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proposition is made clear and I will not detain you longer upon it. Let us conclude with a few remarks.

1. We should do with a principle. Do what is right whether you feel like it or not. We should not depend upon feeling as a guide. Feeling is good as a prompter and a comforter but not as a ruler. The law of God and the law of conscience are the rulers of man and when the feelings harmonize with these laws man is happy. In some men the bump of acquisitiveness is so high that they do not feel like being liberal. It is hard for such men to give. But they should study duty and learn the divine law of charity, which teaches them to give just as really as it teaches them to pray, and then they will be prepared to break over their selfish natures and subdue them to the will of God. A certain society commenced building a house of worship. They had advanced to a point in the work when it stopped for the want of funds. One man in that society was worth as much property as all the other members put together. This man thought he had given largely and should give no more. He had not distressed himself in giving nor was it evident that he was any the poorer for it, still he thought he could do nothing more for the house; and thus the house of God lingered. Every one was looking to this wealthy member for an example, believing that the work could not be finished unless he should again enter upon the task. Under this weight of responsibility he turned this way and that, seeking an escape and finding none, till he came to the task and the work went on to completion. He had too much principle about him to suffer the work to fail, and still his bump of acquisitiveness stood in the way so strongly that for a time he hardly knew which way it would turn with him. But he denied himself and soon saw himself and the people blessed with a good house of worship.

2. We should give with the expectation that God will provide for us and bestow upon us pure riches. You should not expect to be the poorer for anything that you have done for God. David was once a young man, and he became old; yet he tells us that he never saw the righteous forsaken nor his seed begging bread. The truth is, you never knew a man to suffer because of his benevolence. God will provide some means for his support, if he will do his duty. No man ever went to the poor house because he served God with his property.

3. We should give cheerfully and joyously. We should take pleasure in seeing the works of benevolence go on. Some give just because it has become fashionable and they expect to be commended for their largeness of heart. Others give as they would have a tooth extracted, counting it as the less of two evils. Many give when they virtually take it back. This is giving grudgingly. It was not necessary for Lot's wife to literally go back into Sodom in order to turn into a pillar of salt; she only needed to look round and go back in her heart. We should let our hearts and prayers go with the gift, as God let his heart come with his son when he gave him to die for the world. Pray that your liberality might be the means of converting souls.

4th. Give while you are in active life and not wait to give your all at death. Many wait to bequeath their all at once. When they have no further use for their money, and have enjoyed it all their life time, without a single self-denial, and come down from their bed of death, and their property can go no further with them, then they make what we shall call their last and unwilling will and bequeath a large amount to the objects of benevolence. If they would be liberal during life they would have time to weigh the importance of those objects, and see which of them was the most deserving. It would lead them to examine the merits of each, and then they could bestow with a better understanding of their desires.

5. Finally, we should give so largely that we can realize that we have given. The apostles laid their plans and went about their work with a determination to make something, so that they might have to give. When they were at work, their minds were on the fact, that what they were gaining was to be used for benevolent purposes. This was what inspiration taught them. They did not say, if I happen to have something when the objects of benevolence call I will contribute a little. They made calculations on having something for this purpose, just as men make calculation on their table expenses, and just as they make calculation on paying their interest money and debts. Paul was a debtor to the gospel, and so is every Christian and he should show a disposition to pay that debt as well as others. Many are going to give liberally when they can and not feel it. But what virtue is there in such benevolence? We should give so that we can feel it. Jesus gave so that he felt it, and so should we. O, my brethren, give as the Lord hath prospered you, and you will find that it is more blessed than to receive.

Rev. J. S. Manning, of Greenwood, Pa., said, it has become a custom with many to listen rather than take any active part in the discussions of benevolence. Perhaps they fear that they will be called on to contribute, if they say anything on the subject. This, no doubt, is a very unpleasant part for some. They cannot be pleased with the idea of calling religion-giving. They are unwilling to regard it as that light. Still nothing can be more evident than that this is the true light in which to view this subject. If we are bought with a price, we are the Lord's and all we have is the Lord's. We have dedicated ourselves to God, property and all. When we were converted, there was no reserve made to any thing we had. All was cheerfully acknowledged to be the Lord's, and it is not becoming the Christian to take it back. We should still confess the same truth, and prove it by our liberality here to-night. It is possible for some to be too liberal, and do more than duty would require, but the tendency to err is almost universally on the other side. Against this universal tendency we should guard ourselves, and strive to be ready to every good work. There are circumstances with which we sometimes meet, that seem to require additional contributions when we have thought that we have done enough. A circumstance occurred near where I live, when great efforts had been made to build a meeting house. They had been visited by an agent for funds, and they had subscribed all they thought they could pay. The amount was paid, but it did not complete the building. Going round the second time to get an additional amount to finish the inside of the house, one man said that he had given all he could, and should not give any more. Well, said his neighbor, whose farm lay along by the side of his, I shall give \$50 more, and I shall make fifty dollars more when you will during the present year, by which I can pay it. And so he did, and he was not a penny the poorer for it either, but appeared to be the more prosperous. But, brethren, this giving does not stop here. It goes into eternal-

ty, and souls will feel its benefits there, and hence there are eternal consequences hanging on the cheerful contributions of Christians here.

Rev. G. H. Ball, of Providence, R. I., observed that there was a little time to spend in remarks, and he would say that it had been well remarked, that in giving we should have a good object. An object does much towards securing the means. We can do more and do better in anything with an object before us. Having an object before us, half the battle. A man will give and pay \$200, interest and live just as well as he will without any interest to pay. If he lives with this object before him, he will hardly know the difference whether he pays it or not. But when he gets his debts paid up, and he begins to live without this object before him, he will find it just as hard to get along and live without paying it as he did before and pay it. If men will have the object of giving to God's cause before them, they can contribute to it just as well as not. It is absolutely necessary that we should do something. We have every year foreigners coming into our country, who must be converted or they will exert an unwholesome influence on our churches. They are coming more rapidly than the churches increase, and we shall be drowned out unless we do something for the cause. Our Missionary stations are in great want. There are Hudson and Jackson in Michigan that need support, and they are important stations. In New York there is one, and in Buffalo there is one, and they are all important places, and they are not yet able to sustain themselves. Now, one of two things is true, we must either sustain them or lose the work. They can be sustained, if we but feel the importance, and it seems to me we only need to know their condition in order to feel this. I have had something to do with this subject myself, and I know that it is not an easy thing to go forward at these stations with a few friends around us without support. On my way here, I called on Bro. Graham in New York, and talked a little on this subject. As he ran over a few items, expressing the condition of the Mission, and noting his hopes and his fears, he asked with a sad countenance, what shall I do? Coming on to Buffalo, and calling on Bro. Bathrick, I asked him how he was succeeding, and after stating the *pro* and *con* of the work, noticing the embarrassments of the Mission, he asked, with much solicitude, what can be done? I saw Bro. Burr, not long since, and inquired of him what amount there was in the Treasury for Home Missions, and he said that the funds were all expended, and that we had got to receive more or we should have to abandon some of these fields. Some of these fields could not be sustained longer than the present year. I wish to add my pledge to give for this object and close up my speech.

Rev. S. Bathrick, of Buffalo, said: One thing is worthy of note, and that is the mistaken notion many have of this subject. They suppose that after a few years, these new churches must sustain themselves, when it may be that they have not been building up as rapidly as was expected. In the course of a few years, they may have made a good beginning, and not to sustain them now, is almost equivalent to signing their death-warrant. To determine that in a few years they must be self-supporting, is to determine what cannot be foreseen. If you could see what sacrifices many of the brethren are willing to make in these churches, you would feel more deeply for them. One young man with whom I am acquainted will be something of a specimen of this sacrifice. He earns \$250 a year, and pays out of this \$150 a year for his board, and still he gives \$25 for the cause. This is sacrifice. I am ashamed of my own sacrifices when I compare them with his, and still I thought I was exerting myself to the utmost. I thought every thing was given and my life also, for God's cause. These churches are doing all that they can towards sustaining themselves, and they should be encouraged. They need your prayers and your help. If you pray right we shall be very likely to act right, at least if we are consistent with ourselves we shall. A certain father read his Bible, and kneeling down to pray in the morning, and drawing near the close of his prayer, he asked the Lord to feed the poor. Just as he arose from his knees he heard one knock at the door. He hid the person coming, when a poor woman entered and asked for a little meal. She said she had nothing for herself or children. "Give me a little meal," was her plea. The father had almost forgotten his prayer, and he began to say he did not know about giving her any thing. It was *beg, beg, continually*, and there was no end to giving; for his part he did not see why she could not get a living as well as he. His little boy came up to him, saying, Pa, you prayed God to feed the poor, and can't you do what you have prayed might be done? Pa, would you let me answer that prayer? I know where the meal is, and want you let me go and get some for her? The father saw his inconsistency, and the poor beggar was furnished with meal. God sends along such events in his providence to try us, and see if we will live according to our prayers. A beggar in London went to a Roman Priest and asked a penny. The priest, turning with a disdainful look, said, No, men must give to me, and not I give to them. I have only to pray for them and bless them. Well, said the beggar, will you pray for me? Yes, said the priest. Will you live according to your prayers, asked the beggar. If I do, I shall have to give you something. "There, take that," handing him a penny. Men who have even moderate means, will prosper better, and can live a more consistent life by giving as the Lord hath prospered them. Two men settled side by side, having bought each fifty acres of land. Their advantages were equal. One paid liberally for the support of the gospel, and he grew up prosperously, paid for his farm, and became free from all embarrassments, enjoying life. The other refused to give for any benevolent object, run into debt, became involved, and was like to have his place sold from under him. Facts like these speak for God and advocate the cause of benevolence.

Rev. H. G. Woodworth arose to speak, but the bringing in of the names and the money, forbade any report.

About one hundred dollars were pledged, forty-two of which was paid down. Considering the many night and the sparse congregation, it was doing well; and may the Lord bless the givers. The hurry with which the money and names came in, did not allow the Clerk to get all the names to whom the money should have been credited. Some gave without letting their names be known; and this may account for the fact that there is more money than names to whom we find it credited. If, in the report, any should be named, we are sorry, but as we have not their names by us, we must ask them to forward their names and the amount, stating whether contributed for life membership or not. A few wished their money should go into the Ashabula Q. M. Home Mission Society, which

will be credited accordingly. The other part was to be forwarded to the Parent Society. The following is a list of names and the amount paid.

To Ashabula Q. M. H. M. Society.
Rev. J. S. Manning, to constitute himself an annual member, 5.00
Rev. J. D. Page, to constitute himself an annual member, 5.00
Total, 10.00

Paid to the Parent Society.
Rev. James Ashley, to constitute his wife a life member, 5.00
Mrs. Wm. Time, to constitute herself a life member, 5.00
Mrs. Phoebe Tompkins, " " " " 5.00
Mrs. Mary Prince, " " " " 5.00
Mr. James E. Shaw, " " " " 5.00
Mr. T. P. Tompkins, " " " " 5.00
Mr. Wm. Time, to constitute himself an annual member, 1.00
Rev. G. H. Thompson, " " " " 1.00
Rev. S. Starr, " " " " 1.00
Mrs. Sweet, contributed without the names of the donors, 1.00
Contributed to Parent Society, 20.00
Ashabula Q. M. H. M. S., 12.00
Total, 42.00

Those who pledged to pay in the course of the year, will be credited when they shall forward the money. Then, they should state whether for life membership or simply a donation.

RUFUS CLARK.

MORNING STAR.

WEDNESDAY, DECEMBER 19, 1855.

THEOLOGICAL STUDENTS.

By the annual catalogue of Yale College, it appears that out of a total of 519 in the Institution, the number of Theological Students is but 25. Oberlin Institution also numbers during the past year 1062 students, with but 24 in the Theological Department. It is true that there are several other Theological Seminaries in the Congregational and Presbyterian denominations, but their number of students is considerably less than it was ten or fifteen years since. The Methodist denomination has but one, viz. at Concord, N. H., unless perhaps there is one about commencing at the far west. We visited their Institute at Concord last summer, and found them but little in advance of ourselves in numbers and general advantages. These facts show that we are not so very far behind others as some may suppose. True, we ought to be able to number on our Theological list more than 21. And so should the Methodist Seminary, and Yale, and Oberlin, and every other similar Institution, number more than they do.

If any suppose, because there are so few Theological Students, that the people are losing confidence in such Institutions, they are mistaken. Never probably was the proportion of ministers educated in these seminaries greater than at present; never was the importance of sound and thorough theological attainments more felt. But many causes combine to diminish the number of candidates for the sacred office. There has been a great dearth of revivals of religion for several years past, and consequently but few additions to the churches. In the low state of the church and the hard times, many pastors find it very difficult to support their families. While floods of wealth are inundating the country, and labor in almost every other calling and profession is amply remunerated, ministers in numerous instances must either starve or resort to some other business in part for a livelihood. Hence the prospect for those contemplating the Christian ministry is on many accounts forbidding. It may be thought that pious young men should be above all such considerations. And so they should; but if God calls them to the ministry, but in the present state of things, are we at liberty to suppose that God will call as many as he would under more favorable circumstances? He works by consistent means.

God will not call a young man into the ministry unless he is pious. If, therefore, we would have more ministers raised up, we must seek to have more Christians raised up. How can God make ministers, unless there are Christians to make them of? We must have revivals and conversions more frequently, or all will come to desolation. Again, we cannot expect him to raise up ministers to starve, when the church and community have abundant means of sustaining them, but neglect to do so. The ministers we now have should be sustained and encouraged, and then, with proper effort on our part, we may consistently pray the great Lord of the harvest to send forth more. — J. J. R.

EMANCIPATION.

Three million of slaves in a land of liberty! Men, women and children, bought, sold, whipped, driven, worked like brutes, without remedy! Every citizen obliged to guard, nourish, patronize, defend, strengthen this iniquity with his money, and political connection with the national government whether he chooses to do so or not! What a state of things! How can we endure connection with such villainy? Our hearts ache when we think of it, and we long for the day of emancipation of the slave, and of ourselves! If any thing can be done to correct this evil, if any means can be adopted to rescue a part of these victims of oppression, our hearts will rejoice. The underground R. R. does something, but a very small proportion of the natural increase of slaves escape, so that the hosts of the oppressed are growing larger and larger every year. This mode of escape is too slow, dangerous, uncertain to be relied on as a remedy for the mighty evil. Political prospects are dark for the slave, and many generations will pass away before deliverance will come from that quarter. In the meantime, something more than is doing, should be done. But what can we do? How can we reach these sufferers? Every answer that is proffered is compassed with difficulties, and yet if it is true, "where there is a will, there is a way," something may be done. We have a plan which we have laid before several dissent friends of the slave, and before persons familiar, from long residence at the south, with the institutions in that region, and they are of opinion that it might be judiciously managed to be made effectual. If it will work at all, the extent of success will only be limited by the funds available in the enterprise. Here is the plan.

Secure by purchase or lease an appropriate tract of land at the south, and then purchase all the slaves that the funds will admit of, and put them upon this land in companies as large as can be profitably employed, and place over them suitable superintendents to direct their labor, provide for their necessities, and manage the proceeds of the plantation. Some missionary society should provide schools, and religious instruction for the slaves, and a portion of every day should be devoted to teaching them to read, write, &c., and the Sabbath held sacred to rest and moral improvement.

The proceeds of the plantation above the necessary expenses, should be placed to the credit of the slaves, and when the amount equals the original purchase money and interest, set them all free, and use the same money again to ransom others from slavery, and give them opportunity to work out the ransom money in the same way, which they can do in about five years. Only

such slaves should be purchased as choose to comply with these conditions; for we wish not to be implicated in involuntary servitude. Some of the reasons which seem to favor this scheme we will mention. The slave can attain his freedom by his own efforts; his offspring from the time of his purchase will be free forever; he will be prepared for freedom by the instruction which he will receive during his contract to earn his ransom; he will earn his ransom much quicker under the direction of intelligent superintendents, than if left to himself; the money invested will be safe, and pay interest, so that it will be easier to secure large sums to invest. If the plan works well, there can be money enough obtained to buy every slave at the south, and give them opportunity to work themselves free. We can demonstrate the superiority of free labor in the midst of slavery; we can fill the market with free labor products, and compete with slave labor products, we shall be able to settle these negroes in their southern climate where they belong, and where they can do the most good, and not alarm commerce with the idea that the southern trade is likely to be ruined.

If responsible parties will engage in this work of philanthropy, we are persuaded that the money, the way and the means, the men and opportunity will not be wanting, and if the experiment proves successful, we may live to see slavery abolished, or reduced to a mere nominal existence. There will be difficulties to overcome, no doubt, but in what good work is this not the case? If we never attempt to rescue the slave until all difficulties are removed, we shall do nothing. In the nature of the case we may expect them, but they can be conquered by patient, judicious effort. — G. B. B.

F. BAPTIST INSTITUTIONS. NO. 4.

One of the greatest embarrassments to which we are subjected in establishing and carrying forward the operations of our institutions, grows out of their expenses. And in respect to cost, many labor under an entire misapprehension. It is supposed by them, that if an institution has buildings, library, apparatus, &c., and is out of debt, it can be supported by its income, and therefore needs no funds. This could be done, perhaps, though with difficulty, 25 years ago; but now it is impossible, and for the two following reasons among others.

1. To sustain a school of a high order, much more teaching is required than formerly. Twenty years ago when studying the classics, we spent some one-half or at most three-fourths of an hour per day, in the recitation room. In our schools now no less than two hours, often more, are devoted to such classes; of course more teachers are required.

2. Teachers' wages, as well as expenses generally, have been greatly increased. Teachers who commanded twenty-five years ago, four or six hundred dollars, can now just as easily obtain eight hundred, or even more, whilst a charge for tuition is the same now as then. If it be said, that the tuition should be raised to correspond with the advanced price of other things, it is obvious to reply, that this cannot be done without a combination on the part of our institutions generally; and though such a proposition has been made, it is difficult to effect the change, since there are several institutions among us so amply endowed that they are self-supporting, even at the present low rate of tuition. If a part should advance on tuition, they would doubtless lose more by the drawing off of students, than they would gain by increased charges. Here we are in a dilemma, so that our institutions must be funded, or they must take a low stand, and dwindle, and die.

We speak here of what we know, speaking as we do in the light of fifteen or twenty years' experience, and in the view of a host of examples. To establish and carry on a school then, of the first class, will require a considerable outlay of money. This fact we do not wish to disguise. We had better look it fairly in the face, and count the cost before beginning to build, lest we fail to finish, and the passer-by laugh us to scorn for our folly! But still we insist upon the propriety of having such schools of our own.

Even the supplying of these funds may be to our profit, and furnish us as doubtless it does and will an important and necessary means of grace. Christianity is eminently and characteristically benevolent. It flourishes best, and becomes most healthy and vigorous when it can "go about," like its great Author, "doing good." To open a channel through which it may develop itself in this direction, is furnishing it with additional power to exert a deeper and broader influence. It does a man good to give for a worthy object, provided he does it cheerfully and piously. It may be argued that there are other objects that may be profitably encouraged to the extent of our ability. But there are many who would contribute to this, that would not to them, and others who can and will assist here, without diminishing their beneficence in other directions. Our impression is that we are doing as much, nay more, for Home and Foreign Missions, than we should have been doing if no educational enterprise had been inaugurated among us.

When a man has given for one object, and experienced the truth of the saying, that "it is more blessed to give than to receive," he will be far more likely to give to others equally deserving. And it is not true that our Christianity is resolving itself into more active benevolence, at the expense of personal piety, and efficient labors for the conversion of men.

Go among the churches, and it will be found true generally, that those men who do the giving, who are found at our large public gatherings, seconding any good enterprise by their contributions, are the very men who constitute the life of these churches. Without them in many instances, Christ would have "spewed" these churches "out of his mouth" long ago! Go to the social meeting and you will find them there, go to the family circle, at the hour of prayer, and you will find them there. The covetous and stingy are not the men who are sustaining the piety of our churches, and prevailing with God for the salvation of men. If these things be so, give the facts whoever will, and we will stand proudly refuted. "The liberal soul shall be made fat," says God, though there be many who practically say they do not believe a word of it! — J. J.

ASSOCIATIONS.

The principle and love of association seem to be deeply implanted in man. Men love to assemble and congregate.

Evidently this principle is to be acted on, in all great human enterprises. One man acting alone can never do what an association of men can easily perform. As in mechanics vast power is gained by the pulley, or wheel and axle, or the simple lever; so associations by a combination of individual forces create a new power of mighty efficacy. Hence we have the old adage, "That a threefold cord is not easily broken," and the Bible motto of combination, "One shall chase a thousand, and two put ten thousand to flight."

Christ said of his church collectively, "Ye are the light of the world, ye are the salt of the earth." And acting on the principle of association here implied, his church has formed associations, for mutual self-building and for preaching the gospel in all the world; such as annual meetings, occasional associations, temperance societies, and missionary boards, by which co-operation and combining of individual forces, tenfold more is accomplished, than otherwise could possibly be.

Hence is at once seen the propriety of such organizations as boards, societies, and committees, and the duty of co-operation on the part of all Christians. No good man can stand alone, and do his whole duty; and much more no Christian should say a word against such associations to spread the Gospel. — P. B. B.

ANNUAL REPORTS.

This document of some 160 pages, containing the reports of the benevolent societies read at the recent anniversary at Dover, is before us. And though it was our fortune to listen on that occasion to the reading of most of the reports it contains, yet we have been much interested in reviewing the more important parts of them in the form in which they now appear. They are here presented in a creditable style of typography, — as a whole exceedingly readable, and should, as it seems to us, be sought and read by all who are desirous of keeping pace with our progress in this direction.

The report of the Education Society is unusually full and valuable. It furnishes an epitome, both historical and statistical, of the society and its school from its rise to the present time, that must be of incalculable value for reference to such as may interest themselves in a matter of this kind. Bro. Cheney deserves the thanks of the denomination, and especially of the friends of education, for the patience, industry, and labor, he must have expended in the compilation of such a mass of facts and statistics as we find here intelligently arranged and systematized.

It is safe to say that the document, as a whole, is an improvement on its predecessors, and reflects credit on all the secretaries for their manifold devotion to their respective departments of labor. — J. F.

THE BOYHOOD OF JESUS.

If our curiosity, instead of divine inspiration, had guided the pen, the Bible would have contained a very minute account of the boyhood of the Savior. But wisdom is justified of her children. Ours would have been according to the wisdom of man, which is foolishness; the single, brief and apparently incidental paragraph from the pen of Luke is according to a wisdom not of this earth.

What the Bible tells us of the infancy and boyhood of Jesus, renders it certain that he was brought up in a poor, industrious and pious Jewish family. "What is commanded of a father toward his son? To circumcise him, to teach him the law, to teach him a trade." So says one of the Talmudic writers. We have reason to believe such was the doctrine in the time of Joseph, and that the pious man did not neglect it in any particular. A similar authority tells us, "At five years of age, let children begin the Scripture; at ten, the Mishna; at thirteen, let them be subjects of the law." These hints from ancient Jewish writers, not under the influence of inspiration, have their use in the study of Christ's early life, but we are not left to these, as we have an authority held in the highest reverence by Joseph and Mary, an authority which speaks explicitly on the religious instruction of the young. "Ye shall teach them," (the divine precepts and the history of God's dealing with the chosen people,) "ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

If such was the general course pursued by pious Jewish parents, how diligently was it pursued by Joseph and Mary with such a son as Jesus, whom the angel himself had called Immanuel, God with us! What son is not a son of promise in the opinion of his mother? But Mary knew she was educating a son to be greatly distinguished by reason of a divine commission foretold by all the prophets. Often did her motherly rectitude to that boy God's "miracles and his acts which he did in the midst of Egypt, unto Pharaoh, the king of Egypt, and unto all his land." "What he did unto Israel" and "what he did unto David" often did she recite the history of Israel and the divine precepts to that sinless boy. His patriotic feelings perhaps often glowed, and he longed, as Joseph would, to stand within the gates of Jerusalem, the capital of the land of promise.

Year after year his parents and friends went up to that capital to attend the great festival of the Passover, kept in commemoration of those wonderful events which his mother so often recited to him. Time after time, perhaps, the promise was repeated to him, when he should go to Jerusalem and see the holy temple; "meanwhile, the child grew and waxed strong in the spirit, filled with wisdom; and the grace of God was upon him." Perhaps the age of thirteen was more usually regarded as the separating line between childhood and youth; thirteen perhaps was the more usual time the Jewish boys first went up to the holy city, as it was the more usual time those designed for a sacred office, entered the schools of the Rabbies; but this good and promising boy went up a year earlier.

The longed for time at length came, and the caravan was ready. On the third day after leaving home, if not before, perhaps before noon, the boy's eye caught his first sight of the sacred city, and of the shining roof of the temple on Mount Zion. To that sacred eminence he, no doubt, directed his hasty steps soon after he passed the city gate, not to gaze, like an ignorant boy, with vacant eye, or unintelligent wonder, at the instructions of his pious parents had prepared him to profit by this visit.

The days of that holy festal week soon passed, and the caravan set out for Nazareth early in the morning; but the boy lingered about the sacred hill, his parents supposing him to have been, however, in some part of the caravan, among their kindfolk and acquaintances. After a sleepless night, they returned to Jerusalem, where they were compelled to pass a still more anxious night, as they failed that day to find their lost boy. The next morning the excited mother with her husband unexpectedly fell upon him in one of the rooms adjoining the temple, where the learned doctors of the sacred law were accustomed to impart religious instruction. No wonder the mother, forgetting the presence of the doctors, began, in an excited manner, to chide the boy, apparently so indifferent to a mother's anxiety. But his answer is enough to excite our astonishment. "Why did you seek me? Did you not know I must be about my Father's business?" As much as to say, "Strange you did not know I would be found in the temple, my Father's house, and engaged in his business, like an obedient son!"

English Correspondence.

Fears of a war with America.—Concordat between Austria and the Pope.—Emancipation of slaves.—The late Dr. F. A. Cox.—The Electric Review.

ENGLAND, Nov. 30, 1855.

Much is being said and written by busy politicians just now about the probability of a war between England and America. But this cannot—this shall not be. The recollection of our common descent should terminate the very thought of war between the two peoples. At first sight this may be thought tends to discover rather than knit the bonds of amity. It recalls the recollection of a wrong which the American people suffered from our hands one hundred and fifty years ago. But it should never be forgotten that the party inflicting those wrongs were our enemies as well as theirs. They were a party imbued with foreign and despotic principles, instigated by foreign intrigues, and they proposed nothing less than the complete social and spiritual subjugation of a country whose government they directed, or rather had usurped, while they were enemies to its liberties and aliens to its faith.

It was in this dark hour, when the freedom which the Reformation introduced was fast waning, and nothing appeared to be in store for the world but another long night of superstition and tyranny, that the Pilgrim Fathers, despairing of the fortunes of the Old World, went out from us,—were driven out. But they fled before a common calamity and a common foe. They crossed the sea, and awoke, amidst the forests' glades, the voices and songs of freedom: we remained to carry on the war in moors, in dungeons, on scaffolds. It was one battle which both fought for, & it is one victory which both fought for, & it is one victory which has crowned the struggles and sacrifices of both. We—or rather our fathers—who remained, have succeeded in turning back the tide of battle, and recovering for Protestant liberty at least one country in Europe; while your fathers who went out have rendered the splendid service to liberty of founding a new country in which she might dwell, and a new people who might consecrate their influence, their arms, and their wealth to her defence.

Baptized, then, as both England and the United States have been in the same bloody struggle, would it not be an unheeded occurrence should one division of that host, whose mission it has been to establish freedom in the face of all the temporal and spiritual tyrannies on the globe, turn upon the other, their companions, and put them down? That they who crossed the Atlantic for the sake of liberty should return over the same waters to extinguish it, is incredible. Could America expect to enjoy an hour's peace after such a deed? If any analogy can be drawn from past history,—if any faith can be placed in the laws of Providence, according to which national retributions are certain and signal,—a war with Britain, in circumstances like the present, would be the knell of liberty in America. The sober and sound part of the American nation may be assured that the party now clamoring for war are the enemies of all liberty, and would follow up their triumph over it in the Old World with an attempt at extinguishing it in the New. The Christianity of the two nations should go for something here; this surely has power enough to prevent what would be the greatest calamity to both.

The Concordat between Austria and the Pope, now officially promulgated, has filled Europe with astonishment. At the very time when Sardinia, a Catholic power, has withstood and refused the Papal claims to interference with her temporal affairs,—at the very time Spain, another Catholic power, has also shown her determination to resist such claims,—at this very time the young Austrian Emperor has concluded a Concordat with the Pope, compared with which all recent documents of that kind have been mild and meaningless. It is a veritable proclamation of Austria at the feet of the Pope,—a veritable giving up, by the secular rulers, of every shred of those claims which in such cases secular rulers, even of known subordination to the Papacy on the whole, have tried to maintain. There are in this Concordat 38 articles, which, if practically carried out, Francis Joseph and his successors will be Emperors only in name, and all over Austria the real power will be that of the Vatican.

But will the Austrian people and the Austrian clergy consent to an arrangement so monstrous, so unexampled in the annals of the relations of European powers with the Pontificate since the sixteenth century? Peoples rarely rise on account of documents; and it may be, sometime before the Concordat makes itself felt in its practical consequences. Surely, however, there must be a sufficient nucleus of Protestantism in Austria, and even of German national Catholicism as opposed to Ultramontanism, to prevent even the long beginnings of a revolt to the new policy.

The most mysterious part of the matter is what can be the meaning of Austria? The treaty is too gross, open, and palpable, to have been carried by chicanery; the Austrian Government must have adopted it with both eyes open. What then can be the motive and purpose of Austria? Is it that by once again becoming permanently the Catholic Power in Europe, Austria may regain her supremacy in the German Confederacy, and push Prussia out of Germany altogether into the Baltic? Or is it that Austria is constituting herself a mediator between Russia and her Greek Church, on the one hand, and the Papacy and European despotism, on the other, so as by the bodeful union to found a power of evil such as has never yet been seen in the world? Or, again, can France anyhow have anything to do with it? Or, lastly, is it merely that the Austrian Government calculates, by calling Catholicism to her aid, to be able the better to overbear and hold together under her thralldom her motley and mutually discordant population? This much is clear, Austria has come to the conclusion that, for some reason or other, her influence in Europe will be enhanced by making a close alliance with the Papacy, and even by constituting herself, by open indenture and parchment, the slave of the Triple Hat, and the champion of Ultramontanum among the nations of Europe. At any rate this coalition ought to open the eyes of British statesmen. Our policy towards the Pope and his minions has been mean and truckling. And we have paid far too much deference to Austria in the present war. This impious Concordat, if it does nothing else, ought to lead the British Cabinet to adopt a policy of larger principle in harmony with the truth of God in all time to come.

A British slaveholder has just been detected and made to disgorge his unlawful prey. The agents of the British and Foreign Anti-Slavery Society have discovered that Mr. Samuel Vines, our Consul at Para, was the holder and possessor of three slaves, opened a correspondence with Earl Clarendon, our Secretary of State for

* A great deal has recently been said in England about the probability of a war between that country and this; but we have heard little of liberty, and believe our correspondent is mistaken in supposing that there is any party here which desires it. We know of no such party.

Dr. Graph, a South African missionary, informs that the king of Abyssinia has prohibited slavery, renounced polygamy, and is anxious for the introduction of European arts and artisans. Wide is the field of Africa, with its sixty millions of people, and white to the harvest.

It is in contemplation by the American and Foreign Christian Union, to suspend their mission in Ireland, since the evangelical ministers and members of the established church of Ireland, aided by their English brethren, have within the last few years, taken hold in the work of missions in that country, with a strong hand; the Irish Mission Society, the Presbyterians in the north of Ireland, the Wesleyans, and the Primitive Methodists, are carrying on operations with great zeal and energy.

Mission to Slaves. A writer in the Richmond Christian Advocate uses these words:—"The Methodist Episcopal Church, South, is sending the gospel to every habitation of the colored man as fast as he can procure the means to do so, and no fear that any evil will result to the slave. We have something over one hundred and forty ministers engaged in preaching to the colored population of the South; and we learn that in the proportion they receive the gospel, and become pious, their temporal condition is improved, their liberties are enlarged, and they are socially elevated. Good; but why are not the colored population of the South taught to read the Bible, and why do not slaveholders and their sons respect and help to respect the laws of marriage among the negroes? You can't enlarge a man's liberty, nor a woman's either, nor yet socially elevate them, when matrimonially speaking they are used and abused as the four-footed beasts that perish."—Western Christian Advocate.

Quite extensive revivals are in progress among the Baptists in West Boylston, Mass., and Brattleboro', Vt. Some twenty-five in each place have been converted.

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