. Even if there can be but one public discourse, I am satisfied if our congregations would connect themselves with our to one public service, it would be the exercises of the Sabbath school into 30 minutes; for a public service is treading on its heels. There is such a thing as over-crowding even in good things; and our Sabbath services Sabbath School Union was holden at Lawrence, both illustrate and prove the possibility. Home

Fernald, M. Cole and J. Mariner were appointed to solicit subscriptions for membership in the society; and while the exercises proceeding the society; and while the exercises proceeding the society is an exercise proceeding the society. There should be a meeting of the officers and teachers, at least once a week, with special reference to the interests of the school. ed they passed quietly through the congregation, receiving the names and money of such persons as were pleased to contribute. The Union
was then addressed, as follows, by

Rev. C. Purington: There are two leading
ideas to which I invite attention. 1st. The advantages derived from Sabbath schools. 2nd.
The means of promoting their interest and ef-

no small degree responsible to God for the salvation of their pupils. They should carry them

byed in any enterprise are those which, simple and available, are best adapted to ote the ends aimed at. Sabbath school Every family should be visited, and brought in

into contact on the same level, promote a pleasant state of sympathy and fraternity. pleasant state of sympathy and traternity— Children of poor parents gather there; and by watching the opportunities, they can be select-ed, provided with clothing, and brought per-manently into the school. One little girl of this class has been brought into the school with taught and readily comprehended. And it is which I am connected, and she is a jewel. She has unusual musical powers, and her singing and her whole spirit make her a most valuable dants upon the Sabbath school, is on the average like the sabbath school with the school with a which I am connected, and she is a jewel. She has unusual musical powers, and her whole spirit make her a most valuable auxiliary in our work. We have a rule that dants upon the Sabbath school, is on the average higher than that of those who do not attend. The Sabbath school exercises awaken a thirst for knowledge, and direct this desire toward knowledge of the right kind. Minds receive stimulus there by the associations and exercises, and the movement is in the right direction. in the school, the first cost of which was fifty dollars; and we now give one to each scholar belonging to the school. This makes membership a matter of apparent importance, and so when our pupils go abroad they have it as a reminder of the pleasant scenes of their early life;—often, too, pointing back to the place and scene of their conversion to Christ.

After all and above all, when these human

acquaintances; and am not content to give them up whenever a new one is offered. So what I say to you now will be nothing new to you, both because I like the old truths, and because I have no new ones to communicate. I ought to apologize for being here, for it was no choice of mine to be summoned here to make a speech. A committee of the Board of Corporators waited upon me a short time since, and very kindly but very peremptorily told me I must take the editorship of the Myrtle. I had helped Bro. Hutchins through with a number or two when he was sick, and so, as they said, I had got my hand in. I had got my hand in, but it reminded me of the man who was hitching his oxen to a log, and after putions. hand in, but it reminded me of the man who was hitching his oxen to a log, and after putting the chain around it, and thrusting a link through another link, and finding nothing that through another link, and finding nothing that would answer for a fid to hold it, he thrust his sets us to ponder carefully every idea and every expression into which religion has breathed its highest and best spirit. man found himself caught and bound to service. He made the best of it, though it was not very well : and I suppose that is the only when he is old he will not depart from it." thing for me to do, now that I am in for it. Here is a duty enjoined and a reward promised. And then just as I had made up my mind to try and carry along the heavy load which was training, a culture, an education; the only queslaid on me, I was told in the same tone that I ust speak here. "In for it again," I thought; and must again make the best of it. I shall speak briefly, for I have no old speeches upon teachers are we?" A father takes his gun, his which I can draw on this occasion.

out through excess of labor. I have seen it, and you know it;—some of you are feeling it Ministers preach too much; they are obliged to make too many sermons. I know it is said that it has pleased God by the foolishness of preaching to save them that believe. I believe that, and I don't undervalue preaching. But that is not all that the Bible says. There is a command to "Search the Soundaries" And tue. Philosophy answers, In the same of the data of the data of the same mand to "Search the Scriptures." And present tendency is to interpret the first om. Christianity answers, in the strait and the present tendency is to interpret the first actement so that it nearly abrogates the last oted precept. The Scriptures are sadly negted. And when any brother speaks on that bint he hits the nail on the head. It may be tought impossible to make any change in our abbath services; but difficult as it is, I think can be done. As has been said, we carry ar own spirit abroad in our influence. Every ling thus sends an influence abroad, even the nert stone. And if this work is properly taking hold of, we can put the study of the Bible and a Bible-taught ministry. It serves the family—never aims to supersede it. It fills homes with Bibles, Testaments, religious books and papers, which would otherwise be strangers in its true basis. I speak of this more freely because the clergy may feel that it is a delicate matter for them to speak. They may be charged with seeking to get rid of work, but I can plead for the change without any hesitation.

The Sabbath school serves every good institution. It serves the State, by restraining from which to build a government. It serves the church, by filling her broken ranks with devoted members and a Bible-taught ministry. It serves the family—never aims to supersede it. It fills homes with Bibles, Testaments, religious books and papers, which would otherwise be strangers there. It carries messes of peace and pardon to both parents and children, which had been otherwise unheard. And so while it serves every drown to both parents and children, which had been otherwise unheard. And so while it serves every drown to be supported to the support of the support of

service of study and teaching, as much as in any other? I have, and I have no doubt it is service of study and teaching, as much as in any other? I have, and I have no doubt it is so with you. We say, correctly enough, that it takes the whole church to preach the gospel. Would it not be wise then to arrange a sphere where all our members can be at work, and preparing themselves for labor? Is there any other place and method better than the Sabbath school would offer, conducted as I have suggested?

Let me speak on another point. We arrange our Sabbath school classes, open a question book before them, and all that is done is to ask and get these printed questions answer-well as the sabbath in the house, and when thou walkest by the way, and when thou liest down,

stereotyped affair, and we are pretty well stereotyped ourselves. I am afraid this stateold practice of committing portions of Scrip-ture to memory is very largely dispensed with; I wish it could be generally revived, and that old and young would store their minds with it. As the good man said to us when we were admitted to the church, "stick to the Bible;" so I say, "stick to the Bible."

I say, "stick to the Bible."

I like the suggestion that our paper be issued weekly. We want the plan referred to by Bro. Purington. It would be a pleasant thought that all our schools in the denomination.

school, just as we will. It is easy to talk, and give advice respecting methods; we can tell what ought to be done, but the hard and important thing is to do it. The value of any school or ministry is not always determined by the amount of new or old truth taught, or by the technical accuracy with which theological points are stated. A comparatively ignorant man, who lives purely, loves strongly, and labors earnestly, often preaches better than great learning and talent. The highest work any strong man can do is dependent upon the purity of his character. And hence it is not necessary for any person of fair shillities to take it. the amount of new or old truth taught, or by strong man can do is dependent upon the purity of his character. And hence it is not necrity of his character. And hence it is not necessary for any person of fair abilities to take it for granted that he can be of no service in the school; nor is every person of high talent fit to be a teacher. Let any man of power and influence impeach his own character by his vices, and his valuable work is at an end. He may preach and pray like an angel, but it is nothing. A great man, who has lived in sensuality, in the prospect of death utters a few words of good advice, or acknowledges the truth of the Bible, and the fact is trumpeted abroad as a great affair. But it is of very little account. His character and life are the chief things. What we want is heart more than any thing else. The men and women of heart are among us, but we don't get many of them into service in the school; we judge that they are unfit for

ear. We want to get all classes of our people into We want to get all classes of our people into the school. Can any body tell me why it is not just as proper for persons at 50 years of age to study the Bible, as for children at five! Is there a limit, beyond which if we pass, the obligation to search the Scriptures ceases to be binding?—I suggest this subject as one which our ministers may properly discuss in a sermon. I wish we could have complete statistics of our schools, showing what proportion of our congregations, church members, adult persons, &c., attend, and what proportion of the whole number of conversions that take place are from the Sabbath school.

school.

There is a special reason for giving prominence to this work at this time. A large number of new members are just received into our churches. There has generally been a falling away after such a season of revival. I know of no way to guard against this result better than to bring these young Christians into the Sabbath school and surround them with the influences that promote stability of Christian work. You have your other societies—Anti-slavery, Mission, Temperance, Education, &c. In the Sabbath school you have all these associations in one.—Put a good teacher before a class, and in him you have a promoter of every good cause. As this Sabbath school Anniversary should come first, so we must regard the Sabbath school as standing first in point of sime and importance; if fitly leads all the rest, as they naturally grow out of this.

We need to study the Bible in order to get

out of this.

We need to study the Bible in order to get rid of the habit of carelessness and inattention when we read God's word. How many read it, it promote merely sectarian ends; and yet I would

teaching and the Holy Spirit. Without this we shall fail; with it our success in some good degree is certain.

Prof. M. L. Morse, of Dover, N. H. I shall tell you nothing new. I don't go in altogether for new ideas. I stick to the old. I like old acquaintances; and am not content to give them in the guilt. The habit of reverent; attention has not been formed. The same wandering of the mind follows us into the closet; we kneel down to aid in fixing our attention, but how them we have a new one is offered.

Rev. S. D. Church: The wise king has said, "Train up a child in the way he should go, and Whether we will or no, children will have a tion for us to settle is, "What kind of a tra ing shall it be?" " Every man and woman is, and must be, an instructor of youth: the only questraps, his hook, and goes sporting on the Sab-I am glad to be here. I have already got bath. He is a Sabbath school teacher. A man

ne good ideas since coming, as I expected do. I said Amen to some remarks of Bro. uses profane language; he is a teacher of profanurington, and I say so again. It seems to be ken for granted that we must have two pubservices on the Sabbath, and a prayer meeting in the evening; and under this arrangein the evening; and under this arrangement we get on the average, perhaps, three-quarters of an hour for the Sabbath school ex-rcises,—the study of God's word and all the st. Now many of our ministers are wearing services, they form themselves into little cliques t through excess of labor. I have seen it, and talk over the news of the day with worldly companions. They are Sabbath school teachers, teaching that Bible learning is a matter of mere taste. Shame on such teachers as these

Solomon tells us how to teach. "Train up a child in the way he should go." What is this way? Philanthropy answers, In the way of virtue. Philosophy answers, In the way of wirdom. Christianity answers, In the strait and narrow way; for this embraces not only virtue

had for the study of God's word. Brethren d sisters, have you not been blessed in this rvice of study and teaching, as much as in

opera-ool is a dil ster-state-state-state-ool is and when thou risest up; and thou shalt be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house and upon

ment is not an exaggeration. We have a good school in Dover—quite as good as the average, I think, but how little we accomplished! The parison with what might be accomplished! The many accomplished in the school in the Bible. No man who has read the Scriptures denies that there are numerous word-contradictions there. vering instruction in the Bible. No man who has read the Scriptures denies that there are numerous word-contradictions there. Over these not a few have stumbled and fallen. Where is not a few have stumbled and fallen. Where is there a place so favored as the Sabbath school, to remove these apparent contradictions. I am thankful to say, that after years of laborious study, I and only apparent contradictions. The ocean may boil like a pot, and foam and froth upon its surface, but it is only on its surface, for a little way beneath all remains in peaceful tranquility. So the Bible has its deep, pervading and eternal harmonies, moving majestically just below the surface of words.

below the surface of words.

Who has not been impressed by the comparative ease with which the Sabbath school scholar comes to Christ? And how could it be otherwise? His outer life has been put into harmony with the truth, his intellect has been won by the teachings of revelation, his heart has bearned to love the Sabbath, Christian society, and to fear God; only the full, internal recognition of God's claims needs to be given, and for this state he is ever vearning, as a minor for his

us, but we don't get many of them into service in the school; we judge that they are unfit for service because they can't talk glibly enough.

The work which is being performed in the Sabbath schools shows us something of its importance in such facts as were brought out at the N. Hampshire Sabbath School Convention, recently held at Hampton, and representing the Congregationalist schools of the State. They report that five-sixths of all the additions to their churches are from the Sabbath school. This estimate includes the additions made to their churches during the great revival of the past Jesus, till there is nothing left but the lids.—
We want the Bible, the whole Bible, and nothing but the Bible, for our rule of life. And we must look to our Sabbath schools to train up men and women who will stand on this ground.

and women who will stand on this ground.

Once a comet would have frightened half the world, and drawn out a bull of ex-communication from the Pope; we see it in a glorious display of the Creator. But what of lat. Let some Simon Magus appear with his jugglery in the form of a trance speaker or spirit-rapper, and a mass of wonder worshippers stand in awe, catch hold of their pastor's skirts and beg him not to say a word against the Sabbath school scholar where the appropriate scripture for such a case is, and he will refer you to Is. 3: 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto

and tears.

In a word, then, give us the Sabbath school that shall teach children to love the Bible, to harmonize its apparant contradictions, to understand its doctrines, to contend carnestly for the faith therein contained, to take Jesus Christ for their only Savior. This accomplished, and we can lay down to die when our work is finished, assured that the cause of God shall still be pressed forward to its final and perfect

never been destitute of a work to perform. But states, it could be well laid out, and also a never since the dawn of Christianity has so great a work been laid on the hands of the church of any country, as is now laid upon the church of any country, as is now laid upon the church in America. This infant nation is growing without a precedent, and will soon be a giant. Before the present generation disappears we shall doubtless have a population of eighty millions, and be in many respects the most powerful nation on the globe.

is to be lost. The roll of the enemics are assistant immediate and vigorous action.

What agency shall be made prominent in this work? A needful variety appears before us. Temperance, Anti-slavery, Education, Mission, Tract, and Bible societies are all appropriately here. But the eye passes over all these and rests upon the Sabbath school. This is to be the prominent agency in saving the country. It holds this prominence

the eye passes over all these and rests upon the Sabbath school. This is to be the prominent agency in saving the country. It holds this prominence for two reasons:—

1. It exerts a saving influence upon the children.—
This class has been too much neglected. We have aimed to straighten and render comely the sturdy oak, but have left the tender sapling to grow up deformed. Not too much has been done for manhood, but too little for childhood.

We are apt to overlook the importance of childhood, by looking only on what it now is. An infant is a frail thing. It has little instinct, it is defence less and dependent. Its physiognomy, a few uncouth motions and cries, are all that proclaim its humanity. But wrapped up in that embodiment of frailty is a germ of priceless worth, which shall live when all the solid things of nature shall disappear. This blank book of infancy is to be filled out. A few years will determine whether truth is to shine on those pages, or they are to be blotted with falsehood. The condition of the mind in childhood—its capacity of being moulded; its destitution of preconceived opinions; its intuitive thirst for knowledge, life and eternity stretching away before it;—all these tend to enhance the golden morning of childhood.

Thirty years hence our states will be teeming with a vast population. There will be farmers, mechany. ceived opinions; its intuitive thirst for knowledg life and eternity stretching away before it;—all the tend to enhance the golden morning of childhood.

Thirty years hence our states will be teeming wit a vast population. There will be farmers, mechanics, lawyers, doctors, ministers, representative judges; and probably pick-pockets, thieves, an murderers. Where are they now? In cradles; imothers' laps; and some are running about or streets. To day while helping to form their characters we are laying the foundation of a nation. Here we throw the pebble which moves the ocean.

Instruction, of some sort, these minds must have They look for a faithful preceptor. a Where sha we and they look? To the family? Families can dmuch; but-many families are Christless and ungos.

we and they look? To the family? Families can do much; but many families are Christless and ungodly. To the pulpit? The pulpit must devote its best energies to mature minds. To schools and seminaries? They have another mission. Must we look in vain? No! thank Heaven! God has raised up the Sabbath school for this very work.

2. The Sabbath school inparts vigor to all the agencies that are to aid in this work.

Is a healthy church necessary? The Sabbath school is an important agency in securing it. A recent writer informs us that, Within the last twenty-five years the Sabbath school has produced more pious ministers and lawyers. one ministers and lawyers; more devoted legi and scholars; more philanthropists and here more nions. one ministers and lawyers; more devoted legislators and scholars; more philanthropists and benefictors; more pious men, women and children, than all other institutions of earth combined. In New England this institution has proved the churches great source of recruit, while in the West it has done for more. It has laid the foundations of churches.— In the new settlements, where the gospel cannot be regularly preached, but a few Christians can sustain a Sabbath school. Scholars are converted, prayer meetings are established, parents come to Christ, a minister is called, and flagrishing churches attest the power of the labor. These are not new cases; every year is multiplying the number.—Thus the Sabbath school becomes the John the Baptist, going before the church and crying, "Prepare ye the way of the Lord."

And yet we have but just commenced this work. Only a small portion of our church members take

ing, energetic men. We need coapear and ing, energetic men. We need coapear through the regions inhabited by a sparse popular, and bear the message of peace and good will; d, then turning away, leave behind the inquiring the dreaming Bunyan, and other works full the dreaming bunyan and other works full the dreaming

Baxter, the dreaming Bunyan, and other works full of life and light. Where can the qualities needful for this work be so effectually nurtured as in the Sabbath school?

We must have patrons of all our enterprises;—men of large wealth and corresponding hearts, who shall love to endow colleges, replenish missionary treasuries, and fill up the grinning shelves of Theological Library Booms. We want to be saved from the prevalent greed of gain, and to grow up into beneficent work. From the Sabbath school we may hope there will come the infuences that will produce such fruits. Thence will rise up teachers who will not overlook the necessities for spiritual culture while training the intellect; ministers who shall brave dangers, overcome obstacles, and declare the whole counsel of God; representatives and senators with hard-baked faces, and back bones thoroughly ossified; officers of Tract societies, who shall stand up for freedom, and reach out a helping hand to down-trodden humanity. It is hard to believe that some of these obtuse officers over attended the Sabbath school, or, if they did, they have wofuly back-slidden from early instruction.

Such being the relations of this institution to the

welfare of the nation, what professed follower of Christ can withhold his most ardent support? Why should not every Christian add the influence of his effort to increase the power of such an agency?— And yet how few real earnest toilers are found in And yet how few real earnest toilers are found in this sphere. Many refuse to visit the achool aitogether. It is time an alarm was sounded in the cars of such lazy, dreaming professors. May they and all of us be awakened to more carnest efforts in this cause, that we may make the most of this agency which God has put into our hands, that with it we may bless the country and the world.

Rev. J. B. Davis made a brief and carnest speech

the people. They wont use the time well for which the meeting was adjourned, closing with the ben-

MORNING STAR

WEDNESDAY, NOVEMBER 3, 1858.

A large portion of this week's paper is occu pied with the reports of our Benevolent Socie ies recently held. The report of the meeting of the Sabbath School Union appears or the inside-the first page contains the openng Sermon by Rev. F. W. Straight at the Western Anniversaries, and the speech of Rev. Mr. Mott on the subject of temperance, made at Lawrence-and the last page the report of the meeting of the Anti-slavery Society at Lawrence-all of which will richly repay an ttentive perusal.

HOME MISSIONS ... THE COUNTRY. The word home, when applied to missions with as, has come to have a very comprehensive meanng, for our home is a wide one. First, there are the old churches. Through the ravages of these have long been in a feeble state. They need help. In many instances, they greatly need it. A little, judiciously bestowed, might save an important interest-one that would hole Quarterly Meetings and even Yearly Meetings have been in a very precarious condition. The revivals of last year have indeed greatly changed the aspect of things almost every where, and they, under God, are our great hope for the future. Still a little aid i various localities would be important, and the stronger should esteem it a privilege to help the weaker.

Besides, new fields are constantly opening pefore us. Throughout the old states, the num ber of places where we might have good churches raised up with little comparative ef-

not altogether lay aside a doctrinal drill. I would find there a favored place to teach the child to contend earnestly for the faith once delivered to the saints. Especially would I have it a place to preach Christ crucified, for that is the object it was specially designed to promote. The whole story of Jesus should be told there, from his descent to the earth, to his death on the cross. If we teach nothing else let that story be often told, in all its parts and bearings, with infinite illustrations, with prayers and tears.

measure on our Home Mission. Should not all, therefore, even those engaged in Quarterly Meeting, or other local home effort, contribute something also regularly to the Home Mission society, to be applied wherever it is most needed? If all that is raised in the de nation for this cause were expended in the old states, it could be well laid out, and also a

our country is the last stand-point of civilization; and its influence upon other nations must be power of power in the nation is rapidly passing, if righteousness, or one disregarding God and working inductive. Shall our powers be wielded for Christ or Satan? This question presses itself upon the church. Dur work is no less than giving the Queen to nations to Christ,—subduing a great continent of Christian-ty. Great forces are arrayed against us; no time s to be lost. The roll of the emiss drums calls to mediate and vigorous action. to their duty in this particular. We will not in their hosts. And what are Christians doing, what are we doing? Let us not be told that the West can take care of themselves. They will not properly do so without the gospel, and shall we not be as eager to send that as the votaries of error and delusion are to disser

nate their doctrines ? But what we look at most is, the 'multi udes of souls there to be saved, the facilities for usefulness now open, and the importance of using them more. We have been far to remiss in this work hitherto. We trust it not yet too late. But there is no time to lost. We must be up and doing, if we do all, More than a hundred new missionari might well be sent by us to the West the cur rent year. They could find abundance to do t advantage. There are men enough and mean enough. Why then should it not be done?

We see what a vast work is before us. What a privilege is presented us to do good God has given us the means. And these ar now the chief requisites. Let the treasury of our Home Mission Society be at once reple ished, accompanied by the fervent prayers every donor, and soon shall we be ready to exclaim, what hath God wrought!

In this world of trial, how great is the need patience! If we attempt' to do good, it is unlikely that our motives may be aspersed; we may be misunderstood, or aggravating obstacles are thrown in our way. In business, there are a thousand irritating circum stances which chafe and fret the soul. Men are dishonest, deceitful; employers are hardhearted, exacting, fault-finding; the employed are unfaithful, wasteful, insulting; debtors d not pay, and creditors are importunate. In the domestic circle there is need of patience. The husband may be neglectful, unkind; the wife fretful, slatternly, extravagant, inconsiderate; the children turbulent, passionate, disobedient, There are, indeed, in every walk and department of life, briars and nettles that prickle and annov, and to endure them and not be injured by them, we have need of patience. The phi And yet we have but just commenced this work.
Only a small portion of our church members take
hold of these means of influence and wield them.—
The church must sustain the Sabbath school, and in
turn the school will sustain the church. The capital invested there by the church its refunded, increased a hundred fold. The church gives to the
school labor and energy; the school gives back laboring, energetic men. We need colpraters to go losophy of living well, is to use all blessings and

> we receive the most injury; nor, indeed, is it under these that we need the most patience .-We are more liable to be chafed by trifles, by little, unexpected annoyances, the friction of daily life, events which will be lost sight of and forgotten after a wave or two of life's ocean has passed over us, than by the heavy blows of adversity. The severest test of patience come from the smallest of life's trials. He that ruleth his spirit in the domestic circle, in the daily friction of business, midst the toils and cares of life, that come and go without any record in the diary, ledger, or biography, is greater than he that taketh a city, and even greater than he who stands calmly and meets the mad storm of persecution, or is submerged by billows of adversity without complaint.

> Patience, when no public scrutiny restrains, when no reputation is at stake, when we can fret and fume with impunity, is the climax of heroism. God sees many such heroes, we trust, among the hosts of saints, where pa-

In religion, we have need of patience. After we have believed, impatience often robs us Rev. J. B. Davis made a brief and earnest speech against the proposal to dispense with one public of the blessing. Not a few pray for peace, and service in favor of the Sabbath school. Said they by their anxiety and fear, they exclude and pre-Catholics, Swedenborgians, and Parkerites had adop- vent the very blessing which they seek. Often t. Would not help the school, and would injure the whole the school and would injure the work of the school and would injure the work of t they plead, &c. Bro. Morse made a brief reply, and good, prevent this desirable result, because they have not patience to wait for the fruit to ripen. They wish to reap the same day that they sow. But in God's economy, it takes time to reach the good which may result from trial. He will cause all things to work for good to those that love him. But the channels through which these blessings come are often concealed. We may not see how we can be blessed by this trial or that; and yet if we are patient, the bless ing is sure. If a man's reputation is assailed is it best that he should become excited, and seek satisfaction in heated temper? Let him rather be patient. The currents may for a time be against him, but if he rules his own spirit, a change will surely come; the cloud will pass, and he will shine all the brighter. His trial shall be as gold that is tried in the fire. His triumph is much more certain, and will be much more glorious, if he possesses his soul in patience. When we strive to do right, especia ly when we are attempting a victory over passion, and would rule our own spirits, just then it is very likely some enemy will some friend will annoy us, some person to whom we looked for sympathy will feed the fire that we are attempting to "quench, and the death, removals, and other causes, many of tience suffers its severest trials. Assailed by billows threaten to ingulf us. Then our pa foes, undervalued by friends, the heart is liable to faint, yea, to yield to passion, and become a victim of despair. At such a time, to continue hereafter be of great value. In some cases, patient is to win a glorious victory. In every case great strength and comfort flow to the soul that stands this fiery trial. The prize is always near when such trials press upon us.-One struggle more, and we reach the goal Stand firm in the hottest of the fight, and the

> is mighty, courageous, victorious, happy. Virtue is the surest road to longevity, but vice meets with an early doom.

victor's palm is sure. When patience has her

peace; it rests in God. Patient continuance

ously forever. He that is trained to patience

well doing wins the crown that shines glori-

perfect work, the soul becomes the

"WHAT GOD HATH DONE FOR MY

It is often the language of a renewed soul, Draw near, all ye who fear God, and k will leclare what he hath done for my soul." Christian experience is always a good testimony to the power of the gospel. And it is well to relate to each other, in the conference meeting and in the social circle, what God hath done for our souls. The subject is worthy of con-

gelic powers and undying aspirations for the bliss of immortality-He hath sent his Son into the world to make a propitiation for all men, that whosoever believeth on him should not perish, but inherit eternal life. This "unspeakable gift" and that other gift of the Holy Spirit, are striking developments of God's love, made equally for himself and for whatsoever sinner will accept such overtures of Divine grace. Contemplating these, and all the means book. of grace attending them, the Christian's heart.
burns to declare, as he has the opportunity
among the saints, what wondrous things God

book.

The Courtship of Miles Standish. By H.
W. Longfellow. Boston: Ticknor & Fields.

The fame of Longfellow as a poet is estab-

done for his soul, which He hath not done for line. ome. God has convicted him of sin, convert-"Draw near, all ye who fear God, and I will publications of the day. declare what He hath done for my soul." If
the philosopher, who had discovered a way for
solving the king's problem, properly rushes

History of Mathodism. By Abel Stevens, LL.

D. New York: Carlton & Porter. For sale by
J. P. Magee: Boston.

A good history of Methodism and the relig-

monthly church meetings, should always be observed. And we should also be ready to This book of 400 pages is an excellent volway to God. When a soul has found Christ, peculiar features of Methodism, but not enough some other one to the Cross.

At the recent State Convention, held at is really mortifying that funds are so low that Bro. Miller cannot be sent to India, where his Bro. Miller cannot be sent to India, where his labors are so much needed, while there is an ability in the churches not only to send him, but many other brethren into the same field, and enlarge our efforts at home at the same time. The Convention referred to, resolved to something to remedy this state of things.

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do something to remedy this state of things. ded into eleven chapters, which might with pro-Bro. Miller was engaged to travel through the priety be called practical lectures on the Chrisstate, and in connection with the pastors, hold tian life. Missionary Meetings, and collect funds for It is by no means a prosy work. It abounds home and foreign missions. He will comin illustrations, which might be used by any can. It is the design to hold a missionary meeting every night in some church; and it is expected that the ministers of each Q. M. will rhis little work by Rev. Dr. J. T. Peck, is an 2d. In edifying and strengthening the church-es. 3d. In encouraging and blessing the min-The first part is intended to lead the unconmoment's attention to the order of conducting about 25 cents. the meetings will convince the reader of their The Sore Anchor. By Rev. H. P. Andrews.—utility. The ministers of a Q. M. set a time when they will go from church to church and

The Sore Anchor. By Rev. H. P. Andrews.—
For sale by J. P. Magee: Boston.

The design of this work is to admonish, exgether travel on. One night they are with one good book. The style is didactic but it is a

church, the next night they are all with another church, and each man is expected to occupy Life of James Montgomers. By Hellen C. Knight. Boston: Gould & Lincoln. a part of the time. Thus in ten or fifteen min-James Montgomery is the author of some of ute speeches, interspersed with singing, the evening is spent. After the speaking is conevening is spent. After the speaking is conEvery body, remembers this hymn of his evening is spent. After the speaking is concluded, the pledge is circulated, and collection made, and collectors appointed to solicit and collect during the year. For the purpose of organizing such a system of collecting, the State Convention and Mission Board have engaged the services of Bro. Miller. In order to render this movement successful, the ministers with good success. of each Q. M. must make special efforts to have the notice of the meetings widely circulated; and the people should be given to understand that the object is not to merely get

This work appeared originally in a series of money, but to interest as well, and that the discourses according to the translator's note. meetings will be interesting,—a rare treat. It has somewhat that form now. The suffering Then the ministers must arrange to make the Savior of Krummacher is too well known to

the occasion of his visit a high time, a time never to be forgotten. The notice of his apnever to be forgotten. The notice of his appointments will be published in the Star, and the ministers will see that they are thoroughly circulated in every church. Let us show dear circulated in every church. Let us show, dear than letters. And there is a mingling of the

if coulated in every clunch. Let us show, don't be the most interesting subject to the s

RECENT PUBLICATIONS. SIR WALTER RALEIGH, &c. By Charles Kingsley Boston: Ticknor & Fields.

Those who are acquainted with Kingsley as a writer will need no recommendation to this book. He is particularly at home in deal ing with sceptics. His style however, is some-times of the jerking kind, which somewhat mars the pleasure one would derive in reading his works written more smoothly.

The present volume embraces eleven reviews The Christian can say that in common with essays and lectures contributed mostly origiall men God hath done great things for his soul. He hath made him as he is, with antled Phaethon would well repay one for reading who is any tinctured with Transcendental.

> This little volume of some 300 pages, throws much light on the private lives of these two great poets. Its moral tone is good. It is not only a readable, but quite an entertaining

hath done for his soul!

But again—he goes beyond all these, and Psalm of Life. The first poem of the present thinks of some precious things that God has volume is written in the style of his Evange

ed his soul—brought him up out of the horri-ble pit and miry clay, and filled him with thor. The admirers of Longfellow will find in praise. He has experienced regeneration, has been brought into light and liberty—and these of pleasure. Besides the principal poem there are what God hath done for his soul. No are several short poems in the volume. The wonder that a ransomed soul should say, most of these have been published before in the

into the streets of his city, and at the top of ious movement of the eighteenth century is his voice cries out, "I have found it, I have very much needed. The unparalleled success of found it"—may not the convert who has found Methodism presents a problem well worthy the his Savior say, "Hear all ye, and I will tell you study of every religious teacher and student. what God hath done for my soul."

The present volume, which is to be followed by three others, is written in a Catholic spirit, an or-never hesitate to declare, on all proper easy, flowing style, and is a very valuable and ccasions, what God has done for their souls! timely work, not only to the Methodists, but The good old way of relating experiences at to all Christians. The volume now issued baptism, and of relating the dealings of God brings the narrative down to the death of with our souls for the last month, at the Whitefield.

ness and fear. So we may point impenitent ume for Sabbath schools and the family. There sinners to Jesus' blood, and say, Behold the are a very few slight references to some of the he should at once and constantly labor to win to affect its usefulness in the least among all Christians.

MISSIONARY AGENT IN NEW YORK.

At the recent State Convention, held at Bethany, N. Y., the subject of Missions was nected form choice specimens of the sayings seriously considered, and the universal convic-tion seemed to be that funds may be and ought to be raised in this state, sufficient to place our to be raised in this state, sufficient to place our missionary interests beyond embarrassment. It

mence his labors in a short time in Chatauque minister in the pulpit to great advantage. It Q. M., and visit the churches in each Q. M. in is an entertaining and valuable book to any succession, making his way east as fast as he serious mind. Price 60 cents.

arrange to accompany Bro. M. and assist him excellent volume for a pastor to put into the in his efforts. These missionary meetings hands of a serious inquirer. When one's atthey have been held. 1st. In raising funds, portant that his reading be of the right kind .-

isters. Last year several of these meetings verted to see the wrong of sin and the duty to were held in some of our Q. M's, and it was repent immediately. The second part contains the universal verdict, that the churches were counsel to penitents: and the third part is degreatly blessed by the visit and discussions. A signed for young converts. Price probably

discuss the subject of missions. They all to- hort and encourage young Christians. It is a

circuit of their Q. M. together, and take the la-boring oar, and not shirk, out, because of busi-prized by devoted readers. Such a volume is ness, indolence, or a sense of incapacity; but calculated to do much good by exalting Christ, like true soldiers stand up in every battle and who is too much lost sight of at the present they will get good and do good, as well as raise time.

money.

The Greyson Letters. Edited by Henry Rogers. Boston: Gould & Lincoln.

The churches will all be glad to greet him, and
help him to means to go to India to preach the
glorious gospel. We hope that they will make
the occasion of his visit a high time, a time

Rew Bork Correspondence.

ne to designate that characteristic of the tribe the House of Representatives and also to the which they called "the Life and Power" rather than that of their avowal of our lord Will-bechool houses and barns, where were experienced of glory that fadeth not away." the overshadowings of the Most High, the presace and power of Jesus in the baptism of the Holy Spirit, and where, in the preachings, the on the other. Let them remember the conversongs were sung in the palace and on the throne of the crowned monarch of Israel; what testifectually, in the palace of the Assyrian courtier; that He who came bringing in fulness the gospel

This place is second only to Lynn in the imand that among the fruits of an apostolic preaching in the world's capital, were Ch verts of the household of the world's Emperor.

·We testify to them something of what we have seen and heard and felt among the Freewill brethren here in all the circuit of their tabernacles successively occupied and left one after nother for farther advance, from the half-underrich hues, apostles and martyrs, of Grace by the blessing of God.

J. S. B. church; or in the Madison Square church, with church; or in the Madison Square church, with its opera-house style of embellishment; or any of the piles of ecclesiastic architecture that adorn Fifth-Avenue. The Presence which Nebuchadnezzar saw, "in form like the Son of God," walks with his servants through all the Bro. Burr:—Since my last communication

ng them unscorehed. ifications and positions for judging the matter, souls. Twenty-three were added to the church, believe that for the more permanent and ultimately extended influence of the gospel they

One of our baptismal scenes occurred on have to testify and promulgate, the up-town pothe fourth Sabbath of September. Our bap-Free Baptist church, (as far as I can learn,) ever

GATHERED LILIES OR LITTLE CHILDREN IN
HEAVEN. Boston: Gould & Lincoln.

This is a pamphlet of some 60 pages, well degred to give consolation to mourning parents.

Of his daughter and grandsen. His brethren and friends often remembered him in their prayers and alms; for which benevolent and Christian sympathy, may blessings flow into their own bosoms, even the joy of the Lord in time and eternity. Eld. B. was the subject of NEW YORK, Oct. 23, 1858. early religious impressions, and though for a time he resisted spiritual influences, afterwards. Bro. Burr :- The Freewill brethren-it were a through the instrumentality of Revs. John and nder as well as a weakness to shirk the name Aaron Buzzell, he was brought to devote himthe enemy gave the tribe in the day of its re- self to the Lord, then living in Pittsfield. He coach, for avowing the being and office of "my was born in Alton, formerly called New Durrd Will-Be-Will," in Man-soul, now that the ham Gore, Dec. 16, 1777. Shortly after his lord Will-be-Will," in Man-soul, now that the other tribes are all emulous to aver their acknowledgment of him, thrusting back their spectral Fixed Fate, then foisted by them into the lord Will-be-Will's place, into their ancient volumes, rarely ventilated, and keeping it away in the background of their preaching so far as to allow its appearance only on rare, special occasions—the Freewill brethren here have deternined, trusting in the Lord and feeling authorized by the favoring indications of His providence already it to arise and build." They have nity, that they yielded to the Savior through his one all actually begin the building, I elieve, the ensuing week. A Freewill house of the State Legislature, having been chosen to

Will-a Freewill house of worship, uprising, in greatly useful; settled in Weare, Gilmanton, style not unsuited to its locality and neighbor- &c., closed his labors with the First Freewill nood, up-town, among the very chiefest church Baptist church in Alton. His work on earth diffices of the chiefest denominations, amidst the is done; he has gone to his reward; his body palace residences of merchant princes and Me- has been consigned to the grave, till the resuropolitan aristocracy, might seem, to brethren rection of the great day, to meet the Lord, we rection of the great day, to meet the Lord, we whose experiences of a spiritual religion have all been under the humbler outward circumstances, and who, in idea, have ever associated the life and power of religion in the soul with exterior humiliation, as a glaring inconsistency, if not an outright and total apostacy. Between this and the little private dwelling room of the ancient little town of New England Newcastle, where a few prethren and sisters withdraws or considered. we brethren and sisters, withdrawn or excluded ing on his breast at his request. On the 8th, his body was taken to the East Alton meetingrship—the sail-maker's shop to which the new house, where a large assembly had met to show eacher returned from the evening meeting, to their respects to this servant of the Lord .work at his trade till beyond the midnight, re- Ministers present, Revs. Boody, Morrison ming again his labors with the rising dawn- Sawyer, Glines, McMurphy and Preston. By the back room of his New Durham dwelling, his request, Eld. Boody preached a discourse, with its tailoring board, where precious meetings founded on 1 Pet. 5: 4. "And when the chief vere held—the humble dwelling houses, the shepherd shall appear, ye shall receive a crown

R. D. PRESTON.

HAVERHILL, Mass., Oct., '58. exhortations and the testimonies, was heard that Bro. Burr: —We made a brief stop at this living voice within a voice, that out-sounds from enterprising and very pleasant place on our rethe soul and the heart, through which it comes turn from the Anniversaries. The shoe busiforth from the kingdom of heaven—between this
Broadway and Twenty-eighth street Freewill
church and those scenes, there may seem, to
them, a gulf too deep and wide for the Holy
Spirit infinite as he is to coverseach that his Spirit, infinite as he is, to overreach, that his presence on one side must necessitate his absence by a force of some eighty hands, distributed sion and call in the palace of the Pharoahs; what through a large building from the basement to dred more persons, diffused throughout the vimony for Israel's prophet was borne, and how ef-

of the kingdom, spake not the less "as never mensity of its boot and shoe manufactories. Its man spake," while in the great temple whose golden front flamed back to the heavens, in in its praise. We took considerable pains in eightened splendor the glory of the morning visiting the various streets and parts of the town, un, than in the humble synagogue, by the way- and not a single instance of intoxication, or sign side, on the open plaifs, in desert places and mountain retreats, in the dwellings of the lowly, and on the shores and fishing boats of Galilee; tient toil. Each evidently had business of his

usually large and generally prosperous; the people emphatically a church-going and churchsustaining people. The Freewill Baptists have within a few months made a commendable be-Grand St., (so in name merely,) to another design erecting, at no distant day, a convenient chamber over drinking and gambling salooas, church edifice; in the mean time, they purpose to the humble church-building in Sullivan St., building a vestry for present religious uses. crowded down between horse-sheds hard against The society and congregation are said to eme side and a whiskey-distillery hard upon the brace quite a number of valuable members, ther, barricaded in front by Sabbath-keeping with a gradual and permanent increase. The and nightly-resting horse-carts, environed by pastor (the Rev. Mr. Clark) makes himself edium class dwellings and tenanted hovels, to useful, and is much liked by his people. We the Bleecker buildings on the higher grade of deem this an important opening for a good social locality; and to the yet higher social ad-vance in their present place of public worship in the shoe trade. Many of similar craft are reheir hired Twentieth-st Congregational church. sorting here from New Hampshire and Maine; There have been among them the life and power indeed, not a few are already located here who of Jesus' presence, and the sound of the Heaven- have strong affinities for, or are permanently ly Wind, as we have felt and heard them along the coasts and in the in-land places of Maine, among the New Hampshire hills, on the Green Mountains, and in the older settlements and crowded state of other societies, and a strong among the woods westward. It had been the same with these New York Freewill brethren, within the marble walls, under the grand arches, prise, renders the undertaking both feasible in the tinted lights by windows picturing, in and more than ordinarily promising of success,

Burns, Henry Co., Ill., } Oct. 18, 1858.

Babylonian fires amid which they pass, preservto the Star, the little cloud has increased to a To me, merely as an individual, it would seem glorious shower of Divine grace, Bro. Bonar that the mission of the Freewill brethren would (former pastor of this church) and myself comfind its more fitting locality down in the lower menced a protracted effort in the north portion Wards, which have now become almost totally of the church, which continued ten days, and thurch-forsaken. They, with their better qual-

ion is indicated. Herefrom, they believe, may tismal pool is situated one and a half miles me forth their colonies and missions to other from our place of meeting, in a small ravine in tree of the city and round about. Already an the prairie. Its sides are of plank—while the fishoot of their church here, has taken root be-bottom is paved with brick. The water is ond the waters of the Bay, and is flourishing pure and clear. Over fifty wagons and carrian a prosperous young church organized a short ges went in procession, and the largest congreges went in procession, and the largest congreges went in procession. time since in that beautiful town of Bloomfield, ges went in procession, and the largest congre-near Newark, the first Freewill and otherwise gation ever assembled on our prairie. Fifteen Lens two of the number were over eighty the alarm having been given, the neighbors

volume of 250 pages edited by the author of the Aimwell Stories. It is made up of pieces in prose and poetry from various authors.

Gathered Liles on Little Children in the day of his daughter and grandson. His brethren and friends often remembered him in their the power of the Holy Spirit to see his condition, and has emerged from nature's darkness.

Who has heretofore advocated that most absurd doctrine—universal salvation. We feel to praise the Lord that he has been brought by the power of the Holy Spirit to see his condition of all the victims of this unnatural crime is extremely critical, and it would not be a matter of surprise if none of them should recover. into God's marvellous light. We as a community, together with his parents and friends, rejoice that he has thus obtained a hope which reaches beyond the rolling billows of time.—

The "reading and writing" constitutional rejoice that he has thus obtained a hope which reaches beyond the rolling billows of time.—

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The "reading and writing" constitutional rejoice that he has thus obtained a hope which reaches beyond the rolling billows of time. reaches beyond the rolling billows of time.—
We trust that he will henceforth walk in the footsteps of his Savior, and, like his father, pro-

churches were present, and enjoyed a precious season. The preaching was spiritual and instructive, and the impression left on the church and community appeared to be salutary.—

Agreed to employ a Home Missionary to labor for six months. Next session with the Concord church, Jefferson Co., Wis., Nov. 12, at 1 o'clock, P. M.

L. HULSE, Clerk.

Aotices, Appointments, Etc.

Freewill Baptist Foreign Mission Society. The Annual Meeting of the Freewill Baptist Foreign is on Society will be held at the F. W. Baptist meet house in South Berwick, Me., on Wednesday, Nov. at II o'clock, A. M., for the choice of officers and transaction of any other business that may come before D. P. HARBMAN, Rec. Sect. South Berwick, Oct. 21, 1855.

Wayne Quarterly Meeting will be held with

Rock River Quarterly Meeting. The next south of Mendota Station. It is expected that the meeti house, which is in process of erection, through the ha labor of Eld. C. Oditrin, will be declicated at that du Probably Prof. R. Dunn or Pres. Fairfield of Hillsdai Mich., will be present.

O. W. BRYANT, Chairman of Com.

Union Ministers' Conference. A Minist inference will be held with the Plainfield church in cotton with the Whitestown Quarterly Meeting, to cogenes on Tuesday Evening, Dec. 2, at 6 o'clock.

The following sassignment of subjects has been made: Opening Sermon, Wm. O. Byer.

The following assignment or subjects has been assue opening Sermon, Wm. C. Brer.
Christian Fellowship, M. C. Brown.
Reasons for Open Communion, O. T. Moulton.
Prophecy corroborated by History, G. P. Ramsey.
Conscience, Genj. Webber.
Geology and Religion, J. M. Langworthy.
The Fall and its effect on Adam and his posterity, E.

odge.

Sermon, the Symmetry of the Gospel, S. S. Cady.
Depravity and Moral Agency, Dr. J. Merenna.

Skeletom of a Sermon, L. C. Preston.
Essays with choice of subjects, P. Seramling, S. D. Garer, — Dyer.

Other brethren who have not given us their names, longing to the Whitestown, Otsego, or Chenango, Union

nging to the Whitestown, Otsego, or Ofienango, Union Q. 's are invited to be with us, with an Resay, Sermon, or tetch, and to aid us in forming a permanent Conference rour mutual aid, and the promotion of the gospel. It is desirable that essays and sermons should be short d condensed, occupying not exceeding thirty minutes th, thus giving time for all, as well as room for critims, before the Q. M. opens.

Oneonta, N. Y., Oct. 21, 1858

Post Office Addresses. Post Office Addresses.
S. L. Julian, West Paw Paw, Lee Co., Ill.
WM. E. Fore, Richmond, Me.
J. M. Landworrur, Prospect, Oneida Co., N. Y.
G. W. Wallage, Attleboro, Mass.

General Intelligence.

One of the most horrid massacres on record oc- ratifications. Two persons were murdered, and five wounded, drunk, is deprived any vote at elections. ground back lecture-room of Stuyversant Instipective usefulness. They have already purof large wealth, consisting of himself, Jane A. the 12th ult. tute, to the chamber over a blacksmith's shop in chased a desirable church site, upon which they Goulding, his second wife, three sons, Francis A., the homicide, Nathan, fourteen years old, Charles Wesley, five years old, a daughter, Mary

A., the homicide, Nathan, fourteen years old, Charles Wesley, five years old, a daughter, Mary Eliza, fifteen years old, two small children, two and four years old, at two servant girls, named Elizabeth Carr and Joanna Murphy.

It appears that the habits of the young man Francis displeased his father. He was out late nights and wanted too much money. His father refused to allow him a night-key, but would get up and let him in when he came home nights, and rebuke him for his unseasonable hours. It is stated also that Frank had the day before take an bank book from his father's drawer, which the old gentleman pronounced no better than stealing.

Wednesday night Frank came home at 10 clock. The family had retired, with the exception of the father, who was sitting in a front room on the second floor. His wife was in bed, in a room adjoining in the rear, and the two small children were in a crib, in the room with their mother.

Mrs. Goulding says that as Frank came in, she was just retiring, and he said to her, "Why, mother, are you up, yet?" "Yes, Frank," was thereply, "I am up yet." He then passed heard some unpleasant words pass between the roop, and finally heard a heavy fall on the floor. She had just got into bed and thought to hereal, "Is it possible that Frank banstruck his father?" and at that thought Frank came into he room, partially raised the netting from around her bed, and dealt her a heavy blow on the head with bedroom, where Mir. Goulding was as he fell. The murderer then passed through to the head body got up, hearing the noise, and he struck he for the stairs. He immediately attacked to the third floor. The apartments on the hidden the room and committed suicide to the third floor. The apartments on the hidden the room and committed suicide to the shirt floor were completed by himself, his sister Mary, and the two servants. The servants had head to the third floor. The apartments on the hidden the room and committed suicide to the shirt floor were completed by himself, his sister Mary, and the two

After committing this series of atrocious crimes, he retired to his room and committed suicide with a three barrelled pistol. The ball entered above the right ear and passed out just over the WILLIAM BUR

claim the name of Christ to a sin-cursed world.

J. H. A. list, all but two passed examination and were entered. A Boston born boy, just of age, was re-Pultney, Steuben Co., N. Y., Oct. 21, '58. jected, because he could neither read nor write

SUMMARY OF QUARTERLY MEETINGS.

SANDWICH, N. H.—Held its October session with the church in Bristol. A very pleasant and interesting season was enjoyed. The next session is to be held with the 1st church in Holderness.

J. RUNNELS, Clerk.

SEBEC, Me.—Held with the Abbot church, Sept. 18 and 19. Meetings of worship very interesting; were favored with the labors of Revs. A. Turner and E. Knowlton, which were gladly received. Collected for Foreign Missions, \$7,72. Next session with the Maxfield church, 3d Saturday and Sabbath in January.

JONATHAN ROBERTS, Clerk.

ROCK & DANE, Wis.—The August term was held with the Rutland church. A large number of brethren and sisters from the different churches were present, and enjoyed a precious seesen. The preceding was a vicitized and incomplete the different churches were present, and enjoyed a precious seesen. The preceding was a vicitized and in Maxfield continue as numerous as ever. The ticket swindlers and all other operators had their turn, and she thought the fortune tellers might as well come in for a share of such patronage. She was also a spiritualist, and spiritualism she said was all humbug; she had done many wonderful things, but it was all electricity, and not by any aid from spirits.—Portsmouth Chronicle.

Rev. Samuel C. Parker of Hinckley, Ohio, a Methodist minister, was gored to death by a bull ARREST OF ASTROLOGERS AND FORTUNE TEL-

Rev. Samuel C. Parker of Hinckley, Ohio, a Methodist minister, was gored to death by a bull

less shrub, which so abounds in our pastures, can thus be applied to a beneficial purpose, a tremendous saving will be made by the operation The skins were tanned in one week, and had the appearance of the best French calf-skin.

Elections are to come off this week in Illinois. New York, Massachusetts, Michigan, New Jere it. sey, Wisconsin, and Delaware, and their results [30] are looked for by all parties with anxiety. Including two Republican members from Iowa, 53 opposition and 31 Democratic members have been already elected to the next Congress .-Should there be no change in the States to elect, the House would stand Democrats 120, opposi tion 118. The complexion of the next House, therefore, depends on the elections this week.

Gov. Denver has written a farewell letter t the people, on resigning the Governorship of Kansas. He discourages the formation of a State Government in the present straightened state of the finances.

Mrs. Twiggs was executed at Danville, Pa., Friday week, for the murder of her husband. She protested her innocence on the scaffold. CROPS IN. VERMONT. A correspondent of the Boston Traveller in Vermont writes:

"The crops of this State have all been harvested in good order, and, as I have before intimated, nearly all kinds are abundant. Corn was never better, and potatoes the best, perhaps, since the advent of the rot; the disease this season having proved too local and limited to affect much the general result." SELLING WHITE PERSONS. A trial of vagran-

cy against four white women and one white man took place in the Circuit Court yesterday, and the jury's verdict was that they be sold for twelve months. This is the penalty proscribed by law, though cases of this kind are of very The Washington Union learns that dates have

been received from the legation of the United States in China to July 31st. The treaty with this Government, and those with Great Britain. France, and Russia, have all been ratified by the Emperor. Nothing remains on our part, but the final approval by the President and Senate,

curred in New York on Wednesday night last. In Sweden, a man who is seen four times supposed mortally. The victims were the family Twelve births were reported in Heber C. ginning, promising permanence and much pros- of Francis Goulding, a retired lumber merchant Kimball's family, at Salt Lake, on the night of

Weekly List of Receipts for the Star.

1,00

One package to J. B. Davis, New Hampton, N. H., by express.
One package to A. Kenney, Littleton, N. H., by express.
One package to Rev. R. Carpenter, Ficetville, Luzerne Co.,
Pa., by mail.
One package to E. Dudley, Agency City, Iowa, by mail.
One package to E. B. Work, Norway, Me., by mail.
One package to Rev. S. L. Julian, W. Paw Paw, Lee Co.,
Ill., by mail.
One package to Rev. S. Morgan, Plymouth, N. H., by
mail. mail.
One package to Rev. J. Rickert, Putnam, Washington Co.,
N. Y., by mail.
One package to Rev. J. M. Langworthy, Prospect, Onelda
Co., N. Y., by mail.
37 If the books noticed as forwarded are not received
in due time by the persons to whom they are directed, they
should notify us immediately.

PERRY DAVIS' VEGETABLE PAIN KILLER is deservedly the most popular family medicine known; no other remedy has been so successful in relieving all kinds of pain. Where

. Married

In Tamworth, Qct. 17, by Rev. J. Runnels, Mr. Joel Brewster and Mrs. Louisa Chamberlain. Oct. 20, Mr. Warren J. Hobbs of Ossipee and Miss Elizabeth Fowler of Walcott, N. Y.
In Barnstead, Oct. 10, by Rev. David Garland, Mr. True
W. Hill of Alton and Miss Sarsh P. Elkins of Gilmanton. W. Hill of Alton and Miss Sarsh P. Elkins of Glimanton.
In Bristol, Sept. 27, by Rev. D. Calley, Samuel K. Mason, Esq., and Miss Helen M. Smith, both of Bristol. Oct.
19, Mr. Sylvester B. Sleeper and Miss Mary L. Verrhi,
both of Alexandria.
In Hartland, Me. June 24, by Rev. H. Hawes, Rev. A.
C. Corrow and Mrs. Rebecoa Smirn of H.
In Poland, Me., Oct. 20, by Rev. D. Swett, Edmuin Decoster, Esq., of Buckfield, and Miss Marianna Stowe of
West Dednam, Mass.
In the Livermool church Sander, Oct. 24, by Rev. West Dednam, Mass.

In the Liverpool church, Sunday, Oct. 24, by Rev. I. Pelton, Mr. W. S. Philips of Bainbridge and Miss H. K. Moxley of Liverpool.

In Bangor, Me., Jan. 3, by Rev. Moses Shepard, Mr. Edward H. Annis and Miss Martha Jane Franier, both of Hermon. Jan. 19, Mr. Hoses R. Taylor and Miss Mary E. Worster, both of Glenburn. Aug. 14, Mr. Frederick S. Willey and Miss Mary Emily Davidson, both of Frankfort.

ort.
In Dixmont, Me., by the same, Mr. Erastus Cushman of
funson and Miss Sarah E. Howe of Dixmont.
In Benton, Pa., 19th ult., by Rey, R. Carpenter, Mr. N.
N. Havens of South Auburn and Miss Catharine Carpenter. of B.
In Harmony, Wis., Sept. 8, by Rev. J. R. Pope, Mr.
Daniel W. Smith and Miss Polly L. Smith. Sept. 80, Mr.
Volney E. Winggar of Bradford and Margaret D. Miller of
Harmony.
In Dunkirk, Wis., Oct. 4, by the same, Mr. William A.
Franklin of Bradford and Miss Mary L. Reynolds of Olln.

BRIGHTON MARKET . . . Oct. 28. BRIGHTON MARKET... Oct. 28.

At market 1475 Beeves, 1075 stores, 5800 Sheep and 875 shoats and 875 fat hogs.

Beef Cattle—Prices—We quote to correspond with last week; the same prices, for a like quality, were realized to day: extra 86 75a 7; first quality 85 25 a 0 50; second quality 575 a 6; third 5 25 a 575

Working Oxen—Sales \$70, 75, 95, 110, 130 and 145.

Cows and Calves—Sales \$23, 25, 30, 32, 35, 37, and 42.

Stores—Yearlings \$9 a \$12; two years old \$14 a \$21; three years old \$33 a 40.

Shoep—Sales \$175, 2, 2 12, 2 25, 2 50 and 3.

Shoats—Several lots to peddle 5, and one lot 4 3-4. At retail 6 to 7.1-2.

NEW YORK CATTLE MARKET ... 06. 27. With fewer receipts of beeves and an improvement in the quality prices are a trifle firmer with a good demand; receipts are 3300 against 4000 last week. Quotations 7 a §8 for common up to 9 a 9 25 for best. Sheep and Lambs in good demand at an advance of 25 a 47 1-2c each; receipts 10,700. Swine dull at 4 a §5, receipts large.

THIS work is now out of press, and we are ready to fill orders for it. It contains, as usual, a good Almanac, with Leayitt's calculations—the statistics of the denomination, comprising the names of all our churches, Quarterly and Yearly Meetings, with the number of their members, and the increase or decrease the past 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 on sale. For cash down, without the privilege of returning those which are not sold, the price is \$4 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 sash with their orders, and thus secure the work at the lowest price.

[29tf] REGISTER FOR 1859.

LEBANON ACADEMY. THE Winter Term commences Nov. 24.

NOTICE TO SCHOLARS. NOTICE TO SCHOLARS.

THE subscriber will be at Meredith Village on the arrival of the Steamer Dover and Conway stage on Tuesday and Thursday, the 16th and 18th days of Nov. next, with carriages to convey passengers to this place. The Steamer on those days will leave Wolfboro' at 1.1-2, and Alton Bay at 2.1-2, and arrive at Meredith at 4.1-2 o'clock, P. M. The Steamer connects with the first trains from Portland and Boston.

Passengers from the North will find conveyance

of the treaty negotiated by Mr. Reed, when it at the Holderness depot to this place. New Hampton, Oct. 28, 1858.

THE GREATEST WORK OF THIS AGE, OR OF ANY AGE, SINCE KING JAMES', 1610. SAWYER'S NEW TRANSLATION

-OF THE-HOLY BIBLE. A labor of twenty years, by one of the best Hebrew and Greek Scholars in our country; an in-defatigable worker, and a true man.

THE NEW TESTAMENT FIRST EDITION, 10,000 COPIES. PUBLISHED BY

20 Washington St., Boston. MUSIC BOOKS.

THE undersigned offer for sale the following MUSIC BOOKS, by the hundred or dozen opies, at the lowest prices.

The Thanksgiving, a Collection of Sacred Music or the Choir, School, and Family Circle, just published by I. B. Woodbury, author of the Dulcimer,

lished by I. B. Woodbury, author of the Dulcimer, &c.

The Jubilee. A new collection, just published, by W. B. Bradbury, author of the Shawm.

The Sanctus. A complete collection of Sacred Music, for all denominations. Just published by Edward Hamilton.

The Key Stone Collection. By A. N. Johnson.

The Anthem Dulcimer; or, New York Collection of Sacred Music.

The Cythara. Anthem Edition. A Collection of Sacred Music.

Liber-Musicus; or, New York Anthem Book.

The New Lute of Zion. The Standard Collection of Sacred Music for the M. E. church.

The Family Circle Glee Book. By Elias Howe.

The Columbian Glee Book. By I. B. Woodbury.

The Chorus Glee Book.

The Cottage Glee Book, and Temperance Lyre.

The Song-Crown. A new collection of Glees,

Quartettes, etc.

The Sabbath Bell. By Geo. F. Root.

panion.
The Sabbath Bell. By Geo. F. Root.
The Shawm. By Bradbury & Hastings.
The Hallelujah. By Lowell Mason.
The Carmina Sacra. By Lowell Mason.
The New Carmina Sacra. By Lowell Mason.
The Boston Academy. By Lowell Mason.
The Singing School Companion. By J. & H. The American Vocalist. By Rev. D. H. Mans

The American Vocalist. By Rev. D. H. Mansfield. A selection of Tunes, Anthems, Sentences, and Hymns, old and new, designed for the Church. Vestry, or the Parlor. Adapted to every variety of metre in common use, and appropriate to every ocasion where God is worshipped and men are blessed. From the Compositions of Billings, Holden, Maxim, Edson, Holyoke, Read, Kimbal, Morgan, Wood, Swan, &c., and eminent American authors now living, as well as from distinguished European composers. Embracing a greater variety of Music for Congregations, Societies, Singing Schools, and Choirs than any other collection extant. The Florist. By Osgood Collester. A beautiful book for Academies, Seminaries, etc.

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stand of B. B. Mussey & Co. [6w31]

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October, A. D. 1858.

3w29] — DANIEL G. BEEDE, Register.

NOTICE.

THIS may certify that I have given to my son, LORENZO D. WENTWORTH the minority of his time. I shall therefore claim none of his carnings nor pay any debts of his contracting after this date. JOHN A. WENTWORTH.

Witness—Samuel Trickey.

Jackson, Oct. 7, 1858.

[3w29s]

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change recembly in respect to the methal basis of sharp size the state of sharp size of the state of sharp size of the state of the sta

some respects this is only so theoretically with us. We have yet to emancipate a large proportion of our brethren, and some ministers, from the brighthing influence of slavery, and the galling chains of party. I am bound to no party, only while that party is bound to the truth. But what is the remedy for all these evils? Six words will express it all. Pray much.— Stand firm. Speak feathfully. In relation to the laity three more words are appropriate.—Defend your minister. If ministers and Christians will be properly united, it will not cost them half the trouble and sacrifice to be whole Christians in this respect, that it will to be half Christians.

Come then ladies, gentlemen, ministers of God's altar! Arise and gird on your armor. The great leviathan has opened his awful jaws, and the only alternative is, fight or be swallowed. Nay, are we not already swallowed? and yet how few of the Jonahs seem to realize that they are down! Arise and cry to God from this "belly of hell," that He may make the monster disgorge. Ladies, stitch anti-slavery into the handkerchiefs of your husbands, brothers, lovers, friends. Suddents, write it on the top of the page from which you learn your daily lessons. Carpenters, chisel it out in capitals upon every-board you handle. Masons, mix it with your mortar. Teamsters, use it to your horess. Let every trade and calling give it a place, and then with what ministers may do in the pulpit, mountains of influence shall be plucked up and hurled upon the monster, thunderbolts of indignation shall lean out against the crime, and God and angels, and all good men shall rejoic over the destruction of this masterpiece over the destruction of the pulpit, mountains of influence shall be plucked up and hurled upo

and so I have no speech ready. And it is hardly necessary to say much on this subject. We are all anti-slavery here. We hate slavery now with perfect hatred, and so I need not speak to make you hate it worse. Slavery is here in the midst of us. It not only controls there in the midst of us. It not only controls three millions of slaves, but it controls the energies of this whole nation. And if I should utter as many hard things against it as were said against intemperance last night—though I couldn't do that—I don't know that I should make it appear worse to you than it does now.

I am afraid we shall have to return to tyranny in this country. We must fall back upon monarchy and choose us a king, or there must be a revolution that goes to the bottom of our affairs. The mammoth jaws of this monster of slavery are open, as the brother said, and we must fight or be swallowed, and I don't know but we shall be swallowed if we do fight. All the power seems at present to be on the side of slavery. We fall back upon prayer and preaching; but what do slaveholders care for prayer and preaching? We say that every principle of righteousness is on our side, and the immutable and omnipotent laws of God are sweyed against oppression. That is all true, but the deliverance we look for don't come yet. There wasn't much done for the children of Israel till Moses killed a man and stuck him into the sand, and their went off and fed sheep 40 years in the mountains. Not till he was sent back with his rod of power, and the heavens grew wasn't much done for the children of Israel till Moses killed a man and stuck him into the sand, and then went off and fed sheep 40 years in the mountains. Not till he was sent back with his rod of power, and the heavens grew black over all Egypt, and the rivers ran blood, and the boils broke out, and the lice appeared, and the frops filled the kneading troughs, and the dead lay in every house, would old Pharaoh let the people go. That slavery was bad enough; but not as bad as our slavery in the United States. And until we have a well disciplined army, and can use it against oppressors, I don't see how slavery is to be destroyed in this country. I have prayed and thought, and hoped, but still the evil lasts. If we choose our men of power and sagacity and place them in Congress to plead and plan, their purest blood flows until God Almighty chokes the assassin to death in his own bed. The slaveholder's heel is on the neck of every one of us. They control to-day every spindle that turns in these great mills at the North. They rule every where, and bring about our political degradation, as a nation. And I can't be very calm while talking about such a power as this. You don't want me to get up here and destroy the pleasant spirit of devotion which we have

least in words that would burn upon their hearts, even if I were shot for it the next minute.

We have got to do a good deal of hard work before we get rid of slavery. You pray a good deal, some of you, and ask God to take care of things and make you very happy, when you don't do any thing yourselves. I pray; and sometimes I think I wish God would choke a lot of these abominable slaveholders to death. lot of these abominable slaveholders to death, as he did the notorious Brooks. I say let slavery die, though the thirty thousand slave-holders are put out of existence in an hour. I am glad death is in the world, and that these fellows are to be caught. I used to feel bad about the work of death here; but lately I have felt willing to die a thousand times rather than death should go out of the world. Let emancipation come. I don't know what all the consequences would be, but I say, let it come

Rev. J. Rand: Let me make a remark about prayer. I was favorably impressed yesterday by some remarks of Bro. Butler on this subby some remarks of Bro. Butler on this subject. That resolution, pledging us to pray for the slave is as it should be. Let us in all our prayers, at home, in the closet, in the great congregation, remember the poor, crushed, bleeding, groaning slave. It will help and sanctify all our efforts, and let us trust God that he will yet in some way open a door for the congregation of the trustees of Parsons-field Seminary will be held at the Seminary on Seminary will be held at the Seminary of Seminary will be held at the Seminary will

sanctify all our efforts, and let us trust God that he will yet in some way open a door for his deliverance:

Rev. J. J. Butler: I think the resolution touching the duty of prayer for the slave is eminently-fitting. There are special reasons why we should express sympathy for the slave just now. It is well known that the tone of the southern press has undergone a great change recently in respect to the moral basis of slavery. Not long since there was a tone of apology in nearly the whole south. They used the language of regret in respect to the existence of slavery, almost as much as the press of the north. Now the position is taken fairly and squarely that slavery is right; it is no more to be apologized for but directly defended, as based on justice, and sustained by the Bible. An article recently appeared in the Richmond Inquirer, a very influential paper, which puts the question on this ground, and says that it is to be discussed and settled from this stand-point. Now I thank God that we have come to this position. Is the slave a man, or only a chattel? That is the question, and bad as human nature is, I think there can be no doubt about the verdict that will be rendered. Let us meet this question just as it is being put; let us express our sympathy for the slave as a man and brother, and not as a great change recently in respect to the conditions of the Gospels. By James Strong, S. T. D. 8vo. Illustrated by James Strong, S. T. D. 8vo. Illustrated by beautiful Maps and Engravings, 3,00 Hibbard on the Paslms, new. containing an Introduction to each, stating the circumstance under which it was written, etc., 2,00 BIBLES, ranging in price from \$3 to \$50, and some 500 other kinds of general religious books. We also publish 1,200 kinds of Sunday schools one 500 their kinds of general religious books. We also publish 1,200 kinds of Sunday schools. CARLTON & PORTER, and will be remarked.

radation, as a nation. And I can't be very calm while talking about such a power as this. You don't want me to get up here and destroy the pleasant spirit of devotion which we have rejoiced to dwell in. But I am almost mad with the slaveholders. And if this house was full of them, or full of those mean, old, contemptible Democrats, who encourage them on, I would speak, if not in burning words, at least in words that would burn upon their Jesus. The funeral sermon was preached by the

Advertisements.

NEW HAMPTON INSTITUTION. THE Winter Term will commence Nov. 16, 1858, and continue eleven weeks.

J. J. BUTLER, Sec.

New Hampton, Oct. 21, 1858.

[30]

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To the Heirs at Law of the estate of DANIEL THURSTON, late of Eaton, in said County, intestate, deceased, and all interested therein.

YOU are hereby notified that WILLIAM R. THURSTON intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at Ossipee, in said County, on the first Taesday of December next; and it is ordered that said Administrator give notice thereof by publishing the same, with this order thereon, three weeks successively in the Morning Star, a newspaper printed at Dover, in the County of Strafford, in said State, the last publication whereof to be thirty days previous to said day of exhibiting said account.

Dated at Conway, in said County, shis 5th day of October, A. D. 1858.

Sw29]—DANIEL G. BEEDE, Register. State of New Hampshire --- Carroll ss.

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ARE particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all
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FREEWILL BAPTIST ANNIVERSA-

WEDNESDAY, OCT. 13. On Wednesday morning a prayer meeting was holden at 8 o'clock, which was well attended, in spite of the unpromising aspect of the weather. The meeting continued till after 9 b'clock one of the prominent topics dwelt on by the various speakers being the use of tobacco, especially by Christians and ministers. To this train of remark, Father Coffin made a very interesting contribution, as he detailed his own experiences and those of his family in the use and the abandonment of the weed.

Soon after 9 o'clock, Rev. D. Waterman called the meeting to order, and announced that the hour had arrived for holding the anniversary of the

FREEWILL BAPTIST ANTI-SLAVERY SOCIETY. In the absence of the Secretary, the book of

nate officers for the ensuing year. Subsequently the committee reported the following

For President, W. H. Littlefield. Vice Presidents, J. B. Davis and J. L. Sin-

Cor. and Rec. Secretary, D. P. Cilley. Treasurer, William Burr.
Executive Committee, N. Brooks, J. Erskine, S. D. Church, D. P. Cilley, J. Chaney. The report was adopted nem. con.

Rev. J. Rand was chosen Secretary pro tem. The Society was then addressed as follows, Rev. M. A. Quimby. Mr. President:—In discussing the subject before us, I will preface my remarks by reading the following

RESOLUTIONS.

"1. Resolved, That American Slavery stupendous wrong; a sin without a parallel, or any reasonable extenuation; hateful and de-testable beyond expression; subversive of the God-given rights of 'life, liberty, and the pur-

suit of happiness;' and diametrically opposed to Christianity and the best interests of socie-2. Resolved, That we, as an Anti-slavery Society, the true friends of our country, of God and suffering humanity every where, will ever hold ourselves in readiness to speak and write, preach and lecture, vote and petition, pray and work, for the extinction of the whole syste

work, for the extinction of the whole system, throughout the Republic.

3. Resolved, That we deeply sympathize with the crushed and bleeding slave in all his hard bondage; and pray God to arouse the public mind in his behalf, and to hasten the glorious time when all the oppressed shall go In the discussion of these resolutions, the

In the discussion of these resolutions, the first thing demanding our attention is the fact that American slavery is a sin. Though this point has been often presented, it may be well to dwell upon it here again.

It is a sin without a parallel. You cannot find a nation so culpable in this respect as the American nation. This remark is not opposed to the view of intemperance taken last even American nation.

To the view of intemperance taken last evening. No nation is so guilty as ours in its oppression, though it should be admitted that pression, though it snound be admind there is a greater evil than oppression. The there is a greater evil that Czar of Russia is turning his attention to the state of the serfs in that old and vast empire, and care their condition; but and seeking to ameliorate their condition; but our President does nothing of that kind. And most of the lower office holders are equally in-

It is a sin with no extenuation. Apologies are made for it in view of the idea that the look at the other side of that matter. Has not the slaves are the slaveholder's property. But look at the other side of that matter. Has not the slave a clearer right to himself, to his earnings, to the means of education, to his family, to his home? These rights are as valuable and as sacred in possession of the black man as of the white. Let the slaveholder pass

man as of the white. Let the slaveholder pass over to the slave all that is rightfully his due, and he is no longer a slave. There is no apology for the system. The nation could put an end to it at once if it would.

It is a nationally degrading sin. What a fact is it that nearly four millions of men and women are held by our civil laws as property! Many of the officers of the government are concerned, either directly or indirectly interested, in this traffic in human beings. The correspondence between Gen. Cass and Lord Napier, brings out the fact clearly that many slave ships carry on this detestable traffic under ships carry on this detestable traffic under cover of the American flag; and there is an opposition to any effectual measures for des-troying this traffic. Is this the way for a nation like ours to treat Africa? We are bound to send it the gospel. Many say that this slave trade and slave system is giving Africa the gospel. Is that the righteous method? Are we to adopt this as our mode of Christianizing

Slavery is hostile to every principle of liber-Slavery is hostile to every principle of liberty in the land. It does not stop with crushing out the rights of the slave. Said the lamented Marks, "Slavery is a long-armed wrong." It reaches a long way, and the sweep of its arm is a fearful one. And what do the Judges of our Supreme Court tell us respecting the black man? They declare he is not and cannot be a citizen. He has no recognized rights. He cannot go abroad with our protection; he cannot pre-empt lands any where in our vast under the cannot pre-empt lands any where in our vast under the cannot pre-empt lands any where in our vast under the cannot pre-empt lands any where in our vast under the cannot pre-empt lands any where in our vast under the cannot pre-empt lands any where in our vast under the cannot pre-empt lands are the cannot pre-empt l not pre-empt lands any where in our vast un-settled domain. And the education which is provided for our white population is denied to

slavery is a wrong opposed to all the principles of Christianity. The Bible says, "What God hath joined together, let not man put asunder." How does slavery treat this sacred relation of marriage? The bond remains only till the master's interest presents a reason for breaking it. And it deals in the same way with every other principle of the religion of Christ. "Masters give unto your servants that which is just and equal," says the Bible. The master exacts the hardest labor and gives no compensation.

serious obstacle. Territorial expansion, material wealth, and the conciliation of the south, have been steadily aimed at. The slaveholders have changed their tactics as often as a change could strengthen them, and where they have pointed, the nation has gone. The recent doctrine that Congress has no power over slavery in the territories, proclaimed from the highest seat of authority, has added a difficulty. Buchanan says, in accordance with the opinion of the Bench, that slavery exists in Kansas by virtue of the United States Constitution, as really as it does in Georgia. Douglas says that the government was founded upon a white basis, and so blacks are not citizens. And the shifting doctrine of Popular Sovereignty, but not in the doctrines that have been propounded in its name.

Another obstacle is in the prevalent spirit of compromise—always prevalent, but never so wide-spread as now.

Another obstacle is found in the difficulty of getting to the citadel of the evil itself. If we

What is our duty?

We must remember those in bonds as bound with them. Do as we would wish others to do to us if we were the slaves. What would you do if your own family were suffering in bondage? Do that for the slave who is feeling the fetters. We should labor to arouse the public mind in their behalf. In political life we should vote against the system. Some ministers think they ought not to vote. We leave such to decide for themselves; but we believe they and their church members ought to exert their influence at the ballot-box. At any rate, they ought to occupy no position

any rate, they ought to occupy no position which will allow them to be considered as part-We should agitate the subject, though there are many good but timid men who think we should avoid making any commotion. We do not love agitation for itself; and if we could do our duty otherwise we would help keep the peace. But we must heed the command of God, to cry aloud and spare not.

me to a plan sometimes adopted by ministers in preaching a textual sermon, to consider the last part of the text first—which is slavery. A most hateful sounding word, is n't it? hateful looking too! And if the bare sign of the idea is thus abhorrent, what must be the real thing? Let us look at that; hear it, consider it in itself and in its influence—and then if we have not soul enough to swear by, I shall

begin to think our case most desperate; that we are past feeling and are ready to work all

But I pass to the last part of my text, and, as prefixed to slavery. Not aunty slavery; for I have not a drop of the old lady's blood flow-

begin to think our case most desperate; that we are past feeling and are ready to work all uncleanness with greediness.

Look at slavery, sir! Indeed where shall we look! It had its origin away back, in Beecher's pre-existent state, for aught I know. But whoever invented it, Satan holds the patent right, and has held it ever since he forged the first pair of fetters for old mother. Eve in Pandemonium. And ever since then man has had more or less of the same kind of blacks smith work on hand; and if our modern politicians have not infringed upon the patent and laid themselves liable to the "lower law;" why, one wants to know what they have done, that's all.

Look at slavery as it is. Go with me down to the plantation. Here are a hundred slaves at work in the scorching sun, black, fat, sleek, and happy. That is, one third of them are about as black as our last ex-President; and the rest of them are like the Irishman's black silks,—"of all colors." And the question is, who shaded them? They are all of them as fat-as a peck of corn per week, hard labor, and the daily lash, can make them. Sleek as an old coarse frock, rimless palm-leaf, thick brogans, and plenty of filth and sweat could make them; and happy as an angle worm on a fish-hook;—joyful as the dreadful lash and the fear of going "down river" could help them to be.

They have no rights which white men are bound to respect. No, sir; not even the right of marriage. Children are torn from the mother's arms and sold forever from her sight.

Huntleff and player to shad the nest and the patent and laid the missers at drop of the old lady's blood flow in all the nest adopt of the old lady's blood flow in all then of the oall stense of shame and decency that he would marry her.

Why, sir, I have wished myself an eagle, that I might soar aloft and pluck 15 stars from the milky way, and bear one, pure as God made it, to each of the Governors of the slavery. Why, one wants to know what they have denoted the milky way, and bear one, pure as God made it, to each of the

ples of Christianity, The Bible says, "What God hat joined together, let not man put as under." How does alsevery treat this sacred following the property of the state of the property of the state of the principle of the religion of the principle of the religion of Christ. "Masfers give unto your sevants this which is just and equal," says the Bible which with the past and equal, "say the Bible matter has a proposal to the progress of Christianity. It is in the way of revivals, and of the thinking the proposal to the progress of Christianity. It is in the way of revivals, and of the thinking the proposal to the progress of Christianity. It is in the way of revivals, and of the state of the proposal to the progress of Christianity. It is in the way of revivals, and of the state of the proposal to the progress of Christianity. It is in the way of revivals, and of the state of the proposal to the progress of Christianity. It is in the way of revivals, and of the state of the proposal to the progress of Christianity. It is in the way of revivals, and of the state of the proposal to the progress of Christianity. It is in the way of revivals, and of the state of the proposal to the progress of Christianity. It is in the way of revivals, and of the state of the proposal to the progress of Christianity and the progress of the progress of Christianity and the progress of C

ide-spread as now.

them out! starve them out!! and failing in this,
Another obstacle is found in the difficulty of it has recently uttered the cry, "Come out from In the absence of the Secretary, the book of records, and the principal officers, Rev. N. Brooks was called to the chair, and Rev. A. R. Bradbury was chosen Clerk. After singing the 918th hymn from the Psalmody, prayer was offered by Rev. W. H. Littlefield.

On motion of Bro. Curtis, a committee consisting of Rev's I. D. Stewart, O. B. Cheney, and D. Waterman, was appointed to nominate officers for the ensuing year. Subse
Another obstacle is found in the difficulty of getting to the citadel of the evil itself. If we could go to the South and speak freely, as we persecution, and be as mad against them as you please." Why, sir, an anti-slavery minister attended one of these new meetings not long every least the cry of the subject among them, and drive out by violence every man who attempts it.

There is a great insensibility to the evil of this system. It is not thought of sufficiently as a fearful sin, dishonoring God and crushing men.

What is our duty?

"Go—and may misery haunt thee
From morn until dewy night,
And untold terrors daunt thee,
In all thy dreams, till light.
May all thy hopes be smitten,
And all thy joys be gloom,
And infamy be written
In lightning on thy tomb."

It may seem strange that this influence should God, to cry aloud and spare not.

And there are some grounds of encouragement. The truth has gained some victories, and it has power to gain more. God is on the side of the right and of the slave. Let us labor faithfully till the last fetter is broken, and the year of jubilee shall come. and it has power to gain more. God is on the side of the right and of the slave. Let us labor faithfully till the last fetter is broken, and the year of jubilee shall come.

Rev. E. Tuttle. Mr. President:—I have wondered much at the choice of our committee of arrangements in selecting so tame a speaker as myself to speak upon so fiery a subject; and the more when it is remembered that my speech must come at a time when there is no mighty earthquake rocking the politically dead or hung up to dry; when the caned Sumner is mostly recovered, and his caner here is the form a speech of now. The tornadoes of agitation that now and then sweep over that the great issues of or mostly recovered, and his caner here is that direction. And were it not that the great ocean of slavery has neither been dried up, dipped out, nor in any degree lessened, I should positively decline.

I am to speak of Anti-slavery. O shame: I am to speak of Anti-slavery. O shame: I that there should be an occasion for such a word; and more shame that the occasion should occur in a land of Christianity. And it is the climax of shame that this Christianity should create or defend the occasion. But there is an occasion; not only for the word, but for having every letter of that word set on fire with indignation, and burn up both the occasion and the religion that upholds it.

This word Anti-slavery, is full of power. Though it be overlooked in the midst of political give light; it shall call many a dead politician from his grave—some to a resurrection of tile, and some to shame and long-lasting contempt.

Let me speak of the occasion of or the demand for this word—Anti-slavery. This brings me to a plan sometimes adopted by ministers in preaching a textual sermon, to consider the contempt of the subject in the language of the poet—

But it is a great task, and I will close my remarks on this part of the subject in the language of the poet—

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But

mand for this word—Anti-slavery. This brings marks on this part of the subject in the lan-

"Oh if but all the grief and blight, "On it but all the grief and blight,
Which it has scattered down on man,
Since first its pestilential flight
From Hades' sable source began;
Upon one canvas broad and high,
Could be by painter's pencil hurled,
That canvas hung upon the sky,
Would with its margin sweep the world." But I pass to the last part of my text, anti,