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Recommended Citation

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THE MORNING STAR.

PUBLISHED WEEKLY, ON WEDNESDAY.

BY THE

Free Will Baptist Establishment,

Anti-Slavery Office, Washington St., Dover, N. H.

TERMS:

For one year in advance, \$1.50

If not paid till after the close of

the year, \$2.00

All communications and business letters should be

directed to

WM. BURN, DOVER, N. H.

EDITORS:

WM. BURN, (Office)

M. J. STREAR, J. J. BUTLER,

P. S. BURBANK, J. M. BAILLY,

O. B. CHENEY, G. H. BELL,

JOHN FULTON, H. E. WHIPPLE.

All Ministers, (Ordained and Licensed in good

standing in the Free Will Baptist connection, are authorized

and requested to act as Agents in obtaining subscribers

and in collecting and forwarding money. Agents are

allowed 10 per cent. on all amounts collected and remitted

by them.

Advertisements will be inserted in the Star at the rate of

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

for each subsequent insertion.

All obituaries, accounts of revivals, and other matter

of a general nature, must be accompanied with the proper

names of the writers.

MORNING STAR.

For the Morning Star.

GIDEON—NO. 2.

In the last article, we left Gideon with

three hundred men, ready to attack the host of

the Midianites. Before he began the battle, he

and his servant went down to the outside of

the armed host to see what he could discover.

While there, he heard one relate to his fellow

a dream, which was interpreted that God would

deliver the Midianites into the hand of Gideon.

This encouraged him, and he also saw an army

soon in motion. "He put a trumpet in every

man's hand, with empty pitchers, and lamps (or

torches) within the pitchers." He commanded

them to do as they saw him do. "When I blow

with a trumpet, I and all that are with me,

then blow ye, every man with his trumpet, and

the three hundred blew the trumpets, and brake

the pitchers, and held their lamps (fire brands

or torches), and said, 'The sword of the Lord

and of Gideon.'" The Midianites were frightened.

And all the host rose and cried, and fled, and

every man's sword was set against his fellow.

The men of the army of Midian were slain.

This was a great victory, and Gideon had

left "as an army of three hundred men." "And

Gideon died in a good old age, and was buried

in the sepulchre of his fathers."

This interesting narrative is replete with

instruction. Gideon was raised up in time of

need, in the hour of peril, to deliver Israel from

the hands of the Midianites. He was a man of

faith, and he was a man of courage. He was

a man of God, and he was a man of power.

He was a man of God, and he was a man of

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word of God, is an unfeigned shepherd. "What

do ye people need?" "What will they

stand?" "How far will they endorse the

whole truth?" are questions revolving quite

too often in the minister's mind. And so he

takes the creed, the discipline, or articles of

faith, and applies just so much of all as his

people will "stand." Paul would not have

Timothy disregard the wishes and opinions of

man, and yet he only exhorts him to "study

to show himself approved unto God." He is

emphatically "God's ambassador," who pro-

claims his gospel. God is the "Lord of the

harvest." With him the minister is to make

his final settlement; from him he is to receive

his final reward. It will be of little moment

what the world have said at that momentous

day. God's smile will be his great inheritance.

JAMES.

Niagara Falls.

For the Morning Star.

THE ARITHMETIC OF CHRISTIANITY.

With the number of their names. Numbers 12.

The early people of the world kept full re-

cords of their families, so that their genealogy

was easily traced. This was not only of inter-

est to them, but of much use in after ages, as

it was rendered plain that the Messiah de-

scended in a line from Abraham through David

to Joseph his earthly father. Matt. Chap. I.

And not only so, but his genealogy is traced

from his father Joseph back to Adam, the first

man. Luke 3. The numbering of the Jews by

their families, and also of their men of war,

was from the first by grace, which is by the

strength were known. From this subject we

take occasion to give some numerical statistics

connected with Christianity.

THERE IS ONE GOD. Hear, O Israel! the

Lord our God is one Lord. Mark 12:29.

One Saviour. He was before all things—

The world was made by Him. John 1:3. He is

the One Mediator between God and man." 1

Tim. 2:5.

ONE LAW. God has given one great chain

or rule for the regulation of human conduct.

"The law is good." 1 Tim. 1:8. "For who-

ever shall keep the whole law and yet offend

in one point, he is guilty of all." James 2:10.

He sins against the Divine authority; breaks

the chain; and is commonly in the way of vi-

olating other parts of the same great chain."

ONE GOD INTRODUCED HIM. By one man

sin entered into the world. Rom. 5:12—

What confusion, misery, pain, death and ruin

came as the awful result of the first sin!

SALVATION CAME BY ONE. The grace of

God, and the gift of grace, which is by one

man, Jesus Christ, hath abounded unto many.

Rom. 5:15. Blessed be God for this great

gift.

ONE HOLY GHOST. And I will pray the

Father, and He shall give you another Com-

forter, that He may dwell with you and be

in you, and shall be with you, and shall be

in you. John 14:16, 17.

THERE IS ONE FAITH. One way. Eph 4:5.

One system of true religion—one way in which

to be saved. That is, faith in the Lord Jesus

Christ.

ONE BAPTISM. It is declared there is one

in the place above quoted. There was John's

baptism, called that of repentance; there was

a baptism of suffering. Christ said he was

baptized with water. They who do not

understand this, are in error. This was a

miraculous outpouring of the Spirit as at Pen-

tecost. There was a water baptism. This is

the "one baptism"—a gospel ordinance to be

continued to the end of time. It is the im-

mortal and necessary part of the Christian

mode. This was evidently the primitive prac-

tice. The original word implies it. There is

no historical evidence that any other mode was

practiced till 200 years after Christ. It is al-

ways satisfactory to those who submit to it

that it is in a former article, teaches us that God

can just as easily accomplish his purposes by feeble

means as by mighty instrumentalities. It

should remove every objection from our minds,

because of our being weak and feeble. Gide-

on's men were armed with the sword of the

Lord, and the sword of Gideon, teaching us that

all our labors, God is our helper, and that his

power makes the work effectual. "And he

that is weak, let him keep his armor. And

we must co-operate with him. The sword of

God, and the sword of the Lord. Gideon

and his army were successful; so the church

of God are successful only in obedience to

him.

One more thought. Gideon was a servant

of God, and Israel must be guided by him—

God has raised up men as ministers, leaders

to his church, and the church should co-operate

with their pastors, to build up the interests

of Zion. If he appoints his ministers, and

class meetings, they should attend, and they

should conform to the will of their pastor, and

take part in the exercises, unless they think

they are wiser than he, and then he should

leave, that they may seek advice from wisdom

and judgment they will have confidence.

W.

in which 60 conversions were reported. An

official number said lately that he did not

know where to look for one of them that ap-

peared to be pious. In another place scores of

conversions were reported. A change in the

pastorate took place in a few months, and the

new minister found by one of the converts

that made any pretensions to enjoying religion,

and before long it was found necessary to get

that one out of the church. I once knew of a

revival in which forty conversions were re-

ported. Only 10 of them united with the church,

and about a year ago, the same church, I

knew of another, in which about 30 united.

In less than ten years, 4 died, and of the others

only 3 maintained the Christian life. We have

given some of the worst examples. Many of

the revivals were much better, but every one

who has seen that many of the converts are

but like Bunyan's Pilgrim, soon turn back. Re-

vivals, however, are important. Christians

should labor to have them; and when they

come, let seekers be convicted and feel en-

couraged to believe that they are converted.

Numbers that cannot be numbered. These

are (1), angels. "The chariots of God are

twenty thousand, even thousands of angels."—

Ps. 68:17. Thinkest thou that I cannot now

pay to my Father, and He shall presently re-

ward me ten thousand angels of gold? Matt.

25:33. This at the lowest estimate was 72,000.

"Thousands thousands ministered unto Him,

and ten thousand times ten thousand stood be-

fore Him." Dan. 7:10. "Ye are come to the

heavenly Jerusalem, and to an innumerable

company of angels." Heb. 12:22. (2).

The finally saved in heaven. One hundred and

fourty-four thousand were sealed of the twelve

tribes of Israel. Rev. 7. This is put not for

the exact number saved of them, but as the

representative of a very great number of the

Jews that shall be in glory. Then the re-

vealer saw a great number which no man could

number, of all nations and kindreds, and peo-

ple, and tongues." V. 9. How many have

died in faith. Many also in infancy. These

have gone to Paradise. The number of the

road. And as time shall roll on, and the

kingdom extend itself, millions more will flock

to Christ from different lands. Heaven above,

the city which hath foundations, will be en-

joyed by many. There will be "Ten thousand

times ten thousand, and thousands of thou-

sands." Rev. 5:7. It will in fact, be "innum-

erable." The French numerical table of 60

figures probably may not be able to express it.

Let us all live so as to be there.

F.

For the Morning Star.

THOSE TWO MINISTERS.

I sympathize with them. I love all good

ministers. I feel for them in the many trials

they meet. But there are two for whom I

feel much. Their predecessors in the pastoral

office were converts, and very carefully they

regard to disturbing society by speaking of the

sins of intemperance, slavery, and the like. They

were acceptable pastors, though some, it

seemed, inwardly despised them for not giving

timely warning when they saw the sword com-

ing. But they were true to their duty, and

they succeeded. They were in towns side by

side. Their course was a little different. They

said drunkenness was a sin; that church mem-

bers could not drink of the cup of the Lord

and of devils; and that they ought not to

drink with the drunkards. They were in a

struggling and man-environment was a greater

time than sheep-stealing. They were more than

the people could bear. They were, as some left

the Savior, when he preached faithfully. In both

places separate meetings were established.

Their meetings were in the evening, and the

new meetings were large—rag-shops, and

the odds and ends of all parties flocking to

them, and virtually saying by their looks and

actions, See how we prosper, and see what you

have got by prying against such matters as

intemperance and slavery.

There is a class that have not left the

meetings of these ministers that doubt whether

they have been prudent, as their course has

weakened the society, numerically, and in-

stead of breaking one of them to pieces. A

few of the faithful stand by them, but these

ministers are a mark for many to shoot at.

Well, I feel for them. The day is somewhat

dark at present, though I have no doubt they

trust in God, and will see again. God will

take care of his cause, defeat the designs of

time-servers, and cause the wrath of man to

praise him.

These ministers are loudly condemned, but

I do not know where they are, and I do

MORNING STAR.

WEDNESDAY, JULY 28, 1858.

REPORTS FOR THE REGISTER.

No reports for the Register for 1859 have yet been received from the following Quarterly Meetings. The Clerks will please forward them without delay.

Farmington,	Medina,
Prospect,	Seneca,
Sebec,	Harmony,
Huntington,	Noble,
Wheelock,	Putnam,
Western R. Island,	Michigan Centre,
Rochester,	Grand River,
Monroe,	Calhoun,
Union,	Van Buren,
Wayne,	Berrien Co.,
Freedom,	Burlington,
Spafford,	Cook Co.,
Walton,	Quincy,
Yates & Steuben,	Hancock,
Sardinia,	Franklin,
Tuscarora,	McHenry,
Jefferson,	Wolf River,
Chenango Union,	Washington,
Otsego,	London,
Oneida,	Oxford,
Brone,	Brome,
Lake George,	Hatley,
Elk Co.,	Park,
Essex,	

FIGHT OR DIE.

In some respects, no doubt, the pioneers of the F. Baptist denomination failed to occupy that high position which is desirable in those who plant a sect of Christians. We are willing even to admit that in some points the sons excel the fathers. But the more we study the character and become familiar with the labors of those worthy men, the more we value them. They certainly possessed elements of strength, and made themselves felt. They carried forward an infant body, from birth, until it numbered sixty thousand souls, and was extended from Nova Scotia to the far west. They led as many more to Christ, who found a home in other denominations. Wherever they traveled the people flocked to hear, and in their hand the gospel proved to be the power of God to salvation. They boldly assailed the errors which had nearly shut up the kingdom of heaven from the people, and proclaiming a free and full salvation, and man's ability to obey the gospel without waiting a moment for some spiritual power to make him able, the foundations of society were moved, and great victories were achieved. They were persecuted, misrepresented, but not defeated. With the word of God as their only rule of faith, they waged a good warfare against the creeds, and the philosophy of men, and doctrines of devils. "He that believeth and is baptized shall be saved," was proclaimed as adapted to every man, and thousands hastened, penitent, confessing their sins, to the baptismal waters, when they gave themselves to the Lord in open covenant, and went on their way rejoicing. These fathers were not noted for literary culture, but they carried well-worn Bibles, and would quote more scripture in one discourse, than many of our modern preachers quote in a whole year. They preached the gospel, and not "essays on Spring;" they brought the people into direct contact with the voice of God, and relied upon "a thus saith the Lord," in support of doctrine, vastly more than upon any philosophical speculation. They were not afraid to be singular, nor to be called heretics. They professed to be reformers, assayed to bring the people back to the simple gospel, discarded all creeds and traditions of men, and their real and power was proportioned to the dignity of their mission, the magnanimity of their aims, and scriptural position. They held a noble work. Their names shall ever be held in sweet remembrance. We will honor them for their works sake.

Had their successors pursued the same independent, radical course, our denominational strength would now have been a hundred and fifty thousand instead of fifty thousand. We have more literature, more classical knowledge, more men, but alas! we, somehow, have lost the spirit and fall to the work of reformers. We are no longer the radical, independent people that our fathers were. We are more inclined to imitate other sects than to reform them; we have become tender of their feelings, and shun to correct their errors; we have fallen into the rear, and have left the pioneer, leading position which belongs to us. F. Baptists are elected to be reformers. That is our mission. We have no business in the burnishing, ornamenting, enamelling departments of fashionable Christianity. We are not doing our appointed work, unless we lead off in scriptural reform, exposing the errors of long growth, Calvinistic, pedo-baptist, asceticism, and whatever is human that has crept into the creeds. And we have yet enough to do. It will take several generations yet to correct the unscriptural dogmas which now prevail among Protestant sects. But we are losing time and power. Having left our appropriate field, we make but little stir; we are hardly noticed; we are losing numbers, decreasing, and unless we return to our post, our end will be failure. It behooves us to look this matter fully in the face.

The practical question for us to answer is, Will we again become reformers; or will we subside into negation? Will we again take our Bibles, draw the sword of the Spirit, and test the reality of every custom, doctrine, and practice which now nestles under the wing of a Christian name? Will we carefully scrutinize those doctrines and customs which have been adopted from other sects during the last twenty years, and see whether they are of God or of man? Will we be bold to preach the whole counsel of God, though it excite the opposition of those denominations whose friendship we prize? Will we reject that false sentimentality, which softens down the law, and turns the edge of truth, to avoid offending our neighbors? If we say yes, and act yes, as well as say it, we shall again occupy a distinctive position. The people will say again, "Let us go and hear what these babblers say." We shall get the attention of the public, and do them good. It is true, we shall lose the frequent compliment, "You F. Baptists are very nearly like us. There is only a trifle that divides." The old cry will be revived, "You believe in working yourselves to heaven." "You make baptism a saving ordinance," &c. But souls will be converted, churches will grow, light will increase, the sects will be benefited, God will be honored, our hearts will rejoice. Brethren, shall we be radical? Shall we again unfurl the banner of reformers?

BOARD'S HEAD. We would invite the attention of all our readers who wish to resort to the seaside during the hot season to the advertisement of John Dow in another part of the paper. His house occupies one of the finest locations on our coast, and he is favorably known as a landlord.

CHRISTIAN MORALS.

There is a sentiment widely prevalent which does great injustice to the Christian religion. It is rarely avowed openly—individuals hardly dare believe it formally; yet insidiously and imperceptibly it has much influence. The sentiment boldly stated is, that one may be a Christian without being a sound moralist.—The idea is, that Christians are not required or expected to have a spotless morality. Morality and Christianity have sometimes been placed in antagonism, as though there could be morality without Christianity and Christianity without morality.

But the sentiment is utterly false and libelous both upon Christianity and morality. No one will question that the law of the former dispensation was a perfect code of morals—it required morality of the strictest type. But is the Gospel in this respect inferior to the law? Not at all. It re-enacts it in full. Said Jesus: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Said Paul: "Do we then make void the law through faith? God forbid: yea, we establish the law." Why was Jesus presented to us as our exemplar and model? He was without sin. We are to walk in his steps, to copy his example; and this is the only respect in which his example is presented to us to be copied.

Christ and the apostles took great pains to correct this very error named above, and to enforce the demands of the Gospel. They showed, not only that their religion was perfect in its morality, but also the only one that is such—that it is the foundation of all true morality. It requires a holy, blameless life—conduct strictly and wholly conformed to right. It gives no indulgence to wrong-doing. Nor does it confine itself to the external deportment. It goes to the seat and fountain of the moral conduct—the heart, and requires purity there. Jesus showed in his incomparable sermon on the mount that morality in every requirement may be violated without an outward act, in the recesses of the heart; hence that the great fountain within must be purified.

Not that the Gospel makes any absolutely perfect or infallible, as none but God is. Not that Christians rely on their good works for salvation, for they rely on Christ alone for salvation. Not that the Gospel is a system of bondage, for those who the Son makes free are free indeed. Christians have the highest freedom—not freedom to sin, but freedom from sin. It is the great privilege as well as duty of the believer to be free from the dominion of sin, and yield obedience to Christ. Faith, not works, is the condition of pardon and salvation; yet faith produces the works of righteousness, and without works faith is dead.

It is then no light thing to be a Christian.—Religion is not mere creation, or profession, or form, or ceremony. The life of faith is a new and holy life. It is indeed a warfare with sin. It is a great mistake to suppose that the victory is gained wholly at the outset. It is an every day business. We are constantly to be overcoming. And through the grace of Christ we may be conquerors and more than conquerors. But it will require ceaseless vigilance, a steadfast purpose, lively faith, prevailing love, prayerfulness, spirituality. O it is a great and blessed thing to be a true Christian.

DOING GOOD.

Doing good depends as much upon the disposition as upon the means. If one has an abundance of means, and no disposition, he will accomplish nothing. The rich, avaricious man never thinks of alleviating the want and wretchedness around him, or of contributing liberally for the promulgation of the gospel or for the endowment of seminaries of learning, and thereby do good, not only to his own generation, but to the generations that shall come after him. The selfish man of talents will not employ his abilities for the good of his race. No! His utility is self-aggrandizement; and to this end, he consecrates all his talents. While he who has a large heart—a disposition to do good, though he is not rich or learned, will find means continually to accomplish his object. He will strew his path with benefactions, with kind words of sympathy, and with profitable instructions.—The disposition is to be preferred.

When we hear a man excuse himself for doing nothing at all, on the ground that he would do great things, if he only had the means, we set it down at once, that he has not the disposition; and that the acquisition of the means would not confer it upon him. If you would have the disposition of benevolence when rich, you must cultivate it when poor. Then do not turn away from doing good with any such pretence.

"TRY, TRY AGAIN."

How much there is contained in the little word "Try!" It has been the secret of success with thousands—a balm to many a wounded breast—a solace to the hopeless, despairing sufferer! When he fails, it revives him—when he is conquered, it resuscitates his courage, taking away his fear, and nerving him for fresh contests. It insures him success in the end. Once, or twice, or thrice, it comes to the rescue. It is the panacea of life—the Christian's standing rule.

The child immediately adopts it in learning to walk, to talk, to write. He soon learns that he need not expect success anywhere without it. He looks for adversity, disappointment, and failure, and he means to try again, until he does succeed. So the Christian pursues his course onward and upward to ultimate triumph. No matter what may oppose his progress, the obstacle is to be surmounted—the end is to be gained. The patient, persevering Christian, knows no such word as "failure." He has only to "try, try again," and through Divine grace he is sure of the victory.

ANNIVERSARY AT NEW HAMPTON.

It has seemed to us that the occasion will justify an article editorial, respecting the anniversary exercises last week at New Hampton— which we offer as a sort of addendum to the Examining Committee's report, found in another column. Let us premise this much, that the late Spring term embraced 260 students, and the present term 160—numbers somewhat in advance of the corresponding terms of the preceding years, and that the anniversary exercises just closed have given entire satisfaction to the hundreds of visitors gathered in from many towns to witness them.

On the whole days of Tuesday and Wednesday, the several departments of the Institution passed a careful examination, each class occupying an hour; and to make as much as possible of the time, the Committee and visitors divided, two sections going forward at the same time; the other two sections going back at the same time. The examination was most successful. Theological classes formed another division,

examined before another committee, which examination we regret that we were unable to attend.

The Latin and Greek languages of this Institution have always sustained a very prominent place, and now evinced thoroughness on the part of the scholar and the most careful labor on the part of the teachers. This has been the fact at each of the four anniversaries we have attended, and as much the last as the first. A very large number of the students are found in these several classes—and whether in the authors they have been reading, or in the exercises in Latin and Greek prose written down upon the blackboard, they acquitted themselves well. The two large classes in French—the one examined in Telemachus and a French periodical, and the other entertaining a hall full for the hour, in familiar and earnest French conversation—show the most casual observer the advantages of a teacher who has learned to talk and write the French correctly, from a residence in good French families. For some reason not given, the German class, embracing a fair proportion of the present graduating class of young ladies, was not brought out for examination, as we had expected it would be.

Large classes were examined in the departments of Mathematics and English literature; in Arithmetic, in Algebra, Geometry, Trigonometry and Surveying, which showed faithful teaching and industrious study. The class in Geology excited an excellent interest, and we only regretted that the allotted hour was so short. The very large class in Botany filled up the large Seminary Hall with visitors, as that class always has done, and proved a pleasant examination in recitation and in the practical analyzing of plants and flowers. We were also especially pleased with the well-sustained examination in Moral Science of the graduating class of young ladies, which showed signs of the usual thorough mode of the professor in that department. The large Seminary Hall below was grandly festooned with leaves and flowers, for the occasion, drawn both from nature and art. To say nothing of Nature's pendulums and paintings, always and everywhere present, those of Art, which now adorned three sides of the Hall, attracted much attention and commendation from the visitors, spoke in flattering terms of the taste of teachers and pupils, and show a growing interest for the fine arts—to which is added a like testimony in the direction of vocal and instrumental music, given at the intervals of other exercises on the three days of this convocation.

Thursday was the anniversary day proper—and the exercises were transferred from the Professors' recitation rooms and the Female Seminary halls to the large church edifice; a pleasant day, and an audience more than could be accommodated in the hall. The Holderness Brass Band marched the school and visitors in church promptly at nine o'clock—when, after prayer, and with music interspersed alternately by the Band and the well trained Glee Club of the Institution, the graduating class of young ladies held the large audience in good attention for nearly three hours. When these sixteen dissertations had been well delivered—showing talent and care in their preparation, and promising well for the future of that class—and these young ladies had appeared together on the stage for the presentation of their diplomas—at our right and on our left, the whisper was heard, "A beautiful sight," "a glorious sight"—and as the Principal, in words and manner just like himself, proceeded to say his parting words to the class, a deep interest was felt over the audience, and they will only add, "It was good to be there!" In the afternoon again, the same full hall was well entertained for three full hours by the graduating class of sixteen young gentlemen, who also received diplomas with short, characteristic address by the Principal of the Institution—the class including the graduates, advance graduates, and two excellent brethren who had completed the full Theological course.

On Tuesday evening an able sermon was preached before the Theological Society, by Rev. Tappan of Lawrence, founded on the text, "Godliness is profitable," &c., the leading-idea of which were, the Christian religion as a great energizing power in the world; as reformatory; as meeting men's wants, physical, social, moral; as redeeming men in the eternal future;—and on Wednesday evening an excellent lecture was delivered before the Literary Adelpi and the Social Fraternity, by Prof. Shepard of Bangor, theme, English Education. Nearly every development in connection with these anniversaries pleased us. There is one thing we will suggest as a hope for the future, namely, that in the graduating exercises, the graduates of our Theological school should receive such prominent parts, as at our college commencements are represented by the orations given by those who are to take the degree of A. M.—On the present occasion, it was a part of our joy that two such young men as Bro. Eaton and Bro. Nutting have completed a full Theological course, and it is our prayer that the number may increase annually as years roll on.

We were informed by the Treasurer of the Institution, that the financial matters are now in a very satisfactory state; that is, the income from the tuition and interest of the permanent fund meet the expense of instruction and necessary incidents. Help is still needed from abroad to complete other buildings in contemplation; and a new Female Seminary building is to be commenced this next autumn. The conclusion is reliable, we think, that the New Hampton Biblical and Literary Institution is already both a noble and a growing denominational institution.

It ought to be added, that our thanks are due to the citizens of New Hampton for the pains they have taken to entertain brethren and visitors from abroad in a generous way, and free of charge. Long life to the New Hampton Institution—and may her shadow never be less!—P. S. B.

LOCAL AND PERSONAL.

We yield to the solicitations of numerous friends, and make a brief statement of the past year's history and present position of our cause in Buffalo. It is well known that for some time previous to my return to Buffalo, the church had been without a pastor; hence the congregation had become scattered and the church nearly obliterated. For some time ago public worship was resumed, our congregation ranged from thirty to sixty. But we soon began to see some conversions and to have additions to church and congregation; but the progress was slow; yet during the year we have had additions every month—almost fifty in all, and our congregation has increased fivefold. The financial crisis pressed sadly upon our little body, greatly embarrassing us in our efforts; but we have lived some way, and have not lacked bread in time of need. The brethren have struggled manfully in the midst of

their poverty, and completed the year quite as well as we had reason to expect. Trials, severe trials, always press upon those who are the least able to bear them, and we have had our share; but, upon the whole, the year has been crowned with prosperity.

We still owe about \$2,000 on our meeting house, and are making efforts to pay. If those who have pledged pay up promptly, we shall finally be relieved from this embarrassment, with the aid which we have reason to expect from new donations. We do not believe that our brethren in western New York will see this mission long embarrassed by this debt, which has so long been a millstone around our necks.

As to the future, our congregation is increasing more rapidly than ever before. Our house is now very well filled, and confidence in our success seems to be general among the people. This will give us an advantage in the future. Our greatest embarrassment is the want of money. We are poor. As yet we cannot raise more than one-half enough to support the pastor, the small appropriations of the Mission Society cannot be paid for the simple reason that the Society has not the funds. If relief from some quarter does not come soon, the field must be abandoned out of sheer necessity. We are willing to sacrifice, and live on the smallest possible amount; but no man can support a family in Buffalo, on \$400 a year. But we are determined not to leave our post, unless compelled by absolute want. That may be near at hand; but we hope not.

Upon the whole, the prospects of a permanent church here are better than ever before. We have occasionally slipped out into other fields and preached the gospel. This has been a great relief and comfort. We have sometimes been discouraged, and almost wished that we had not left Providence, but upon the whole we have no doubt but it was duty to make the change. We have baptized 107 during the year, which might not have been the case had we remained in the other field. Pardon the personal references, and pray that we may have an open door set before us to preach the gospel, and that multitudes may be saved.—G. H. B.

At the last meeting of the Executive Committee of our Home Mission Society, a vote was passed, instructing the Treasurer not to pay appropriations any faster than money was received into the Treasury. As he had then overpaid nearly \$500, and only about \$250 have been received since, those who appropriations are due, will understand why they are not paid.

NEW HAMPTON INSTITUTION.—Error Corrected.—It will be seen by notice in our columns to-day, that the next Term at New Hampton will commence August 24, not August 31, as erroneously stated in the last Annual Catalogue.

THE ATLANTIC MONTHLY for August has made its appearance, containing articles upon the following subjects:—Daphniae; The Romance of a Glove; To —; The Singing-Birds and their Songs; Our Talks with Uncle John; An Evening Melody; Chesunook; My Children; The Kinlock Estate, and how it was settled; "Bringing our Sheaves with Us"; Farming Life in New England; Les Salons de Paris; The Discoverer of the North Cape; The Autocrat of the Breakfast-Table; The Trustee's Lament; The Pocket-Celebration of the Fourth; Literary Notices.

"The Pocket-Celebration of the Fourth," is a scorching review of Mr. Choate's Fourth of July oration, and is of itself worth the price of the No.

Boston: Phillips, Sampson & Co. Price 25 cts a number, or \$3.00 a year.

HARPER'S MAGAZINE for August is out, with articles upon A Winter in the South; The Romance of Wyoming; Vagabondizing in Belgium; How the Money Goes; Olive Winchester; The Freaks of Fortune, and their Lesson; The Red Bracket; My Sister Margaret; Rather Ghostly; Criticisms on Italy; Noses; The Quiet Home; The Virginians; Also, Monthly Record of Current Events, Literary Notices, &c.

New York: Harper & Brothers. Price 25 cts a No., or \$3.00 a year. For sale in Dover by J. C. Varney, No. 7 Central Street.

New York Correspondence.

NEW YORK, JULY 17, 1858.

Pure Star.—Do your rural readers, many and far, spread over the land, in their thank-offerings render thanks for air, space and green-shade? If not, tell them they are delinquent in gratitude to the Giver, and miss a great joy to themselves, which the reasonable sense of these blessings in their lot inspire. Let them not omit in their daily devotions, thanksgiving that "God made the country"—that he made it country, not city, the sort of little world men make to themselves. Every country habitation should be a temple of praise, that its perpetual baptism is the ocean of heaven's pure air—not a pool of stony gases, gouted of packed, sweating human bodies and reeking feculence. Every barn should be vocal with thanksgiving for the breath of pure fragrance. Up from every meadow and grain-field should praise arise to the Giver for life and vital breathing. From pastures, groves and woodlands, should go up with cattle-haunts and bird-hymns, grateful songs of human hearts for free breezes and living green.

Let the country-people know they are the royal-letters, after all the airs our city-folks put on—not their literal airs, for they are always glad to put these on when they can, for those of the "green" country-people. We talk of palatial abodes here; but country residents are the dwellers in the true palace. The city is a narrow, dirty hovel in comparison—Fifth Avenue, with all the rest of it. Its air, its light, its tenants must breathe, is that of a great—The fact will not bear translation to words, in this day of polite literature. An hundred years ago it would. The polished spectator translated less delicate things, without tarnish, in its day. But I dare not write it on a journal of our polite time. To be sure these effluvia are qualified by admixture of real heaven's effluvia, so making itself martyr to give possibility to human life, as the gospel goes into heathenism at the cost of its bearers' lives, if by any means it may save some.

To think of the condition of the people of this city through these summer nights—as they lie outstretched for their sleep—and to compare them with the country-sleepers!—Take Jacob for a good specimen of these. All day, not a breath of heaven passing over the hills and along the valleys in his journey's course, but he was fanned by it, and his blood, drunk in of its pure life. For night, what a bed-room! So airy, and his bed wide enough. What though his pillow were a stone? He was softer than those of feathers—especially new.

feathers in hot weather. He dreamed well. No wonder, for he slept in the house of God and gate of heaven. There was no low roof or ceiling to stifle his breath or intercept his view. The ladder came right down by him, showing all unobstructed the pathway between him and heaven. Royal lodging that. Though country lodging generally does not equal its sumptuousness, it is a far approximation compared with what we are now to see. Here, all day long, the great brick-oven of many thousands of compartments by separating walls and floors, has imbued the free food the sun has steadily poured into it, in all his slow circuit from his rising out of the east to his going down in the west. Within these heated walls are laid six hundred thousand sleepers—sufferers, we might better say—on an area of three miles in length by one in breadth—packed layer above layer, like salted meat in the barrel, but with floors instead of salt between them, from cellar bottom to garret-top. I will not pretend to exactness or very close approximation in statistics of classification in computing the numbers of these layers of city-sleepers. Probably ten thousand, it may be fifty thousand of them are in that below the ground, where only the dead should sleep. Only a few, very few, of that which lies even with the ground's surface, that story being almost entirely shops and parlors. Of the third layer there may be as many thousands, perhaps, more, than of the first. The fourth is probably most numerous of all, having its hundreds of thousands. From this to the sixth the numbers diminish; and if there be a seventh to make out the perfection of numbers, its subject-matter be sufficient only for an apex to the irregular pyramid, a "capping of the climax" of city-lodging. Let the thought of country people as they lay themselves down in their ample and airy bed-rooms and chambers, go forth for a moment in the view of these packed and over-laying multitudes of their human-kind, sweating, gasping, tossing between sleep and awake, with other dreams than Jacob's within these heated walls, hot without and hot within, with windows indeed, to be left open where it is not feared thieves or murderers will come in, and if open and some breath of the heavens find its way down or along to them, it must come through the pervading exhalations of back yards, and streets in front, in much of the city, sending up yet more offensive and poisonous stenches, bearing with it their contaminations—and be thankful for God-given air and roominess—and stay where they can "live and move and have a being," and teach their children to keep out of the city if they would breathe while they live and not be roasted and buried before they die. If they come, let it be a cause worthy of martyrdom, for martyrs they must be if they come.

But lack of breath and space and temperature are not all the deadly incidents to city-residents. There is, as an example, milk—I mean there is milk in the country—and here is what goes by that name, of late coming to have the qualifying terms annexed, as fitly expressive of its nature, as "swill-milk," or "stump-tail milk." We have had a war on the subject which has brought these terms into so general use that I dare write them, notwithstanding the politeness of the times before referred to. I should have given your readers some account of this, but—let the reason pass, I will try to hereafter, and would now as I intended at commencement of this, but the introduction has crowded it out. The heat, the effluvia, the swill-milk and kindred causes are culminating to a large increase of mortality. The deaths last week were 111 more than the previous one, the number being 553. The Times raises the cry for immediate flight to the country by all who would save their children, especially from these deaths of stench and poisonous dirt, greater mortality being of children. Alas, few comparatively are they who can escape to the country. The least able they who need most to go. So it yet is, "The destruction of the poor is their poverty."—M.

Correspondence of the Star.
BROOKLYN, "ALMA," below E. 4th St., Ind., July 12, 1858.

Mr. Editor.—We are now on our ninth day from New Orleans, and could not by any possibility have avoided seeing much that is interesting. We left the city in a most dull condition. In summer it has little to attract anybody into its brick walls, scorching streets and melting nights. A country residence on the Gulf of Mexico or on the coast of the Mississippi, is tolerable and even delightful in the month of the summer; but in the city there are few delectable situations.

As we left the city, it is utterly impossible to express our gratitude to Providence for the delightful sensations we experienced in gazing on the beautiful Nature before us. The two hundred miles of unending gardens of flowers, fields of cane, and beautiful villages, with their fifty or one hundred negro cottages attached, is so much of the beautiful and living, that it intoxicates us with blissful emotions. But the copy side of the picture was not wanting.—The terrible effects of the waters were painfully evident. The left bank of the river is for the most part a swamp or a lake. Some places where the water is retreating, the green slime and dying fish give a poor prospect for a healthy October. On the Mississippi and Arkansas coasts, we observed many fields of dying and yellow cotton and corn; corn is nearly ripe in Arkansas and Mississippi. In many places in Tennessee and Arkansas, the water extends thirty miles into the interior, destroying every vestige of a crop. In such places the cattle are in a distressing condition. Those who can, place their stock in flat-boats, and feed them on bushes. Hundreds of flocks have lived for weeks on nothing but leaves and water. Many flocks have been standing on their feet, in default of dry land, for weeks.

This is a good reason to see the grandeur of the great river. There is nothing repulsive on its entire extent. Its banks are robed in a coat of luxuriant vegetation. Its exuberant fertility and abundance of islands, disconcerting here and there a beautiful rural mansion, approach the borders of the romantic. But we cannot but regret that some of the New Hampshire hills were not scattered along its coast; then it would not have wanted in the attractive.

This part of the Ohio river is most beautiful. It is little less so than the Mississippi, and is flanked by hills with cliffs and pine-clad crests. Our trip has been most agreeable. We are all pleasure seekers; i. e., seekers of pure air and cool breezes. We begin to find them, for many of our New Orleans friends shiver under their heavy clothes in the morning, and talk seriously of turning back to the land of sun flowers.

J. P. RACONIX.

NO PRACTICAL USE.—A college professor hearing one of the students swearing as he was chopping wood, stepped up and taking the axe, quietly chopped up the stick. "You see the wood may be cut without swearing," said he, as he handed back the axe. The student felt the reproof, and left off the wicked and vulgar habit.

Martin, Allegan Co., Mich., July 12, '58.

SUMMER HILL, N. Y., July 18, '58.

Bro. Burr.—With a heart of devoted gratitude to God, I communicate to you the pleasant intelligence that we are enjoying a precious

REPORT OF THE EXAMINING COMMITTEE.

NEW HAMPTON, July 15, 1858.

To the Trustees of New Hampton Institution.—We, the undersigned, Committee of Examination, would present the following report:

In making our report, we can only express our opinions; formally, as they necessarily be, on comparatively slight examination. We have been diligent and attentive; and have endeavored to learn the true condition of the classes submitted to us.

We have listened to recitations, and in many cases, questioned, to a considerable extent, the classes under examination.

We have endeavored to test their knowledge, not only of results and conclusions, but of first principles; and in this we have been gratified by the course generally pursued by the teachers.

Of all the classes presented not one can be denominated inferior. Individual failures have been few. Nearly all have evinced a thorough knowledge of the subjects before them. Several classes have exhibited a high degree of excellence, nearly every question being correctly answered, and with equal readiness, whether proposed by the teacher, or members of the committee; a result, not of accident, but of faithful labor on the part of the teachers and earnest efforts on the part of the pupils. This is true of the classes; especially so of the Greek. Taking into consideration the length of time spent in the study, we are of the opinion that classes more thoroughly drilled, not only in the syntax of the language, but in the minute analysis of words and forms, cannot be found in any similar institution in New England. The classical in Latin were all excellent, exhibiting much familiarity with the principles of construction, both in prose and verse. The class in Botany acquitted themselves nobly; while those in French seem to have made fair progress, not only in translating, but in conversation. If we may judge by the lively scene presented in the last exercise. The few classes examined in mathematics have exhibited considerable familiarity with the portions given over.

We have been pleased with the gentlemanly and ladylike appearance of the classes under examination, betokening the discipline of the school.

The little attention we have been enabled to give the department of Drawing and Painting, has been sufficient to warrant us in saying that this has been eminently successful; and will compare favorably with that of any institution it has been our lot to visit. We have been pleased also with the performances in vocal music. The promptness and precision of execution manifested can result from patient and persevering effort alone.

On the whole, we think the Institution has, during the past year, fully maintained the high rank it had already taken among the similar establishments in New England.—We think it now affords to the student advantages for improvement excelled by none, and will, when the contemplated additions to the buildings have been made, so far as comfort is concerned, be equal to the best.

W. H. FARRAR,
E. M. TAPPAN,
P. S. BURBANK.

Rebials, Etc.

Bro. Burr.—God has gloriously revived his work among the different churches in this town within a few months past. Twenty-eight have been added to our church by baptism, and two by letter. Others are expected to go forward in baptism soon. Our meetings are crowded and deeply interesting. L. HATHAWAY.

Gardner, Me., July 16, 1858.

HARRISBURG, N. Y., July 19, 1858.

Bro. Burr.—The revival here still continues. It is four weeks since the work began. As many as 50 are its subjects. The converts are strong and active. They do their duty with a "willing mind." All Christians have labored harmoniously together for the salvation of souls; have, not only during this work of grace, but for a long time, developed the true idea of Christian union. Not in name, but in spirit; not in word but in deed. We find that it is not necessary to abandon church organizations in order to dwell together, and labor together in peace, and the unity of the Spirit—in order to possess the oneness of believers for which the Savior so earnestly prayed. We are not able to say that this work has progressed without excitement. The church and sinners have been "roused up." But we believe there has been no excitement that has precluded deep thoughtfulness, and proper and clear action of the intelligence. There is no danger of too much excitement so long as one acts understandingly.

Bro. West, from Lawrence, has been with us most of the time, and God no doubt has made him a blessing to the people. His labors are appreciated. Plucked as a "brand from the burning," he has just entered the ministry. May his labors be a continued series of successes.

Since my note alluding to the precarious state of health of Bro. Vary, I am happy to say that he has, under the treatment of Dr. Stanton, of Coppland, N. Y., been rapidly recovering. The Dr. decides that the crisis is past. It is now confidently believed that he will soon be able to resume his labors with his wife, C. L. Gardner, Cattaugus; A. Brown, Genesee; F. B. Tanner, French Creek; G. Donnocker, Cattaugus Center, be said committee, appointed to carry out their own alternatives. Received and adopted the report of the Treasurer.

Resolved, That the Treasurer forward the amounts due from the Q. Meetings on assessments, and request immediate payment of the same.

Resolved, That the Secretary be authorized to draw from the treasury three dollars to purchase a blank Book of Records; also six dollars for his services the past year.

The aggregate of the Holland Purchase Y. M. is as follows:

Quarterly Meetings 6; churches 43; elders 43; licentiates 7; added by baptism 327; added by letter 132; dismissed 82; expelled 22; died 29; total a number 2226; Sabbath school scholars 537; net raised for Missions \$537.20.

The order of business being changed, the executive committee on Missions made their report as follows:

All means raised to liquidate the mortgage on the meeting-house and lot in the city of Buffalo were applied for that purpose. Rev. G. H. Ball, missionary at Buffalo, reported that he had received \$200.00 from the parent Home Mission Society, and nothing from the Holland Purchase Y. M.

Resolved, That as a Y. M. Meeting we will assume the responsibility of raising \$1000.00, to be appropriated to liquidate the debt on the Buffalo meeting house, by the Ex. Committee.

Resolved, That we as a Conference recommend to the ministers of this Y. M. to hold a missionary meeting with each church, between

