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2-27-1856

The Morning Star - volume 30 number 47 - February 27, 1856

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Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 30 number 47 - February 27, 1856" (1856). *The Morning Star*. 2114.

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WEDNESDAY, FEBRUARY 27, 1896.

NEW SUBSCRIBERS who pay in advance for one year, will be supplied with the remaining numbers of the present volume without charge.

PETER WARMING HIMSELF.

Simon Peter figures largely in the evangelical history. His forward, earnest manner, and his ready eloquence, made him ever conspicuous in the gatherings of the apostles, and among the personal followers of Christ. Yet this same "Simon, son of Jonas," with all his boldness and zeal, failed more remarkably than any other apostle, Judas excepted, to maintain an even, consistent Christian life. He it was who declared himself ready to die with his Master, and yet, he it was, who was first to deny him. But it is due to him to say, that after the resurrection, he never failed. By that event he is so confirmed in the gospel, that he is ever swift to all self-denying and self-sacrificing Christian service. His fast no longer lingers upon the threshold of duty. He is then ready to every good word and work; and at last he chooses a death more dreadful than his Lord's, deeming himself unworthy to suffer only as his Lord had suffered. Such was Peter.

The Son of God is betrayed. Judas has received the reward of iniquity, and done the deed which has made his name accursed to all generations. Jesus is in the hands of his enemies, and undergoing a mock trial in "the house of Anna, the father-in-law of Caiaphas, who is high priest this year." He whom Peter had professed to love "unto death," and by whom his affection has been so warmly reciprocated, is undergoing the most shameful ignominy from the most bigoted and malicious men. It is in Jerusalem; and the whole city is moved—some with curiosity, some with hate, some with fear, and some with the warmest and tenderest sympathy with the illustrious sufferer. Angels of God are taking a lively interest in the exciting matter, and waiting on the innocent victim with their cheerful ministries. And the Great Father looks down upon his suffering Son, with such emotions as an infinite mind can feel.

Now, in the midst of this general and excited interest, where is Peter, "Simon, son of Jonas," who has so often affirmed his love to Christ stronger than death—where is he? Is he standing by his betrayed Lord, ready to catch upon his own arm the blow aimed at him? Is he rallying the spirits of his afflicted and desponding brethren, and attempting to inspire them with hope that all is not lost? Where is Peter? Is he upon his knees in solitude pleading with God in his Lord's behalf? Or is he the victim of despair, and somewhere swooning upon the ground, or wild with agony? Where is Peter, the brave and heroic Peter? He is forward to protest that he would never forsake his Lord—where is he now? Alas, for the weakness of human resolution, Peter is standing "outside" and "warming himself." He now shrinks from taking any apparent and active interest in what is going on within, striving to conceal his discipleship, and at length boldly denying it. The servants of the high priest, and other persons who chance to be present, are standing and warming themselves with an indifference, for which their ignorance may in part excuse. And lo! Peter is with them, making work for a more bitter repentance.

But let us not be relatively too severe on Peter. Those other disciples who forsake their Lord and fled, are to be regarded as acting quite as reprehensible and wicked a part as did he, who, attempting to follow him as he had promised, found his courage fail, and in an evil hour, denied that he ever knew him. For as he sinned violently, he repented bitterly, and ever after, as if instructed by so sad an experience, stood firmly forth, the advocate and defender of the Christian faith.

But what was intended as an introduction to some practical remarks has swollen to the spacious significance of an ordinary article for these columns.

The indifference which Simon manifested, as above noted, is by no means peculiar to him. Christ betrayed, condemned, crucified in all the sins of the ages—of this age, now, as in the beginning, there are many of high church pretension who

"Heed not their Master's griefs and tears."

The present is an age of drunkenness. The evils of this dreadful form of intemperance are all around us. Sights, groans, tears—social, political, moral wretchedness—all the evils that go to swell the black catalogue of crime and woe, are constantly swarming up from its filthy cesspools. We have seen with our eyes the sorrow of those who hasten to its shrine. We have seen the ragged garments and ragged souls—the pale and wild widowhood, and the depraved and miserable orphanage which spring from it. We have seen our jails filled with the miserable wretches, and our gallows hung with the ruined souls of sorrow which intemperance has provided! We have heard the frantic appeals of heart-broken anguish, and seen our fellow beings waste away beneath it! All this and more! All this and infinitely more, we have seen, and sympathetically felt. And yet how many of us, in the very midst of this general distress, and of all the excitement of this reconstruction of Jesus in the persons of his poor children, have manifested a total indifference—"stood and warmed ourselves!"

And let it here be said, that there is very great danger that this shall be our sin at the present time. Never was there a time when indifference to intemperance in this State, was more criminal, and cruel, than now. The present is indeed, here and in many other places, a crisis. Many a family throughout this State, who had not hoped for many years, are now beginning to hope. And what prayers they are offering, that the law of prohibition may be strictly enforced. And how should Christians, under God, answer their prayers. Let them not be indifferent! While smiles of hope, are gleaming through tears of fear, upon the faces of hundreds of old and young, and while, through many a hitherto cheerless home, rays of conjugal and filial light and love are beginning to gleam, and the diabolical hopes of the enemy are all poised upon the activity of Christian and God men in taking care of the Judases, who for money, betray the fatherless and the widow, let us not stand with Peter and warm ourselves with the servants of Satan's high priests!

But this is a thing which not a few are doing. There are many, who, for political, or pecuniary, or some other considerations, look indifferently on, while the bones of multitudes of their fellow beings, are being crushed within the scaly folds of the serpent of the still. Their sin is the sin of Peter. Their Master is being crucified and they heed it not. Happy will it be for them, if, like Peter, they repent, receive pardon, and become confirmed in the practice of high and self-denying Christian duty. Satan desires them also. Like Peter they may escape by

following Christ, if need be, into the hall of his ignominy and to the cross of his crucifixion.—M. J. S.

TEMPERANCE IN NEW HAMPSHIRE.

We have on several occasions seen the friends and foes of temperance pitted together face to face. We shall never forget the first time, in a town meeting, when, on a practical question of this kind, a poll of the house was ordered. Two long lines were formed. In one line stood men, who were evidently not ashamed of themselves, their position, or their associates; the substantial, orderly, useful people of the town. In the opposite column there was more variety. Some could hardly be said to stand, but were supported in the ranks, red-eyed, red-nosed, bloated-faced, trembling-limbed, fresh from the cesspools of vice. Each platoon of these was led on and drilled by a sergeant grog-seller or bar-room politician. However unnatural such a spectacle might appear, there was nothing unusual in finding them in the position in which they were. But, what very much perplexed us at the time, was to behold in the same rank, side by side with those, a larger number of decent looking, respectable men, and even some whom we had often seen taking an active part in temperance measures on other occasions. This was puzzling, to see those professing to be and known to be temperance men elsewhere, so suddenly changed on the day of election.

Our later observations have been very much of the same kind. Rumblers and their victims, with the whole corps of bar-room politicians, could do little to stay the onward march of temperance, were it not for the succor they receive from sober and even temperate men. The truth lies in a nutshell. Many rumblers of every stripe care not a fig for party, when the "good creature" is at stake; many otherwise very worthy people, and true friends of temperance, will yet sacrifice their temperance principles, at the sound of some obsolete unmeaning watch-word of party. "You are not going to leave the party?" This is enough to frighten some out of their wits.

Now we have nothing to say here for or against any political party as such. But this we have to say, that temperance is no political party question. The rights of community need protection; drunkards' wives and children, and drunkards themselves, need protection. A most effectual form of this is found to exist in a strong prohibitory statute, or Maine Law. This all good citizens should support at the ballot box, and elsewhere. And they should be deterred from it by no allures or intimations of party. Cannot true temperance men make as much political sacrifice, if need be, in support of their principles, as the devotees of Bacchus will, at the behest of a depraved appetite?

We understand that strenuous efforts are now made throughout this State to repeal the prohibitory liquor law passed by our last Legislature. This there can be no hope of effecting without division in the temperance ranks, and the withdrawal of a large part of them from the support of this law. But we cannot believe in such a result. We have too much confidence in the intelligence, principle, consistency of the people of the old Granite State. If the present law is imperfect, it is open to amendment. Let care be taken that good men and true be elected to the Legislature, who will see that, if any change is made in the existing law, it shall be a change for the better. It is altogether too late to think of going back to the old rum and toddsy system. It is a shame even to mention the thing. If persons, for partisan or other purposes, are aiming to obtain the repeal of the law, let true temperance men make at least corresponding effort in its support. It would be an excellent thing to have a good, earnest temperance meeting in every school district. The result would be such a rout of the foe in March as they would not soon forget.—J. J. B.

KANSAS.

Amid all the bluster recently made by letter writers, messages, and proclamations on Kansas affairs, it may be difficult for some to understand the real state of things there. The effort in most of these manifestos has been more to conceal and bewilder than to explain. Some things however are well known and admitted by all; such as these: That the Kansas-Nebbraska bill was passed by its supporters on popular sovereignty. Let the people of those territories decide upon their institutions for themselves. Without that principle the bill could never have been passed. Again, that the inhabitants of Kansas, so far, have had no privilege of deciding any thing for themselves. Whenever an election has been held under the authorities recognized by the general government, hundreds and thousands of armed ruffians from the border counties of Missouri have poured in, seized the polls, overawed or driven away the legal voters, and done most of the balloting themselves. Not only so, but they have in armed bands swarmed lawlessly through the country, pillaging, robbing, murdering the free citizens, and endeavoring to destroy whole towns. Again, that the free citizens in self protection have at length peaceably organized a government, and prepared to defend themselves as best they could. We are not aware that the above positions are denied by any.

This is a most sad and fearful state of things. Who that is candid and disinterested, but must sympathize with their oppressed and outraged fellow citizens? Who that admits the right of self-defense, who that admits for defending their homes, firesides, families all they hold dear on earth to the last extremity? Yet under all circumstances we are opposed to war and earnestly deprecate it. Where was any important question ever rightfully settled by appeal to arms, that might not as well have been settled peaceably? After all the expenditure of life and treasure in the Crimea, if peace shall be at length concluded, it will leave things very much as they were before the commencement of hostilities. War among civilized nations is irrational, and wholly unjustifiable: but civil war is the worst of all.

Civil war in Kansas at this time would be most atrocious. There is not a shadow of necessity or reason for it. All the present agitation and peril are plainly chargeable to the annulling of that ordinance by which our fathers perpetually guaranteed that country to freedom. But ignoring the past, we are willing to meet this question on the ground of popular sovereignty. We are far from believing in the infallibility of the decision by ballot, but it is better every way than the decision by brute force. The ballot is better than the bullet. Let then the inhabitants of Kansas be allowed for once to hold an election by themselves. Suffer none to vote who were legally entitled to vote in the territory. Let them establish a government, authorizing or prohibiting slavery. Then when they apply for admission into the union, let the question be put to the whole Union, shall Kansas be received on her application; and let the majority decide. This will be peaceful, democratic, equal: and all will acquiesce in the decision.

But as friends of human rights, freedom, humanity, religion, we cannot be indifferent, if all appeals to reason, to peaceful measures, to a just ballot are rejected; and brute force, in the hands of lawless ruffians is encouraged and sustained to crush the innocent. The country will not bear it, humanity will not endure it. If such is the demand of slavery, it might as well be known first as last. If this is the game of scheming politicians, the sooner they are undeceived, the better. There is too much meanness in the height and curse of slavery shall be extended, especially by force, over our free domain.

It should be understood by all, that the noise now made by the slave propagandists is the merest bluster. They have so long conquered in this way, like the pet child by screaming, that they have now no other recourse. But let the friends of human rights and freedom stand firm, as in the late contest for speaker, and a bloodless victory is sure. Let them be firm and true, and what can 250,000 slaveholders expect to gain by violence and war? They make war on the North, or on the free territory of the country? The very idea is preposterous. We have already yielded so much to their intimidations and whining, that we have already made ourselves as a nation the scorn of the civilized world, and derision of the heathen. There is a limit beyond which force cannot be a virtue. Protection must be afforded to outraged innocence, it is as important surely as lenience to offenders. The claims of right are as imperative as those of wrong.

In history we read with deep sympathy of the sufferings and persecutions of the Albigenses and Waldenses; of the perils of our forefathers from the tomahawk and scalping knife of the savage. Our brethren in Kansas are in the midst of equal persecution and peril. Upright, unoffending, Christian men are liable at any time to be shot down, their dwellings pillaged, and burned, their families exposed to brutality.

Let prayer be made to God in their behalf—Let us have faith in him, and in humanity, ever remembering that faith without works is dead, being alone.—J. J. B.

WHO ARE TRAITORS?

Who are traitors to the Union? The opponents of slavery! Does Massachusetts, Vermont, or Ohio, threaten to withdraw from the Union, and repudiate the Constitution? Not at all. No firmer friends of the Union exist than these very enemies to slavery. They have not rallied to the cry of disunion, have not threatened, proposed, or advocated it, and have often submitted to wrong, rather than excite their opponents to treacherous measures. But it has been a hackneyed threat of the slave power. "We will leave the Union; resist the general government, violate, repudiate the Constitution, if the North fail to comply with our wishes." The South have threatened rebellion for years, ridiculed the Declaration of Independence, pronouncing its self-evident truths self-evident lies, and then with insulting effrontery have charged the North with projects of dissolution. And many have been veridical enough to believe the charge, but more have villainously asserted it for political purposes, when they knew it to be false, and have taken advantage of the known devotion of the North to the Union to awaken fear, deter from the discussion of slavery, and elevate to office treacherous men, tools of oppression. Every honest endeavor to curb the growth of the slave-power has been denounced as sectional, unpatriotic, fanatical, criminal. But the champions of slavery have been reputed national, patriotic, honorable. No greater fiction was ever perpetrated. The South is as destitute of patriotism as of religion. There are scarcely as many true patriots among them as there were holy men in Solomon. The only Col is slavery, and in church and state everything is held subservient to this.

But the tables are being turned. The infamy of rebellion, factionism, fanaticism, is being appropriated where it belongs. The lion skin has already slipped enough to show the animal's ears, and it is understood better every succeeding day that the South has no regard for the Union only so far as they can wield its powers, and use its wealth to strengthen and extend slavery. Their policy is intensely selfish, and they would sooner crush every other interest or institution in the land, than allow slavery to be curtailed a particle. They care for nothing else, labor to promote nothing else, hate everything and everybody that will not serve it, and make it the Alpha and Omega of their politics and religion, though it curses them and the nation like blight and mildew. And the more this is seen, the less does the hypocritical cry of politicians affect the people, the more bold and earnest are their efforts to make liberty national and slavery sectional.—G. H. B.

TRACT SOCIETY.

The New York Independent is carrying on a crusading war against the policy of the Tract Society in regard to slavery. The Society argues, prays, flings the dust of sophistry in the face, threatens, flatters, shows wrath, talks piety, and exhibits curious signs of distress, while the Independent independently sends shot after shot into the very heart of their citadel, to their extreme consternation. We are rejoiced at this, because it promises to force the Society from its disgraceful non-position in regard to a catalogue of villanies unsurpassed by the blackest incidents of crime the world ever beheld. Neutrality has been impossible on this subject for years, and the Society has really been on the side of crime, and is guilty of giving aid and comfort to oppressors. It has done much good, and we fear, as much evil. It may have converted some infidels by publishing Nelson, Paley, Watson, but has made more by conniving at slavery, robbery, adultery, persecution. It has spoken incessantly against sleeping in meeting, using tobacco, dancing, going to theatres, &c., but has refused to speak a word against buying and selling men, tearing families asunder, selling children by the pound, and fair maidens as victims of lust.

The STAR has for years condemned this policy in the Tract Society, Sabbath School Union, and Bible Societies, but the leading religious papers have approved and defended them. But, bless God, the light is breaking! There is hope of deliverance. The issue of the contest is certain. It is only a question of time. The march of true Christian sentiment on this subject is more and more firm and rapid, and ally after ally comes up to the help of the Lord against the mighty. The distress of the enemy increases; we shall triumph; this stain upon Christianity, which has so long disgraced the church, will be wiped away. Whoever attends the next anniversary of the Society will bear discussion that will stir men's souls. Some of the strongest men of the nation will be arrayed on either side, and the conflict will be sharp and desperate. But truth must prevail. That mighty moral force must come over to the side of humanity, justice, true piety. It must, it will become a mighty engine

to carry Christianity to the South, where barbarism now prevails, and a change that shall secure liberty to the captive, justice to the wronged.—G. H. B.

THAT BOX.

Those who attended our last anniversary will remember the promise of a spectacle to be witnessed at New Hampton, next July, in the shape of a box of books, for our Theological Library, which would then be seen making its way hither. We have felt much interest in the prospects of that box. So especially have our students. All know that books are to the student what tools are to the mechanic. Though our institution was first denominated "the Library Department" in view of the importance of a library to those seeking to qualify themselves for greater usefulness in the ministry; yet it is well known that our library is far from being what it should be. Previous to last year it was extremely meagre and uninviting; indeed, of very little service to the School. Within the year we have been enabled to make some additions, chiefly of text books, and of some constant reference. But of standard works in History, Antiquities, Theology, Scientific Research, Criticism, &c., &c., we are still greatly deficient. We know not where one thousand dollars could be better invested than in that box. That would make a box worth looking at, and gladden the eyes and encourage the hearts of not a few. You would have better furnished ministers, and more interesting sermons for generations to come, through the means of that box. Is there one who would grudge a dollar to furnish a volume or part of a volume for the use of those preparing at this school of the prophets; so that they may make the most of their time, and go forth earliest and strongest to the whitened harvest? Remittances in money, or other communications with reference to the box, may be made, to Rev. O. B. Cheney, Augusta, Me.—J. J. B.

OLD-FASHIONED REVIVAL.

Last week on Friday evening I attended a protracted meeting in Cape Elizabeth, which has been in session four or five days. After preaching an invitation was given for those who desired religion to take the front pews for prayers, and without urging about sixty came forward, many of them heads of families. These, together with some twenty who had previously indulged hope, presented a wonderful display of Divine grace upon the heart. It seemed as if every person in the village felt its influence.—J. M. B.

THREE HUNDRED DIALOGUES, for Reading, Speaking and Exhibition in Schools, Academies and Private Circles, and for General Reading. Morris Cotton, 120 Washington St., Boston.

This is not a collection of old pieces, but contains more than one hundred new, original dialogues, among which are those that are long, short, humorous, serious, witty, amusing and instructive—all having a high moral tone. It is just the thing to fill the place for which it was designed.

EVERY DAY REGISTER. N. M. Buffington, of Fall River, Mass., has issued an every day Register—a Calendar for all time, giving the days of the week, the month and days of month perpetually. Designed for the Desk, the Counting Room, for every place of business and for every family, for School Rooms, Legislative Halls, Court Rooms, Banks, Insurance Offices, &c. He has issued also a Post Office Register, showing the time of closing the Mails—Meal Hour Register—Passenger Train Register, &c. These Registers need but to be seen and examined to be fully appreciated. For sale in this town by E. J. Lane and D. Lothrop & Co.

From American Medical Gazette.

ARTIFICIAL LEGS (PALMER'S PATENT).

A manufactory has recently been opened in the city of New York at 308 Broadway in addition to the establishment at Springfield, Mass., and Philadelphia, both of which are to be continued. The public generally, and even the profession, have but a very inadequate conception of the importance of this manufacture of artificial limbs, or the consummate ingenuity and perfection of the mechanism, unless they have had the opportunity of visiting one of the establishments of Palmer & Co. who have become of world wide celebrity in this department. The multitude of mutilations requiring the employment of artificial limbs, and which had surgery is ever increasing, far exceeds the estimate made a few years ago, when Mr. Palmer invented the leg for his own use, and which he has since ever since. Hence the demand now requires these three manufactories for its supply, and the artistic skill with which they are constructed defies all competition at home or abroad.

Palmer's limbs are worn by ladies and gentlemen in New York, London and Paris not only without detection, but so admirably constructed is the mechanism of the joints, that the parts of mutilation are concealed so effectually as to defy detection. We often see a lady promenade Broadway, whose nobody suspects of having undergone amputation, whose artificial limb, made by Palmer & Co., for all the purposes of ease, gracefulness in walking, every way equal to the other limb which is unimpaired. Such an inventor should be rewarded as a public benefactor.

Mr. Palmer has the most ample testimony from the first Surgeons in the country of the vast superiority of the Artificial Legs invented and manufactured by him over all others; and we advise all who are so unfortunate as to be in want of such an article, to be sure and obtain Palmer's Patent. See the advertisement of Palmer & Co. in another column.

RELIGION IN GERMANY.

Rev. Abel Stevens, in one of his letters to the Christian Advocate, gives the following statement of the present religious condition of Germany:

The evangelical movement in Prussia has been sustained openly by the king, who is thought by good Germans to be a decidedly pious man; altho, however, in the public prints his drinking habits, may make this opinion somewhat uncertain. At any rate, the government seems thoroughly convinced, since the events of 1848, that spiritual and personal religion can alone secure public morals and order, and the rulers are doing much to promote it. To the 'ministry of worship' has been added an important committee, called the upper ecclesiastical council, and composed of gentlemen well known for their decided orthodoxy. It has nominated a multitude of zealous pastors to different parishes, promoted general visitations of the churches, and provided plans by which the thousands of Protestants, who among Roman Catholic populations, shall be reached by the ordinances of their own faith. A very important measure was taken by the minister of worship not long ago, by which the popular education of the kingdom is organized on a thoroughly Christian basis.

While these particular facts show the moral revolution now going on in Germany, its great national indication is the decline of Rationalism. I have treated at length on this subject, and add now only one passage; it is a comprehensive testimony from one of the best German authorities, Krummacher, of Berlin, and it is in his own down-right significant style: "The universities are witnesses to the truth in the face of the world; there are only a small number in which Rationalism is dominant. Speculative philosophy has passed its golden age; truth

is beginning again to be sought by the study of the scriptures. Two-thirds of the young theologians enter the church with positive views; church visiting and numerous pastoral conferences have strengthened faith. The Darmstadt Gazette has this year forsaken Rationalism for the cross of Christ, and popular publications are multiplying amazingly on the side of the gospel. Thousands of our meetings take place in our country, and the anxious question is the care of souls. With such instrumentalities, the people will reach the truth. If the spirit of God breathe upon it. It is difficult now to find a spot absolutely without life, although there are few living communities except in Westphalia, Wupperthal, and Wurtemberg. But though life is breathing in theologians, it takes more time to reach the people; they do not yet feel the ground solid, while their pastors are busied with their way. Some, in preaching Christ, throw the seed roughly, like stones at the head of their hearers, instead of placing it in the heart, as seed should be. Many look for reform from change of discipline, hymn-book, or liturgy, and the people say they are mad. And then the people are kept back by the disputes between the Unionists and Lutherans, the Romanizers and the 'Strict' Protestants. You see, then, that God has merciful views in relation to Germany. We Germans are ready to bring you our gifts in silver, pieces of gold dug from the mine, and our Christian thinkers, give us, in return, your energetic and manly decision. Christians, be Christians, thoroughly! May God grant that as we advance we may grow better! Amen."

PRAYER FOR THE WORLD.

With much pleasure we lay before our readers the subjoined document, and sincerely hope that it will be well pondered by them. There is something in the highest degree interesting and touching in the idea of concerted prayer on the part of sincere and devoted followers of the same Savior, and heirs of the same promises in all parts of the world, in behalf of the kingdom of Christ and its precious interests. The times, too, seem to demand more than ordinary union and earnestness in prayer on the part of Christians in Europe and America. It is not to be denied that there are many signs in the horizon which may well claim their serious attention. The subject of closer union in prayer between members of the universal church was brought forward at the Evangelical Alliance meetings in London in 1846 and '51. And the late Conference at Paris prepared the following appeal, which is submitted by twenty brethren of different countries, and commended by them in the name of the Conference, to Christians throughout the world. We hope that this appeal will be extensively published in our country; we are sure it will be joyfully acted on by tens of thousands of Christians among us of every denomination. It is entitled:

CONFERENCE OF EVANGELICAL CHRISTIANS OF ALL COUNTRIES, assembled at Paris, Aug. 1855. INVITATION TO PRAYER FOR THE CHURCH AND THE WORLD.

Addressed to all Christians by the Paris Conference.

Since the year 1846, when renewed efforts were made to promote a closer union between the members of the church universal, many Christians have agreed among themselves to unite in prayer on a particular day in every week. The number of those who have adopted this godly practice has continually increased; and for several years past the same day has witnessed Christians in different parts of the world offering up the same prayers for their brethren.

The Paris Conference reiterates this appeal, and urges the adoption of the practice upon all their brethren. They invite all Christians to agree in presenting their prayers to the Lord on a fixed day in every week, for the following objects:

1. For the prosperity of the church of Christ, especially in promoting the blessing of God on missionary labors, whether home or foreign, established in those countries to which the persons whose signatures are attached to this document belong.

2. For the union of Christians in each country, and for the union of Christians of different countries, as all constituting the different members of the same body, which is the church of Christ.

3. That they may please God speedily to remove those obstacles which prevent the universal extension of His kingdom, and to put an end to every system of error, idolatry and unbelief which opposes itself to the doctrine of the Gospel.

4. That He would be pleased to hasten the general accomplishment of prophecy, and of those promises in particular which are made to Israel, and to the world at large through him.

5. That all who unite in those prayers may, through the grace of the Holy Spirit, progress in faith, in sanctification, and in spiritual peace.

Monday morning is the time which has hitherto been observed for this united prayer. Christians who receive a copy of this appeal, are requested to have it translated into the languages of their respective countries. It is desirable that copies should be multiplied, and that Christian families should be invited to procure and circulate them, and to exhibit them in their houses, in order that as great a number of supplicants as possible may present themselves every week with the same applications before the throne of God their Savior on the day appointed.

For France.—G. Fisch, J. H. Grandpierre, Ed. Kuntze.
For Germany.—F. W. Krummacher, Ed. Kuntze.
For England.—C. E. Hardley, Barr John Glynn.
For Switzerland.—Alexander De St. George, Adrien Naville.
For Italy.—L. De Sanctis, J. P. Meille.
For Holland.—Elout De Souterwoude, A. Capadeo, M. D.
For Belgium.—Ed. Panchaud, Leonard Anet.
For Denmark.—C. H. A. Kalkah.
For Sweden.—C. Bergman, Pastor; J. Berger, Captain.
For the United States.—R. Baird, G. H. Stuart.
For Turkey.—W. G. Schaffner.—J. V. Oberer.

Various Paragraphs.

NEW SCRIPTURAL MUSEUM.—A new museum is projected in London. It is to be the Scriptural Museum, and its purpose is to afford a series of illustrations of Bible history, geography, and manners, embracing all the various departments of Biblical knowledge. The Earl of Chester is President, and the Rev. D. Edwards, Secretary. It is proposed to establish a library in connection with the Museum; and also to organize courses of lectures on the topics illustrated by the articles in the Society's collection.

BRECKENRIDGE COUNTY, KY.—A colporteur was recently employed by the Breckenridge County Bible Society, Ky., to make a thorough exploration of the county, and he has just finished his work. He has labored 104 days, visiting 1,112 families, of whom 180 (about one-sixth) were destitute of the Word of God. Twenty-three of the destitute families were unable to read. Sixty-seven Catholic families were visited, and the most of them supplied by a loan or gift. But the most remarkable fact revealed by this exploration is, that in forty of the families there were destitute of the Bible, either the husband or wife, or both, were members of a Protestant church.

SUNDAY.—A correspondent of the Notes and Queries says, the only words in English for the first day of the week, before the existence of Paganism, were Sunday and Lord's day. The former of these expressions was used by our Saxa ancestors, with all Teutonic nations. The

latter was adopted from the Christian, form of Southern Europe. Saturday, in Italian, still retains the name of Sabbath. The word for Sunday, in Russian, means resurrection; "identifying the day, as the southern nation do, though more significantly, with the great triumph of Christian faith."

EAST CONSCIENCE.—It is said that the Jesuit Vicar general of Pennsylvania, when told that he could not take the oath of naturalization to America without violating the oath of ordination to the Pope, pronounced it a mistake; remarking that any part of the oath of allegiance to this country which may be incompatible with the first and great allegiance to the pontiff, is of no obligation!

KINGS SHALL BE NURSING FATHERS.—Messrs. Dawson and Kincaid, missionaries of the American Baptist Union in Burmah, have recently visited Ava, where they were very kindly received by the king. His Majesty asked them when they would bring their families and make his royal city their home. When they replied, "Not this year," he expressed disappointment, and told them he would pay all the expenses of their removing. Soon after he sent them a thousand rupees, saying that it was only an expression of good will, and out of respect for the memory of his royal father, and not to impose any obligations on the teachers. When he left, he expressed a very kind wish for them to return soon with their families. The missionaries feel encouraged in the belief that the time has arrived in the providence of God to commence the Ava mission.

SHOWERS OF GRACE.—The same missionaries state that from January to July about fifty persons have been baptized in connection with the Promission mission, some of them men of talent and promise. A native teacher at Tongoung sent information that 37 new souls for preaching and teaching had just been made, in connection with that station, in different villages, with the hope that they would all soon be occupied by suitable teachers. No less than three thousand Karen converts were waiting to receive the ordinance of baptism. "The Intelligence," says Dr. Dawson, "is overwhelming to our poor fainting hearts. It is as marvellous as the showers of divine grace poured down at Pentecost."

During the past year the number of ordained missionaries in the service of the American Board was one hundred and sixty-five, and the number of members added to the church was fourteen hundred and eighty-seven—making an average of a little more than nine members to each missionary.

The Directors of the London Missionary Society have heard of the death of a venerable Missionary, Mr. Davis, who landed in Tahiti in 1801, and died in his work at Papea in August last, in his 85th year. He died on Lord's day morning, having preached on the preceding Sabbath; thus called to his rest and reward after 55 years of missionary labor in Polynesia.

On board the ship Caesar, before Cronstadt, there were, last year, three only that professed Christ, but now there are between sixty and a hundred; more than half of these can rejoice in the pardoning love of Christ, and have the witness of the Spirit—results attributable to the labors of Nelson, Ryding, Lindallus, and other sailor missionaries.

There are at least 400,000 Sabbath school papers issued monthly by the Sunday school presses. These issues amount to 4,800,000 sheets per annum.

COWPER'S CAUTION TO AUTHORS.—"An author by profession has need narrowly to watch his pen, lest a line should escape it which by possibility may do mischief when he has been long dead and buried."

Last year, a Burman Missionary, Rev. A. T. Rose, dissolved his connection with the Executive Committee of the American Baptist Missionary Union, and became pastor of the English Baptist church at Maulmain. About the same time he sent a communication to Dr. Hague of Albany, announcing his change of relations, and expressing an earnest wish to preach to the heathen, if he could be supported by those who had sufficient confidence in him to allow him an adequate power of self-direction. The result of this application has been that John F. Rathbone, Esq. of Albany, has assumed the whole support of Mr. Rose, who will, probably, commence a new mission among the Shans.

A London correspondent of the Christian Advocate, in a recent letter, says that a Methodist Church has been formed among the British troops quartered in and about Balklava. The number of non-commissioned officers and soldiers who have formed themselves into a society is about three hundred, and a Missionary is about to be sent to them by the Wesleyan Missionary Society. This band of worshippers sent for a supply of hymn books; most of their old supply having been lost at the battle of the Alma and Inkerman. The Liverpool Wesleyans, having been the first who heard of this matter, sent forth a supply.

The prejudices of the bishops and priests in Greece against the Scriptures are passing away; not less than five, at least, of the arch-bishops and bishops are favorable to the circulation of the Bible among their people: the government also is well disposed, and ready to have the Testament taught in the schools; and the people stand ready to receive the word of life. Greece has 550 government schools, embracing 40,000 children; the demand for "the books" is consequently large. The modern Greek Testament is prepared.

A convert from Mohammedanism is now living with his family at Malta, compelled to leave his native country by a well-grounded fear of capital punishment, for apostasy from the faith of the false prophet; in some sense they are the first fruits of missionary labor among the Turks; he is a man of tried piety, and may hereafter be eminently useful, should the way be prepared for his return home.

THE LAST PROTESTANT IN MADERIA.—Some years ago there was a considerable number of people in Maderia, who in spite of their priests, were readers of the Bible. That hereby, as it was called, appears to be now quite suppressed. The transgressors mostly emigrated to America, impelled partly, perhaps, by the general distress in the island from the failure of the vines, but much more by a system of incessant annoyance to which they were subjected. One of them remained on the island, a Senhor de Reis, a man of considerable property. This man is said to have been the last Protestant in Maderia. In his will he warned his friends that he was sure his body would not be allowed to be interred in the cemetery, but that that was of no consequence. So it has turned out. He was refused burial at all for three days. At length twelve policemen were sent out to see the body buried in the highway-road leading to Porto de Cruz, and to prevent any friends following.

The average salaries of New England Methodist ministers are said to be about \$600 a year.

PASTORAL CHANGES.—It is stated that in the Andover Association of Congregational Ministers, embracing eighteen churches, fifteen of the number have dissolved their pastoral connection within less than five years, and four of them have changed twice within the same period. Six vacancies have occurred during the past four months; and the only three ministers remaining undisturbed, are Rev. Messrs. Blanchard of Lowell, Clark of Chelmsford, and Phillips of Methuen.

A TEXAN CORRESPONDENT of the Protestant Churchman says:—"We want clergymen in Texas—and we want those who are willing to endure hardship as good soldiers of Christ—and the question is, where shall we get them? We want some thirty or forty immediately; and the demand will probably be for many years much greater than the supply. From whence can we hope to draw, to meet this annually increasing demand?"

It is now said that the Protestants of the Russian empire are allowed to have the Bible, if they can get it; but the scarcity of that bread of life is very great, and whole villages of Protestants are found, which have not a single copy—and among one

