

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

12-26-1855

The Morning Star - volume 30 number 38 - December 26, 1855

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 30 number 38 - December 26, 1855" (1855). *The Morning Star*. 2132.

https://scarab.bates.edu/morning_star/2132

This Newspaper is brought to you for free and open access by the Muskie Archives and Special Collections Library at SCARAB. It has been accepted for inclusion in The Morning Star by an authorized administrator of SCARAB. For more information, please contact batesscarab@bates.edu.

THE FUTURE LIFE.

There are some who think that too much attention is given to religion, that the mind is unduly called away from the concerns of the present life. It would indeed seem hardly possible to make such an objection to this material, worldly age. It might seem to be the last thought any could indulge, that there is too much tendency to religion. Yet so some suppose, but fallaciously, as will appear from two or three considerations.

1. If there is a future life to which the present is preparatory, it is difficult to see how men can be too careful in their preparation for it. With multitudes it is indeed but a light affair. A few hours near the close of this life, in extreme old age, or on the dying bed, will be sufficient. "If I can but have time before death," said one, "to say just three words—Lord, have mercy, that will be enough." Presumptuous man! He was killed instantly, and did not have time even to utter those three words. Many are resting on some such hope. But there never was more fatal presumption. What right has any one to presume that he shall have warning of his death? Or if he has, that he will then be disposed or in a condition to prepare for it. Too much indulgence has been given to sick bed repentance. While we would not limit the power or the mercy of Christ, it is a pity to make them an occasion for procrastination and sin. If there are any recorded in the Bible of sinners who repented and found pardon in their last hours, they are only sufficient to preclude the dying sinner from absolute despair. Preparation for eternity is the appropriate work of life, of the whole of life. Hence the Bible uniformly requires that "we seek God early—that we seek him now."

What a life is that before us! At most we shall live here but a few years—the most of us have already lived over more than half our days. The state before us is unending. Our only probation for that world is the present transient and uncertain life. How much have we to do to get ready to die. How much sin to overcome. Surely there is no time to waste.

2. How often do persons in the near prospect of death repent over their past life. Could they live longer, they would live better. Even Christians frequently regret that they have been no more devoted. Did you ever hear any one on approaching the end of his days reflect that he had been too religious? Not one. Wait not then till a sick bed or a dying hour extort from you unavailing regrets; but now, while blest with health and reason, live as you wish you had when you come to die.

3. The service of God is right. There is no wrong in it. We do not attend to religion merely because it is in accordance with our inclinations, or from any selfish expediency, but because it is right. When we are doing right we are conforming to the highest principles of the most ennobling, the most worthy of us. To neglect religion and live in sin is to debase ourselves, and is unworthy of the noble powers with which the Creator has endowed us.

4. By diligently preparing for the future, we best accomplish the designs of the present. Religion is most adapted to this life as to the future. Were there no hereafter we should need it to make us good and happy here. The true Christian best enjoys and uses this world. Religion deprives us of no real good. People may be visionary and fanatical, but not on account of the religion of the Bible.

This is consistent and rational. So the poet. "Live while you live," the Epicure would say; "And seize the pleasures of the present day." "Live while you live," the sacred preacher cries, "And give to God each moment as it flies." "Lord, in my name let both united be. I live in pleasure when I live to thee." So the word of inspiration: Goodness is profitable unto all things, having promise of the life that now is, and of that which is to come.—J. J. B.

PRAYER FOR SEMINARIES.

Never was more interest felt among our churches in behalf of education than now, and never were our educational prospects on the whole better than now. Our sky is not indeed wholly unclouded. Some institutions, once of bright promise are under the cloud at present. Shall we not pray that Smithville and Geauga Seminaries, may again become to us not only what they have been, but arise with greatly increased brilliancy. Rhode Island and Ohio can ill afford to dispense with their light.

Whitestown Seminary we rejoice to learn was never more prosperous. Its halls are thronged. Many blessings rest upon it. New Hampton shares largely and increasingly in the public confidence. Hillsdale College has just gone into operation. The Maine State Seminary bids fair to be not only a great blessing to our cause, but an honor to that noble State. Vermont is about establishing her institution, which we trust shall be a rich treasure to the present and to future generations. With the divine favor, what will not these institutions do for us, and through us for the world?

It is reasonable and proper that we pray for them. God is a hearer of prayer. We need not only have the cause of education cherished, but the cause of sanctified education. And this we cannot have without the divine blessing. We want institutions where the youth will not only learn to study, but learn to pray; and where study and prayer shall ever commingle. We want institutions which shall send forth those not only versed in science, but practical Christian men and women.

The last Thursday in February is observed annually by many churches to pray for Literary Institutions. Then especially, and ever may they have our fervent prayers, and corresponding efforts in their behalf.—J. J. B.

RULES OF LIFE.

It is probably well that all persons should adopt some regulations for conduct, in mingling with their fellow men, and in applying to their daily tasks of active life. It is found to have been the practice of our greatest and best men, as Washington, Franklin, the Lawrences, ministers, missionaries and others. Most are accomplished when there are system and order.—Some adopt more and others fewer rules; but certainly no person should allow himself to live without adopting and more or less fully carrying out some well defined principles of conduct and rules of application and industry.

But few men have accomplished more by persevering industry than Dr. Franklin; and who, with all his political and civil offices and duties, yet had so much leisure for literary essays and philosophical experiments; and he adopted and frequently renewed numerous and minute rules of life of temperance, industry, use of time, and on religion, though we believe never a church member. He accomplished more for his rules. Dr. Judson, the great apostle of the Burman missions, and who, with many other

writings, and half a century of personal missionary labors, translated the entire Bible, and wrote a dictionary and other elementary books for Burmah, frequently adopted and renewed the strictest regulations for his time and manner of life. Dr. Carey, also, who was so long a most devoted missionary, and who translated the Bible into the Bengalee language, performed his great amount of labor by this great rule, including lesser ones, "To do immediately and without delay whatever he had to do."

Rules of life, a "plan" how we will devote our time, the hours of the day, morning, afternoon, evening—unquestionably will enable all persons, whatever be the niche they fill in the world, to accomplish very much more than can be done without some such plan. Adopt just rules of life and duty, and when interruptions, as they will, do break in upon them, bring ourselves back to order, as we may be, and go on again.—P. S. N.

THE MISSIONARY CONCERT.

Some churches sustain these monthly mission meetings with collections, and some do not. We have heard ministering brethren say they had fully tried, but they could not sustain the concert; the people would not attend; they who attended at the usual Sunday evening prayer meeting, would fall off at the concert. The conclusion came to us in this matter may be correct, but possibly it is incorrect. We can conceive that in a small church, with but six or ten male members in it, that it might be difficult to keep up a desirable missionary concert interest, but with a good strong church, we see no good reason for the omission of the mission concert. If a pastor and church wish occasionally to substitute a Sabbath school concert, or if it shall be omitted on the day of the quarterly benevolence sermon and collection, these omissions may be allowable, but otherwise, it is hoped that our churches will more and more sustain the concert with a good interest.

The missionary concerts are necessary in our churches, not less for the true mission spirit which they awaken and cherish, than for the collections to the cause which they insure and make permanent. They cherish a missionary spirit exceedingly, both with adult church members, and among the children. Let pastors or the concert take some good missionary publications, and the brethren also bring in the latest news of missions, and let much prayer be offered, and our concerts will be among our best meetings.—P. S. N.

RELIGIOUS DEGENERACY.

We are accustomed to look at the religion of Christ as progressive; and not without reason. It seems to be calculated to counteract the prejudices and traditions of men, and eventually to secure a higher type for inspection—a religion emphatically spiritual, which shall be the realization of our most ardent hopes, and sanguine ideals.

If this were so, we should expect it to be confirmed by common experience—we should expect the history of nations where Christianity exists, to exhibit well-defined indices of spiritual progress.—But how is it? There are prominent individual examples of the fact. Moreover, in looking at the world as a whole, it appears that the cause of truth has advanced. But it has apparently been accomplished rather by shifting the scene of action, and laying open new fields of labor, than by the advancement of the same people in spirituality. Sad as is the reflection, when we refer to isolated examples—to the history of the church in the same locality or nation, instead of finding progress to be the general rule in an ascending series, we find degeneracy to be the logical deduction, and that too often in a progression, descending. This is to be ascribed, however, not to any inherent principle in Christianity—to any defect in its philosophy, or applicability, but to circumstances—to the multiplicity and variety of its opponents, the subtlety of their *modus operandi*, and the corruption of their principles with the emotions of the depraved human heart.

Facts are so stubborn that theories must succumb, and the page of well-authenticated history must be left to tell its own story. If Christianity had always moved steadily and aggressively onward from the first, in all the countries where it had gained a foothold, the world before this would have become completely evangelized. But instead of this it has its progression, and its retrogression—its rise and its fall. Where it once flourished we now have Mohammedism, Romanism, Rationalism, Infidelity; and the very means by which the gospel should be promulgated, are employed to propagate the grossest errors. The more prominent of these means are the School, the Press, the Association, and the Pulpit. Let us refer to these instrumentalities.

1. The School. Our schools take the child in the forming period, and mould the intellect. They discipline and strengthen the mind for future action; and it is difficult to conceive how they can accomplish this, without touching the moral character. This is at the same time in the act of formation; and the youthful mind is eager to discover moral as well as scientific truth. Indeed the two are so closely related, that it is difficult to separate them, and teach the one without teaching the other. They should be inculcated together—they will be, to a greater or less extent. Hence our common schools, academies, colleges, &c., are powerful instrumentalities for moulding character. Every teacher should be a Christian, and though called to instruct in literature and science, he should feel that the moral impression which he makes is not an insignificant part of his responsibility. If he is skeptical, how easy it is for him to poison the minds of those youth whose affections he has secured, and who are accustomed to look upon his *ipse dixit* as a finality. A look of contempt, or a word of disrespect, will tell powerfully on future results.

It is truly lamentable that this mighty influence should be so often prostituted to nefarious purposes. The Romanism of Oxford, the Pantheism of the German, and the Socinianism of the Geneva schools, afford ample testimony of the disastrous effects of the degeneracy of institutions of learning.

If the Press. What an instrument for multiplying Bibles, tracts, good books, and papers; and thereby scattering broadcast through the world those glorious truths which are so well calculated to bless mankind! But at the same time what a mighty engine for the propagation of evil! It is faithfully employed too in this—its prostituted work of error, corruption and death. Novels and skeptical and polluting works of various kinds, are multiplied in a great variety of forms, from the newspaper and pamphlet, up to the gilt-edged and richly embossed gift-books of the holidays. These are of every latitude of character from the religious romance, down to the most nauseous cat-penny love-story, got up to suit the taste, on the one hand of the most fastidious, and on the other of the most corrupt. There oftentimes profane and obscene are clothed in an attractive exterior.

Marriage and virtue, and even religion, are treated with innuendoes or open ridicule, and skepticism and licentiousness are infused in such homoeopathic doses as will not be readily perceived; but which are gradually augmented as the vitiated appetite demands. We too nearly imitate France. Though we have but few distinguished writers so corrupting as Sands, Eugene Sue, and others of her novelists, but we can easily make up the deficiency by translations. It is done, and what will be the consequence? John Foster speaking of this perversion of the press, says, "The thing seems like a moral epidemic, brushed from hell, destined to be permitted for a time to sweep a portion of the people to destruction, in defiance of all remedial interference." Is it so? We can but hope that the church will ever more vigorously than ever, employ the press to stay the powers of darkness, and drive back the demon of error to the pit, and speed the eternal truth of God.

THE CARPENTER.

"And he went down with them and came to Nazareth, and was subject unto them."—Jems at the age of twelve, instead of being sent to the school of the prophets, returned from Jerusalem with his parents to Nazareth, to begin the carpenter's trade under the direction of Joseph, who himself was a working carpenter. Impressed as were Joseph and Mary by the circumstances attendant upon his birth, and that which had just occurred at the temple, that their son was destined to a distinguished sacred calling, nothing but extreme poverty, or direct revelation, could have prevented them from sending the promising lad to some distinguished teacher, like Gamaliel, to be educated. We know these parents were poor at the time of the ceremony of the mother's purification; and the facts, which came out in the Jews of Nazareth after Jesus began his public mission, indicate that they continued poor. The circumstance of their poverty was sufficient to induce these parents to retain their son at home, and to teach him a trade.

Besides, we have seen that it was a custom among the Jews for all boys to learn a trade. "What is commanded of a father towards his son? To circumcise him, to teach him the law, to teach him a trade." "He that teacheth not his son a trade, does the same as if he taught him to be a thief." "He that hath a trade in his hand, to what is he like? he is like a vineyard that is fenced." In compliance with this good custom, if for no other reason, as Paul was a tent-maker, so Christ was a carpenter.

This custom might suffice to explain why a rich man's son learned a trade, and it is a point worth making out on any ground, that Christ was not ashamed to work, but facts given us in the New Testament, clearly enough indicate, that Jesus worked at the carpenter's trade, as an accomplishment, if we may so speak of industry, but as the means of procuring food and clothing, and paying rent for a shelter, or what was equivalent. When he set up as preacher, his townsmen more than hinted that he was an illiterate laborer like themselves.—"When the Sabbath day was come, he began to teach in the synagogue and many hearing him were astonished, saying, from whence hath this man these things?" Is not this the carpenter, the son of Mary, the brother of James and Joseph, and of Judah and Simon? and are not his sisters here with us? Not only a carpenter, but the son of a working carpenter, and, therefore, compelled to work. "Is not this the carpenter's son?"

These circumstances show that his townsmen had seen the young man now assumed to teach them, at work day after day, and, perhaps, year after year, with his father, the carpenter, and his other sons, as the means of supporting the numerous family. Mary had felt confident her son had a divine call to perform, an important work for the chosen people and the promised land; but as she saw the poor boy year after year, compelled to spend the time he ought to have been at school, in hard labor, her heart, doubtless, often had misgivings; and she feared his life after all must be a failure; no opportunities of education, no opportunities of travel; poverty, she murmured that on account of poverty she could not prepare her son for a useful life. More than one mother who has had impressions that her son would be called to the ministry, as he has seen him passing his youthful years without the opportunity of study, can better appreciate Mary's feelings than any one can describe them.

Most thoroughly therefore up to the age of thirty, was Jesus identified with the laboring class, both in parentage and manner of life. In Galilee, the most despised part of Palestine, and in the lowest village of Galilee was his earthly home. The question, can any good thing come out of Nazareth? Indeed, his name, "Nazarene" signifying "a branch," in the Divine mind was of sufficient importance, to be spoken of by no less than three prophets centuries before his birth. In the same strain it was said, he should "be numbered with transgressors." So, to make Paul odious in the eyes of Felix, the lawyer artfully called him a ring-leader of the sect of Nazarenes.

That Jesus, after he commenced his public labors, dressed in the ordinary costume of the people is probable, and in this connection, it is a point worth observing. "John had his raiment of camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey." Jesus differed nothing peculiar in food or dress. "He came eating and drinking"; he was associated with publicans and sinners, without fear of contamination; the common people heard him gladly; and, in all outward appearances he was so like the mass of men, that, if he once disappeared in the multitude, it was impossible for those who had received the greatest benefactions from his hand to identify him by a description. In personal appearance he could have no approach to the representations given us in pictures. He had, instead of the halo of glory around his head, the sunburnt countenance of the plain mechanic, and his hardened hands gave proof of his toilsome life. He differed as much from these representations, as John, the son of thunders, did from the feminine looking picture, which is called by his name.

Thus far in studying the life that was in Christ, it presents us, for the most part, a phenomena which characterizes an ordinary human life. There was a gleam of something extraordinary in the temple scene, but, if it were alone, we might refer it to preëminent genius in its erratic play; and, so, too, his remarkable power of speech among his townsmen, if it were alone, might possibly be referred to human intellect in some of its abnormal moods. But here are phenomena which can be referred to no other subject than a normal human life. Paul lays stress on this point, when speaking of qualifications as a priest, adding the phenomena of "strong crying and tears."

Henceforth we shall see more and more plainly the line that distinguishes between the two classes of phenomena in this wonderful "life."—D. M. G.

F. BAPTIST INSTITUTIONS. NO. 5.

An institution of learning that secures the blessing of God in repeated revivals, or in a continuous revival of religion, must be of incalculable benefit to a religious denomination.

There are some respects in which no community is more favorably situated for enjoying these gracious seasons of the spirit's visitation than the students of a public institution. And where a right and well directed religious influence is exerted, none promise surer, or more important results.

There is a sense in which the salvation of all souls is of equal importance; but to secure the conversion to Christ of young men and women of education, and of course of more than ordinary influence in community, is an acquisition to the church of no inconsiderable value.—These are collected from a wide territory, and, if soundly converted, must exert a gracious influence on the churches. It has been our lot not unfrequently to hear of precious revivals, promoted instrumentally by such persons on their return to their homes and friends.

Such seasons of interest in our institutions of learning, both as it regards their frequency and results, will compare favorably with similar seasons in the churches generally. God has thus set his seal of approbation to the labors of his people in this direction.

We have held connection, in one relation and another, with seven literary institutions, exclusive of colleges, and in all, with one exception, we have witnessed precious revivals of religion, and in the first we attended, ourself became, as we trust, a happy subject of grace. At Hampton, Stratford, Parsonsfield, Clinton, Whites-town and New Hampton, it has been our unspeakable privilege to rejoice again and again in the salvation of God, manifested in the conversion of scores and hundreds of souls. Unconverted children have been sent home, accompanied with the earnest prayers of Christian parents, to return rejoicing in a saving hope, to gladden the pious family circle, and to refresh the hearts of God's people. This might be illustrated, were it necessary, by many interesting and touching examples.

Institutions of learning are to be—and if Christians do not establish and manage them, then they will fall under the control of the men of the world, and be given over exclusively to worldly, if not anti-Christian influences. Is it not wise, then, to lay hold of this efficient auxiliary for advancing the cause of Christ, and adding to our ability for doing good? Let these institutions be remembered in the important prayers of all the lovers of Zion—and as the reason for the annual concert of prayer for our colleges and other institutions of learning is approaching; is it not desirable that it be more generally observed among our churches, than in former years?

Under the blessing of God, and after the most sanguine struggle, the College at Hillsdale is, as we are informed, in operation. The friends in Maine and Vermont, are vigorously engaged in founding institutions. We have several schools in successful operation—can there not be found in all this a befitting occasion for calling forth the united and earnest prayers of God's people, that he would be pleased to further these enterprises, and crown the coming year with the richest blessings of grace on all our schools?

We have a Theological School. This has found a lodgement deep in the sympathies of the denomination. Its friends, earnest and warm, are increasing year by year. Let its interests share largely in the supplications of the churches. That the young men here may be wisely directed in their course of study—that they may be kept humble—and may increase largely in the knowledge of Christ—and thus be thoroughly prepared to go forth in due time to preach the gospel in "the demonstration of the spirit and in power."—J. F.

F. BAPTIST INSTITUTIONS—EXTRA.

"Three stars" reads us rather a pet lecture, for employing in one of our articles on F. Baptist Institutions the following language:

"We are not aware of the fact, that our ranks are being thinned to any alarming extent by departures from us, on account of men of any considerable mark as to talent or learning." Note. We give, as we think, the correct language of our manuscript, and not what appeared originally in the Star, nor the version of it over the signature "Three stars," neither of which appears to us intelligible.

He hardly thinks that any one would assert, "that educated young men preparing for the ministry are leaving us because we are so ignorant." But he does think that we do not at all apprehend the real difficulty which we as a denomination labor under. This difficulty he proceeds to state substantially as follows. There are men, not members of any church, but men of wealth and standing, who, for conscience sake, attend our meetings of worship, and being desirous to educate their sons, send them to the schools of other denominations, because their "infiltrated" pastors, cannot recommend our schools to be as good as some others for giving a preparation for college. As a consequence, these sons, upon becoming converted, have joined their churches, and entered their ministry. And such also has been the case with the sons of some of our members.

Such, then, is the "real difficulty," and we think we now "apprehend" it, which at least is direct progress on our part, and should be set down somewhat to our credit, since we have been compelled to grope our way only by the aid of star-light!

As to the facts, personally we know but little. "Three stars" is familiar with "quite a number." We do not therefore feel ourselves at liberty to question their existence; and shall be much less inclined to do so, when convinced that we have many such "intelligent ministers" as he has described.

It strikes us, that if these ministers were really "intelligent" in respect to the state of public schools in general, they might safely say, that all things being taken into consideration, a young man can acquire as good a preparation for college, in at least some of our own schools, as in the average of what are accounted to be institutions of the first class, and we think we have facts in our possession that will go far towards sustaining such an opinion.

If "Three stars" intends, in his concluding paragraph, by using a part of the language employed in one of our sentences, and giving a different turn to the other parts, to insinuate anything to our disadvantage, we have nothing to say. The intelligent reader by comparing the two will see at once how that matter stands. As to the "man of straw" with which our remarks are characterized in the article before us, we have a word to say. The "setting up" of the image. This we deny; we found it already

set up, and if "Three stars" is curious to know, we can inform him where we last saw certain persons, if not setting it up, at least, spending it "entirely" and "comfort." To the second, "knocking it over," we plead guilty, and if we have done "ought in malice," we beg pardon, not of course of the "man of straw," but of all his bereaved friends.

The conclusion of the whole matter is this. We knew that the impression had been entertained, and directly or indirectly encouraged, that we are losing some of our best young men, "on account of the low state of education among us."

It was on this account that we expressed ourselves as we did, and we see no reason as yet, why we should recede a single word or syllable of what we have said.—J. F.

CONTRAST IN TRAVEL.

Not a great many years ago, a trip from Boston to New York was a week's work. Now it occupies twelve or thirteen hours. Then one had to take several nights' lodging and "entertainment" at the wayside country "taverns"—an institution now well nigh obsolete. Now one night's lodging only is required, and that is taken in a mode combining convenience, comfort and elegance, such as our fathers hardly dreamed of; and the "entertainment" consists of one single supper, but got up in a sumptuous style, altogether unknown until very modern times.

Such and other reflections were excited by a recent trip to New York, over the "Worcester" line. Each of the three night and boat lines have superior railroad accommodations, and new and splendid boats—the Metropolitan, on the Fall River line, the Plymouth Rock, on the Stonington, and the Commonwealth, on the Worcester. Either of these boats is not only stronger and safer than any of their predecessors, but is finished in a style of elegance that might befall a palace. And, what is specially gratifying, every traveller is alike entitled to its enjoyment—the poorest equally with the richest. Those whose minds are as equal as are their filthy and ragged exterior, and who would hardly get so much as a snuff of refinement under the regime of ordinary society, here for once find themselves in another and better atmosphere; and however temporarily it may often be, are no doubt more or less profited by it. But the Commonwealth, on the Worcester line, is notwithstanding the most elegant, as well as strongest and most steadily running of the three—and we speak from both observation and experience. The cars and other railroad appliances on this line, of late quite old and unseaworthy, are now new and among the strongest and best of the kind among the proverbially good ones of New England.

The editor of Zion's Herald, a paper a trifle larger than the Star, but containing double the amount of advertisements, says, "Although our list was never so large as it is now, yet it is absolutely necessary to sell it to twelve or thirteen thousand paying subscribers, in order to make it profitable. In these expensive times, a paper of the size and quality of Zion's Herald cannot be profitably published at the low price of one dollar and fifty cents per annum, with a subscription list of less than twelve thousand subscribers."

We have considerably less than 10,000 paying subscribers for the Star. Cannot the number be increased?

"Mary" is informed that the article of which she speaks was received; but it was some months ago, and cannot now be found. All should understand, if articles are not published within a few weeks after their reception, that we do not think them admissible; and if they wish them returned, should inform us without further delay.

REGISTERS. We are under the necessity of saying, that the edition of the Register for 1856 is exhausted, and that we can fill no more orders for it until some are returned. Brethren who have received more than they can sell (if there are any such) will greatly oblige us by returning them without delay.

THE GOLDEN RULE office has been removed from Cleveland to New York City. Correspondents will please direct accordingly.

FREDERICK DOUGLASS.

Recently the citizens of Middletown were addressed on the subject of slavery, by Frederick Douglass. Much curiosity was felt to see and hear a man who has achieved the first reputation, among the men of his class in this country, for eloquence, cultivation and political influence—and at an early hour a crowded audience awaited his entrance into McDonough Hall, and cheered him on his taking his seat, with much enthusiasm. Nor was any person disappointed in their highest expectations of his personal appearance, his intellectual power, or his style of oratory. In all these respects he stood forth from the beginning in the first rank of our great men. His energetic and majestic voice swept with ease through every note of the scale, and made its lowest whispers audible to the remotest hearer—his pronunciation was in the latest fashion, his diction perspicuous, precise and elegant, showed an acquaintance with books and refined society—his action was graceful and picturesque, and his discourse was marked throughout by logical method, original thought, comprehensiveness of view, and truthfulness, and awakening emotion. He began by saying, that he should not waste words on an elaborate effort to prove that slavery was wrong. It was a violation of the first principle of all rights, a man's right to himself. Is not a man's person his own? his intellect, his affections, his conscience, his will, are they not his? his hands, his head, his body, are they not his own property? Is he not himself—his mind—his self? He then proceeded to state and divide his subject—"The aim of the slave power in this country." It embraced these five objects. 1. To destroy the freedom of speech and the press, on this subject throughout the United States. 2. To secure the recognition of the rights of slaveholders in the United States. 3. To break down every barrier to the extension of slavery over the territories. 4. To make the free States a hunting ground for fugitives from bondage. 5. To restore the African slave trade. Among his proofs and illustrations of these points he cited the platforms of the national parties, including the Know Nothings; the declaration of Toombs, of Georgia, in the United States Senate, that he should not rest, until he called the roll of his slaves under the shadow of Faneuil Hall, and on Bunker Hill; the infamous Kansas and Nebraska act of the last session of Congress, and the subsequent political outrages in that region; the fugitive slave law of 1850, and the action under it, including the prostration of personal liberty in the person of Passmore Williamson by the fiat of a judge, without trial or indictment by a jury; and the ominous words and action of Southern Representatives in reference to the prohibition of the African slave

trade. His description of the fugitive fleeing from bondage, through the free States of the north to the realms of the British Queen, was in the highest style of dramatic eloquence. "There he goes through the woods, and over the hills, hiding in holes and crevices of rocks by day, and guided by the north star by night—stopping not in streets of your free northern cities and villages, casting fearful looks behind him, and hearkening to catch a distant bay of the bloodhound on his track—but resting not—he flies, weary, torn and bleeding, and on, and on, until he reaches the utmost limits of the republic, and throws himself into the paws of the British Lion, safe from the bloody talons and beak of the American Eagle?" All this, but in far better language, he uttered not in the boisterous and turgid manner of our every day orators, but in a voice scarce above a whisper, and with tones such as could only come from a heart which had experienced all which he described. Is it possible, that this is our country? that such scenes are at this moment transpiring here? that we are all leagued in a grand conspiracy against the oppressed millions of our fellows, whose only crime is "a skin not colored like our own?" Much as we may respect the constitution of the United States, and apologize for the article for the rendition of fugitives from labor, we could not help foreseeing that, if this man, and such as he go through this country portraying in such style the wrongs of the colored people, and exhibiting in their own persons, such proofs of manhood and moral power—it will be impossible to prevent the honest masses of the people from rising up in righteous indignation, and saying, "our fathers did what seemed to them right, and we will do what seems to us right. Perish every letter of the constitution which compromises liberty in the abyss of the dead past—and let no more crimes against humanity be committed in our name, and amidst the monuments and sanctuaries of our liberty?" In those deep tones of Frederick Douglass, the mulatto, in whose veins mingle the Anglo-Saxon and African blood, is the portent of a coming war for manhood—a moral war, in which the question will not be about taxation without representation, but whether a man shall be treated like a man; and not like a wolf, or a bear, to be hunted through the land.—Zion's Herald.

His introduction was a glowing description of the intimate relation which Christ has established between God and humanity. Here is a sketch of the discourse:

Since the incarnation of Christ, the angels around the throne are not so near to God as is humanity. God has hidden himself in the machinery of human nature. Christ and the Bible are to reveal God, and explain and redeem human acts. They reveal the principle upon which God acts. This principle is entirely different from the principle upon which men act, if men can be said to have any principle in this age. This age is a mixed up age. It needs this divine principle which Christ and the Bible develop, to straighten it out and set it right. We need this principle in the pulpit, then we should not have so many clerical fops. We need it in politics, when we should not have so many hucksters pursuing their own selfish schemes instead of the public good. We need it in literature—then society would not be cursed with so much light trash, poisoning the moral taste of our youth. Yes, this age needs more principle filled to overflowing with this high moral principle, which looks to God—straight up to God, and acts right on, in reference to his glory, regardless of the singing of beautiful birds, or the hissing of slimy serpents. One such man—whole man, who is in Christ, and has life, is worth a whole acre of common men! God's angels in heaven seize their banners of light and fly to meet such a man, and lead him on to certain victory. With this principle in him, a man bosoms his own heaven—without it, he bosoms his own hell, and there are many locomotive bells in this city to-day.

What is it to have the Son? 1. A man may be said to have the Son when Christ is in his theology. Christ is large enough and glorious enough to fill the theology of angels,—may, the angels only desired to look into these things of Christ—but that stupid thing of a man, who has steeped his raw faculties in the sage waters of infidelity, looks right through Christ, scans all his dimensions, and calls in the aid of some departed spirit to fill up the deficiency in Christ's doctrines! That self-sufficient man—groping about in the utter darkness of his own fancied light,—is not in Christ—Christ is not in him; the devil is in him, and if he don't repent he will soon be in the devil's hell! But the man who is in Christ, measures his theology by Christ. What Christ teaches he believes—Christ is his foundation and top-stone.

2. A man may be said to be in Christ and have the Son, when he has Christ as the ruler of his desires. It is not position that makes character. It is not wealth that makes character. It is not intellect that makes character; but the deep, real desires of the heart, make character. Every man has a two-fold nature—one desires self and sin—the other desires God and heaven—be it, in whom the former is dead, and the latter is alive, is in Christ, and Christ is in him.

He is in Christ and hath the Son who has Christ as the pacifier of his conscience. Some seek to pacify their conscience with the logic and speculation of men; but he who is in Christ, brings his conscience to Christ—when Christ says, be quiet, he is quiet.

4. That man is in Christ who has Christ as the centre of his affections. Christianity is not a system of cold negation—it feeds the affections—warms the heart—man must love something—he does love something! The gambler loves the card-table—the miser loves his gold—the dandy loves his own hand-box self; his affections twirl upon the head of his walking stick—glide down to his shining boots, and up to his own graceful mustache, and puffing cigar.—But he who hath the Son, loves Christ—his affections are upon him—he thinks of Christ, morning, noon, and night—Christ is precious to him—he "hath Christ" and "hath life."

I love the dramatic boldness of this text, "He that hath the Son hath life." Not, he may have life—he will have life by-and-by—but he "hath life" now! Yes, he is alive—he breathes, and breathes after God—he acts, and acts for God—he wills, and wills with God—he thinks, and thinks right up to God in heaven—he loves, and loves Christ and his cross—in short, he "hath the Son" and is a living Christian man, and he will live as long as the Son lives, and with the Son lives. "He that hath not the Son of God hath not life." "If he will not have Christ, he cannot have life." Man is a free agent; if he choose Christ, he shall live with Christ forever; if he reject Christ, he shuts himself out from God & the Savior, and when the world is gone and time

Washington Correspondence. No Speaker—Senate Committee—"Fidelity" and "Assurance"—WASHINGTON, D. C., Dec. 18, '55. Mr. Editor—The House is not yet organized. The Senate has elected its committees, studying itself by putting Sumner and Hale next to nowhere on them. I have had no time as yet to explore the city, so as to describe the "lions" and, as there is nothing done on week days, if anything is written for this week, it must be of the Sabbath.

At the Foundry Methodist Chapel it was their Q. M. occasion. Rev. Mr. Lashan of this city—preaching elder of the Potomac district—preached in the A. M. He is a man of decided ability—steps forth with a giant tread—evidently does his own thinking, and utters his own thoughts, with a plain Anglo Saxon boldness and force which can be felt.

His text was 1 John 5:12, "He that hath the Son hath life." His introduction was a glowing description of the intimate relation which Christ has established between God and humanity. Here is a sketch of the discourse:

Since the incarnation of Christ, the angels around the throne are not so near to God as is humanity. God has hidden himself in the machinery of human nature. Christ and the Bible are to reveal God, and explain and redeem human acts. They reveal the principle upon which God acts. This principle is entirely different from the principle upon which men act, if men can be said to have any principle in this age. This age is a mixed up age. It needs this divine principle which Christ and the Bible develop, to straighten it out and set it right. We need this principle in the pulpit, then we should not have so many clerical fops. We need it in politics, when we should not have so many hucksters pursuing their own selfish schemes instead of the public good. We need it in literature—then society would not be cursed with so much light trash, poisoning the moral taste of our youth. Yes, this age needs more principle filled to overflowing with this high moral principle, which looks to God—straight up to God, and acts right on, in reference to his glory, regardless of the singing of beautiful birds, or the hissing of slimy serpents. One such man—whole man, who is in Christ, and has life, is worth a whole acre of common men! God's angels in heaven seize their banners of light and fly to meet such a man, and lead him on to certain victory. With this principle in him, a man bosoms his own heaven—without it, he bosoms his own hell, and there are many locomotive bells in this city to-day.

What is it to have the Son? 1. A man may be said to have the Son when Christ is in his theology. Christ is large enough and glorious enough to fill the theology of angels,—may, the angels only desired to look into these things of Christ—but that stupid thing of a man, who has steeped his raw faculties in the sage waters of infidelity, looks right through Christ, scans all his dimensions, and calls in the aid of some departed spirit to fill up the deficiency in Christ's doctrines! That self-sufficient man—groping about in the utter darkness of his own fancied light,—is not in Christ—Christ is not in him; the devil is in him, and if he don't repent he will soon be in the devil's hell! But the man who is in Christ, measures his theology by Christ. What Christ teaches he believes—Christ is his foundation and top-stone.

ended, the consciousness of his own guilt...

By the above sketch you readers will see that the truth is preached in Washington, whether it is practiced or not.

Asbury chapel is connected with the same parish—"Foundry" for the white people—"Asbury" for the colored and intermediate.

An intelligent-looking young man arose and said, "I am a stranger. This is the first time I meet you in Asbury church, but I no stranger to this religion."

Another said, "Go back! no, I want think of going back. I can't think but little, and what I do think I am determined to think of Jesus!"

Another said, "I have put my hands to the plough, and I am going to plough my furrow out. If she strikes a stone or a root and hops out, I'll tip her upon the point, and stick to the handles, till she comes into the work again."

Their singing was earnest and spirited, if it was not scientific. If there was not perfect harmony, there was great power in the music, when their earnest and united voices rolled out these words:

"O stand the storm. It can't be long; I'll anchor by-and-by."

If one did not feel the storm beating in his face—the waves surging beneath his feet—and gaze with anxious eye to the "anchoring ground" just before him—then there was no music in him, and his imagination were asleep beyond hope of waking.

Other class meetings, where there are paler faces, and more cultivated intellects, but fainter hearts, only here and there one can join in the most familiar songs of praise, because, forsooth, they have no voice, and would make a jar—as if to conform to scientific rules of good consequence than to breathe after God's own way, in song and praise, together with those whose hearts will burst into adoration before the mercy seat!

Bro. Burr—I left town on the 16th of last month. Arrived at Buffalo on the 22d. Called on Bro. Bathrick, and enjoyed a pleasing interview with him and his wife, Bro. B. I think, is doing well. I learned that there was a growing interest in his church and congregation. A number were to be baptized the next Sabbath. I was obliged to hasten in order to meet my appointments. One week ago last Sabbath, I preached at his house to a large and devoted congregation. A deep feeling pervades the minds of many, and some are saying, "What shall I do to be saved? Quite a number give evidence of sound conversion to God. Bro. Charles Gardner a faithful helper in the work. O brethren in the ministry, resolve to have a revival of religion in your congregation this winter. Labor to call up your people to battle in the name and strength of the Lord. Pray for us, that this good work may spread into western N. Y. shall be deluged with the salvation of the Lord."

Bro. Burr—I would like to suggest to some of our Q. M.'s the necessity of making arrangements in relation to their quarters, which do not conflict with the duties of the office. The winter session of the New Durham Q. M. was not located at the fall session, there being no request for it, but a committee of three appointed to receive requests and publish, &c. That committee was a long way from each other, and as the sequel proves, did not act in concert. While one of the committee was negotiating with the church to entertain the next session, another of the fraternity was doing the same thing in another direction. One church has been solicited to have 15—makes preparations to do so, and notifies that one of the committee by whom the request was made, accordingly; and, lo! the next thing that turns up about it, is a couple of weeks before the time of the session a notice appears in the Star from another member of the committee, that the next session will be held in a church of thirty miles in another part of the Q. M. Now, if the committee of location had consisted of one man, instead of three, which ought always to be the case under the circumstances, then no church would be led to believe its request was granted, and no preparations, but in matter and in mind to some extent, for it, and at the last moment be disappointed!

There is no design about this, of course, but a sad want of arrangement and concert of action! Let us learn to do up such matters in a little more shape, and not engender unpleasant feelings from sheer carelessness.

Rev. David Boyd, of North Berwick, Me., departed this life at his residence in said town, Dec. 11th, 1855. His sickness, (lung fever) was short, being confined to his room only eight days. Every attention was paid to him in his sufferings, which could be prompted by the kindness of an aged and faithful companion of his early youth, the affection of several adopted children, who received his kind protection in early childhood, his advice and counsel in riper years, and a bequest of his earthly inheritance at his death. Father Boyd was esteemed a Christian man, a good citizen; in him was generally found much to admire—his piety for business was above mediocrity; his prayers and exhortations generally sympathetic and earnest; a fast friend, a determined opponent; his judgment exercised and conclusions drawn, it was not easy to change them; his disposition, at a certain temperature, was flexible as the vine—at another it partook of much of the oak; in the former instance there was much of the gentleness of the lamb, in the latter much of the fierceness of the lion.

Another Theraphers Fallen. Rev. David Boyd, of North Berwick, Me., departed this life at his residence in said town, Dec. 11th, 1855. His sickness, (lung fever) was short, being confined to his room only eight days. Every attention was paid to him in his sufferings, which could be prompted by the kindness of an aged and faithful companion of his early youth, the affection of several adopted children, who received his kind protection in early childhood, his advice and counsel in riper years, and a bequest of his earthly inheritance at his death.

Another Theraphers Fallen. Rev. David Boyd, of North Berwick, Me., departed this life at his residence in said town, Dec. 11th, 1855. His sickness, (lung fever) was short, being confined to his room only eight days. Every attention was paid to him in his sufferings, which could be prompted by the kindness of an aged and faithful companion of his early youth, the affection of several adopted children, who received his kind protection in early childhood, his advice and counsel in riper years, and a bequest of his earthly inheritance at his death.

Another Theraphers Fallen. Rev. David Boyd, of North Berwick, Me., departed this life at his residence in said town, Dec. 11th, 1855. His sickness, (lung fever) was short, being confined to his room only eight days. Every attention was paid to him in his sufferings, which could be prompted by the kindness of an aged and faithful companion of his early youth, the affection of several adopted children, who received his kind protection in early childhood, his advice and counsel in riper years, and a bequest of his earthly inheritance at his death.

reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

Reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

reported good union and general steadfastness, but no special revival.

Notices, Appointments, Etc.

These persons who gave their names at different times to the Society...

Rockingham Quarterly Meeting. The winter session will be held at Canby, commencing Wednesday, Jan. 16, at 9 o'clock, A. M.

Huntington Quarterly Meeting. The next session of the Huntington Q. M. will be held at Underhill Court, Dec. 11, 1855.

Asheboro Quarterly Meeting. The Jan. session of the Asheboro Q. M. will be held with the Stephensons, known as the "old Black River ch." commencing Friday, Jan. 11th, at 10 o'clock, P. M.

Orange Quarterly Meeting. The next session of the Orange Q. M. will be held with the Warren Church, on the 20th and 27th days of Jan., 1856. Commence the 20th, at 9 o'clock, P. M.

Orange Quarterly Meeting. Will hold its next session with the Warren Church, opening on Friday before the second Sabbath in Jan. next, at 9 o'clock, P. M.

Pointe Orleans Address. Rev. ALMON LEBLANC, Lamar, La. N. H. "E. B. BERNARD, Lake Village, N. H. "T. SWANSON, Sparta, Virginia, Crawford Co., Pa. "J. W. WOODRUFF, Vt. "G. S. SWARTZ, Eaton Corner, C. E.

General Intelligence.

FOREIGN NEWS. The Foreign news of the past week possesses but little interest. Peace rumors continued, and were gradually assuming a more definite shape.

STAMPS! The Post Office law enacted by the last Congress provides that on and after the first day of January 1856, all letters passing through the Post Office shall be pre-paid by stamps.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Notices, Appointments, Etc.

These persons who gave their names at different times to the Society...

Rockingham Quarterly Meeting. The winter session will be held at Canby, commencing Wednesday, Jan. 16, at 9 o'clock, A. M.

Huntington Quarterly Meeting. The next session of the Huntington Q. M. will be held at Underhill Court, Dec. 11, 1855.

Asheboro Quarterly Meeting. The Jan. session of the Asheboro Q. M. will be held with the Stephensons, known as the "old Black River ch." commencing Friday, Jan. 11th, at 10 o'clock, P. M.

Orange Quarterly Meeting. The next session of the Orange Q. M. will be held with the Warren Church, on the 20th and 27th days of Jan., 1856. Commence the 20th, at 9 o'clock, P. M.

Orange Quarterly Meeting. Will hold its next session with the Warren Church, opening on Friday before the second Sabbath in Jan. next, at 9 o'clock, P. M.

Pointe Orleans Address. Rev. ALMON LEBLANC, Lamar, La. N. H. "E. B. BERNARD, Lake Village, N. H. "T. SWANSON, Sparta, Virginia, Crawford Co., Pa. "J. W. WOODRUFF, Vt. "G. S. SWARTZ, Eaton Corner, C. E.

General Intelligence.

FOREIGN NEWS. The Foreign news of the past week possesses but little interest. Peace rumors continued, and were gradually assuming a more definite shape.

STAMPS! The Post Office law enacted by the last Congress provides that on and after the first day of January 1856, all letters passing through the Post Office shall be pre-paid by stamps.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Notices, Appointments, Etc.

These persons who gave their names at different times to the Society...

Rockingham Quarterly Meeting. The winter session will be held at Canby, commencing Wednesday, Jan. 16, at 9 o'clock, A. M.

Huntington Quarterly Meeting. The next session of the Huntington Q. M. will be held at Underhill Court, Dec. 11, 1855.

Asheboro Quarterly Meeting. The Jan. session of the Asheboro Q. M. will be held with the Stephensons, known as the "old Black River ch." commencing Friday, Jan. 11th, at 10 o'clock, P. M.

Orange Quarterly Meeting. The next session of the Orange Q. M. will be held with the Warren Church, on the 20th and 27th days of Jan., 1856. Commence the 20th, at 9 o'clock, P. M.

Orange Quarterly Meeting. Will hold its next session with the Warren Church, opening on Friday before the second Sabbath in Jan. next, at 9 o'clock, P. M.

Pointe Orleans Address. Rev. ALMON LEBLANC, Lamar, La. N. H. "E. B. BERNARD, Lake Village, N. H. "T. SWANSON, Sparta, Virginia, Crawford Co., Pa. "J. W. WOODRUFF, Vt. "G. S. SWARTZ, Eaton Corner, C. E.

General Intelligence.

FOREIGN NEWS. The Foreign news of the past week possesses but little interest. Peace rumors continued, and were gradually assuming a more definite shape.

STAMPS! The Post Office law enacted by the last Congress provides that on and after the first day of January 1856, all letters passing through the Post Office shall be pre-paid by stamps.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Notices, Appointments, Etc.

These persons who gave their names at different times to the Society...

Rockingham Quarterly Meeting. The winter session will be held at Canby, commencing Wednesday, Jan. 16, at 9 o'clock, A. M.

Huntington Quarterly Meeting. The next session of the Huntington Q. M. will be held at Underhill Court, Dec. 11, 1855.

Asheboro Quarterly Meeting. The Jan. session of the Asheboro Q. M. will be held with the Stephensons, known as the "old Black River ch." commencing Friday, Jan. 11th, at 10 o'clock, P. M.

Orange Quarterly Meeting. The next session of the Orange Q. M. will be held with the Warren Church, on the 20th and 27th days of Jan., 1856. Commence the 20th, at 9 o'clock, P. M.

Orange Quarterly Meeting. Will hold its next session with the Warren Church, opening on Friday before the second Sabbath in Jan. next, at 9 o'clock, P. M.

Pointe Orleans Address. Rev. ALMON LEBLANC, Lamar, La. N. H. "E. B. BERNARD, Lake Village, N. H. "T. SWANSON, Sparta, Virginia, Crawford Co., Pa. "J. W. WOODRUFF, Vt. "G. S. SWARTZ, Eaton Corner, C. E.

General Intelligence.

FOREIGN NEWS. The Foreign news of the past week possesses but little interest. Peace rumors continued, and were gradually assuming a more definite shape.

STAMPS! The Post Office law enacted by the last Congress provides that on and after the first day of January 1856, all letters passing through the Post Office shall be pre-paid by stamps.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Gov. Reed's remarks in Trenton, N. J., recently relative to Kansas, have created a good deal of desire in that city to emigrate to that Territory.

It is a well ascertained fact, that seaweed, into which oil has been spilled, will ignite in a few hours, if exposed to the sun's rays.

Notices, Appointments, Etc.

These persons who gave their names at different times to the Society...

Rockingham Quarterly Meeting. The winter session will be held at Canby, commencing Wednesday, Jan. 16, at 9 o'clock, A. M.

Huntington Quarterly Meeting. The next session of the Huntington Q. M. will be held at Underhill Court, Dec. 11, 1855.

Asheboro Quarterly Meeting. The Jan. session of the Asheboro Q. M. will be held with the Stephensons, known as the "old Black River ch." commencing Friday, Jan. 11th, at 10 o'clock, P. M.

Orange Quarterly Meeting. The next session of the Orange Q. M. will be held with the Warren Church, on the 20th and 27th days of Jan., 1856. Commence the 20th, at 9 o'clock, P. M.

Orange Quarterly Meeting. Will hold its next session with the Warren Church, opening on Friday before the second Sabbath in Jan. next, at 9 o'clock, P. M.

<

Family

CLOSING OF THE LEADER

Close up the Leader, Time! Close up the Leader, Time! Mourningly pass by the year; What are the records for you and me...

WE ARE GROWING OLD

We are growing old - how the thoughts will rise, When a glance is cast on the past, On some long remembered spot that lies...

The Family Circle

WILLIAM MARSTON

ON THE REWARD OF PARENTAL FAITHFULNESS. BY J. W. BARKER.

The sound of the pioneer's heavy axe, and the crash of falling timbers, resounded through the deep forests of a river county in Western New York...

Dark pictures were spread out before them, a perfect fable. But one day, the first secretly entertained, received, and...

It was a clear, bright morn in September, and the first morning sun stole in at the window, and the birds began to chirp...

Agricultural

HOME MADE GUANO

FROM THE N. E. FARMER.

It is not, perhaps, generally known that the deposits of the hen-house, when suffered to accumulate for several years, without exposure to wet...

AGRICULTURAL BENEFITS OF SNOW

It is with some feeling of regret and discomfort, that farmers, as well as other men, regard the approach of winter...

more the name, "William Marston." Think you dear reader, that as a sweetener, they could be used in the preparation of...

It was a clear, bright morn in September, and the first morning sun stole in at the window, and the birds began to chirp...

Obituaries

DR. N. THURSTON

MARIE M. THURSTON, M. D.

HAYNES & TOWELL

V. ELLIOT

WARRICK ACADEMY

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

State of New Hampshire - CARROLL, S.

NOTICE is hereby given that so much of the following real estate in the town of Madison...

ident, bent hgt down and covered with a snow-drift. The temperature in their position did not prove so low as they could have had upon the ground, would have reached freezing point. The earth at this...

It was a clear, bright morn in September, and the first morning sun stole in at the window, and the birds began to chirp...

Advertisements

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

more the name, "William Marston." Think you dear reader, that as a sweetener, they could be used in the preparation of...

It was a clear, bright morn in September, and the first morning sun stole in at the window, and the birds began to chirp...

Advertisements

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

more the name, "William Marston." Think you dear reader, that as a sweetener, they could be used in the preparation of...

It was a clear, bright morn in September, and the first morning sun stole in at the window, and the birds began to chirp...

Advertisements

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

more the name, "William Marston." Think you dear reader, that as a sweetener, they could be used in the preparation of...

It was a clear, bright morn in September, and the first morning sun stole in at the window, and the birds began to chirp...

Advertisements

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.

INSURANCE

WASHINGTON Ins. Co., (Incorporated 1788).

CHARLES H. HORTON

DOCK-BINDER, FIRE-WORK BAPTIST BUILDING

FLAIN & FANCY BINDINGS

NOTICE

WESTERN LAND AGENCY AT SPARTA, Monroe Co., Wisconsin.