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9-12-1855

The Morning Star - volume 30 number 23 - September 12, 1855

Freewill Baptist printers

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Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 30 number 23 - September 12, 1855" (1855). *The Morning Star*. 2143.

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Poetry.

AN OLD POEM. The annexed stirring old poem has the ring of the true, and is as applicable now as when it was written...

are better off, infinitely so, in His hands than ours. Have you actually, understandingly, dedicated your children to God...

Never chide them when they do the best they are able, even though they do not succeed. If, in their first attempts at drawing, or figures, they should not prove to be geniuses...

faith and works should be inseparable companions. She was kind and affectionate to all, especially to her children, and she was a good mother...

DAUFORTH & RICHARDSON. (ROCKERS, and Wholesale and Retail Dealers in the best quality of Hardware...

WESTERN LIFE AGENCY at SPARTA, Monroe Co., Wisconsin. I will enter Lands with money and land warrants. Persons sending money can send Checks on New York or Boston...

THE Annual Meeting of the Trustees of Parsonsfield Seminary will be held on Wednesday, September 27th, at 2 o'clock P.M. at the Seminary building...

From the Louisville Journal. I wandered, one morning in youth's early hours, in a garden all sparkling with dew-drops and flowers...

OUR HOUSES. We always look upon our houses as mere temporary lodgings. We never buy one, or force one upon our children, or even ourselves...

THE STRAY HORSE TAKEN UP. NOTICE is hereby given that the undersigned took up, on Aug. 23, 1885, a stray horse of a light color, with a white blaze on its face...

GRADUATE of Dartmouth College, who can teach Latin, Greek, French, German, Italian, Spanish, and other languages, as well as acting as an assistant in some Seminary or other school...

WHOLESALE AND RETAIL DEALERS IN FLOUR, CORN, FISH, MOLASSES, OIL, HAMS, AND ALL KINDS OF GROCERIES. Address: A. B. Box 213, Manchester, N. H.

CHARLES H. HORTON, PLAIN & FINE BINDINGS. As cheap as the cheapest, and as good as the best. Orders by Express promptly attended to.

NEW YORK LUNG INSTITUTE. ESTABLISHED for the exclusive treatment of Phthisis of the Lungs and Throat, by the Inhalation of Chlorine Medical Vapor...

The Family Circle.

A Few Simple Rules for the Guidance of Parents in the Proper Training of their Children. Train up a child in the way he should go, and when he is old he will depart from it...

It is better to require of a child to do what he can do, than to require of him to do what he cannot do. It is better to require of a child to do what he can do, than to require of him to do what he cannot do...

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Obituaries.

He died in Danville, of quick consumption, HANNAH M. YOUNG, daughter of Mr. George and Mrs. John Young, aged 16 months and 19 days...

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OFFICE OF THE MORNING STAR.

In the F. W. B. Building, Washington St., Dover, N. H. All communications and business letters should be directed to WM. BURR, DOVER, N. H.

WM. BURR, (Resident.) P. S. BURKIN, J. J. BURER, JOHN FELLOWS, M. J. STEERE, A. K. MOULTON, J. M. BAILEY, G. W. DAY, G. H. BULL, GEORGE WOODMAN, HOSBA QUINBY, O. B. CHENEY.

TERMS: The Star is published every WEDNESDAY, at the following rates: For one year in advance, \$1.50; for six months, \$1.00; for three months, \$0.50; for one month, \$0.15. Single copies, 5 cents. All payments in advance.

MORNING STAR.

For the Morning Star. There is a world of wisdom here just now. The cars and carriages are crowded to overflowing. The man of fortune and the man of fame—the dashing ones, and the world renowned authors, converge here in busy crowds.

There is the pensive young man, from some far land, reclining under the shade of the oak, that his noble form and the striking features of his face, are vainly endeavoring to sketch with pencil, what man can but very imperfectly imitate, or else he is reading some striking passage of grandeur and sublimity in Byron, Shakespeare, or some noble genius that has carved life and power from nature's inspiring scenes.

Now, if tobacco injures the health, as above stated, is it right for any person to use it, when it is so injurious to the health? It is not, if it is injurious to the health, and it is so, if it is injurious to the health.

It is a lamentable fact, that in many of our public congregations on the Sabbath, presenting themselves before the sanctuary, are men and women, who are in the possession of the springs of life, but who are in the possession of the springs of life.

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AN APPEAL TO THE GIBBERING CALLING FOR INCREASED CONFORMITY WITH CHRIST.

For the Morning Star. "White" is an emblem of purity, righteousness, and holiness. He that overcometh, shall be clothed in white raiment.

The Apostle and Trinitarian church was clothed in white—through faith and the spirit of the Lord Jesus, who was actually holy and righteous in the image of the Lord Jesus himself. John says truly, "Little child, let no man deceive you; he that doth righteousness, is righteous; he that committeth sin is of the devil."

It is not to say that all the ostensible members of the Apostolic or primitive church, were clothed in white; for tarsen given then grew among the wheat, and the mystery of iniquity had already begun to work. But the unrighteous members in connection with the true church, did not constitute a majority, nor stamp the direction of ecclesiastical affairs.

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FOR THE MORNING STAR.

On the 25th of June, I left this place and travelled in a south-western direction to Madison, the capital of the State.

I spent a month with the church in Vineland. My acquaintance there though short was agreeable. I found faithful brethren and sisters, to whom I became attached by the ties of Christian friendship. The church made up about forty dollars, and gave me the following recommendation:

"This certifies that the bearer, Rev. J. W. Hills, has spent a few weeks with us in preaching and visiting among us; and has greatly endeavored himself to us by his Christian walk and faithful labors in the gospel, and we gladly recommend him to the favor and protection of the church wherever the providence of God may cast his lot."

We celebrated the 4th of July as well as we could on the boat. We had our chaplain for the occasion, orators, and usual officers. At about 10 o'clock in the evening, fire-works were exploded in the city of Madison.

During my stay in Wisconsin, I enjoyed the privilege of attending the Wisconsin Yearly Meeting, which held its session with the Winnebago church in Vineland. The meeting was well attended, and a good interest manifested.

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REGISTERS FOR 1856.

This work is now out of press, and we are ready to fill orders for it. It contains, as usual, a good Almanac, with Leavitt's calculations—the statistics of the denomination, comprising the names of all our churches, Quarterly and Yearly Meetings, with the number of their members, and the increase or decrease of the past year—the names of ministers—obituary notices of deceased members of the denomination.

The price is ten cents a copy, 20 per cent discount will be made to those who take them on sale. For cash orders, without the privilege of returning those which are not sold, the price is 84 cts. a dozen, or \$6.00 per hundred. Orders from our brethren in all parts of the country are solicited. It is hoped that all who can, will send the cash with their orders, and thus secure the work at the lowest price.

ILLS! BILLS! We have commenced forwarding bills to all our subscribers who will be owing for one year or more at the close of the current volume. Subscribers are charged \$1.75 a year for the current volume and \$2.00 a year for previous volumes; but if paid soon, they continue to take the paper, we shall deduct 12 1/2 per cent from the face of the bills, which will reduce the price of the present volume to \$1.60, and of previous volumes to \$1.75. Subscribers can pay to Agents, or, if more convenient, forward directly to us, paying the postage on their letters and deducting the same from the amount due. As usual, all errors will be readily corrected on their being made known to us.

A list of our dues in each town is forwarded to the local agent, where we have one, who is desired to attend to their collection at the earliest opportunity.

THE COMING ANNIVERSARIES.

In addition to our remarks of last week respecting the anniversaries, and the importance of raising means to advance our enterprises of benevolence, we wish to present a few considerations relative to the propriety of pressing the matter of collecting funds on the spot. It seems to us that injury has sometimes been done on such occasions by expecting too much and asking too much of those who attend such meetings—the causes there presented are of a general and public character, in which the whole body of our people is interested—and which should be patronized by them all. It is not right that those who from year to year attend these gatherings should foot the bills of the denomination—and pay the just and rightful debts of those who cannot attend, or who choose to stay away. There should be a system in all these enterprises, that should reach the most distant member, and thus give all the privilege of fulfilling the law of Christ, that is, to "give of their substance as the Lord hath prospered them."

At these meetings let the wants and claims of these enterprises and institutions be set forth and urged, and a fair opportunity for all present to show their interest by their works. It should be a time when those who come up, should come with the "tithes and offerings" of the churches to fill the Lord's treasury, and thereby "prove him and see if he will not pour out a blessing."

This is why we spoke as we did respecting the efforts we desire should be made between this and the anniversaries in behalf of New Hampton Institution. This subject has been as we learn laid before the churches by a circular addressed to the ministers.

Arrangements have been made in part to secure special attention to this matter at the next sessions of all our Q. Meetings. As far as this has been done a good interest has been elicited.

At the anniversaries also—plans should be devised, broad and liberal, for carrying forward the cause of Christ so far as that cause is dependent on human instrumentality, for the ensuing year. In fine, let them be occasions of humiliation, of prayer, of earnest endeavor for a new zeal for God, and greater depth of piety in the heart of the ministry and the church.—J. F.

OUR DANGER AND OUR HOPE.

For nothing have men contended so valiantly and risked so much, as for liberty. Witness the struggles of the Scots against the English—the brave Poles against the Russians—the heroic Greeks against the Turks, and the American colonists against the oppressive Britons.—But all these battled for personal liberty, and not for the rights and freedom of others. And yet it would seem that those who have themselves tasted the sweets of freedom, who at all comprehend the brotherhood-relation of man, and especially such as acknowledge the claims of Christianity, would enter into sympathy with their fellow-men oppressed and enslaved, and unite in labor and effort to secure to them and to all their rich and precious boon. When the American people had asserted their freedom, and made that assertion good by force of arms, finding as they did a class of their fellow-men in their very midst oppressed and enslaved, how reasonable were it to suppose that a policy of action would have been devised and at once entered upon to restore to these also their wrested rights and thus at length to have "proclaimed liberty throughout the whole land unto all the inhabitants thereof." But how dark and sad the picture that page of our history presents which records a tale just the reverse of this! Slavery has grown steadily with the growth of the country, and never presented a more imposing form, or a more threatening aspect, than it does this very day. Its obvious sin and tendency are to spread itself over a continent of God's free territory, and thus to resolve our boasted republicanism and democracy into the basest and most shameful despotism!

What gives promise and hope of success to this gigantic scheme of injustice and wrong, is the union of the South and the distinctions of the North. It has been long the boast of these oppressors, "we have no traitors"—and the general truthfulness of this motto is a sad commentary upon the depravity of man and the degeneracy of our times. The perpetuity and extension of slavery is there the all-absorbing topic of politics, and the engrossing care of legislation. To this one design of mastery infamy, political associations, Christian connections, and personal friendships, yield as of no account. There are individual exceptions, noble and honorable, but they are few.

How different the aspect of the case among us! How natural it would be to suppose that those who are born free and among the free, having no personal interest identified with oppression, but on the other hand every interest dependent upon the progress of freedom in our country, we say how natural it would be to sup-

pose that such would join issue to a man on the side of human rights and human freedom. And yet how far this is from the truth.

It is a fact well known to every intelligent man that a national Executive and a Congress that would use all constitutional means to limit and restrict slavery, would be simply competent to check the growth of this evil and defeat the present base plots of ungodly men against humanity, and yet there are Christian men among us, under the bias of party associates, vote for men who they must know will use their official influence to sustain slavery and crush the remnant of our liberties.

Whilst it should be allowed that there is a host who have done this thing hitherto, but who now for the love of Christ will be found among the ranks of the slave's friends, yet it is not to be feared that even in the light of the unparalleled outrages of slaveholders and their northern allies that are constantly occurring to shock the civilized world and crush the hopes of struggling millions, it is not to be feared, we say, that some few Christians, even Free-will Baptist Christians, will again shut their eyes to these enormities, and vote once more for human oppressors? And yet how can it be?

Can there be any doubt but that the next few years,—in all probability the years of one more national administration,—will forever settle the question whether we are to be, as we have hoped and promised to be, the freest and happiest people on earth, or a nation of the cruellest and most abandoned despots? A question under the responsibilities of which an angel might stagger—a question that must quicken to a flame the least spark of humanity in the heart of the patriot—the least spark of grace in the heart of the Christian!

To speak personally, this is to us, and has been for years past, a question of most fearful and painful interest. It is but honest to say, that since the struggle and defeat of freedom in 1850, we have looked upon the final issue more in despair than hope. The result of that struggle, so humiliating, so degrading to the North, yet so generally acquiesced in by political parties, religious sects and Christian divines, evinced to our mind such a destitution of the noble and commanding virtues of our fathers, such a want of the true spirit and temper of Christianity, that we have feared, and even prepared ourselves in a measure, for the worst. And yet, there being room for hope, our heart is full of anxiety. God it witness that amid a multitude of other interests and cares, this rises above them all; for involved in it are the hopes of our country and the honor of Christianity.

It is true, more recent enormities and outrages have awakened a spirit never before stirred, and created a determination that promises different and better things, yet it is with us a grave question whether this has not after all come too late. The only ray of hope, aside from God's compassion, is in the union of all good and true men on the side of the right. It seems to us not a man can be spared—not a vote or prayer must be lost! "On the side of the oppressor there is power." A large host of mere politicians and office-seekers are hopelessly committed to the past and present cowardly and ungodly policy of acquiescence in slavery aggressions. The true friends of God and humanity must to a man unite, or all is lost. There is a struggle to come, to which the past has only furnished the preparatory steps.

When the North plants itself on the only safe and honorable platform, "no more slave States," the South will threaten disunion, and take the incipient steps to that result. Whether they will have the rashness to consummate such a catastrophe, and thus plunge themselves into hopeless ruin, is to us uncertain. But be that as it may, we believe it is God's will that all his children should be free, though the very heavens fall and despots perish!

Our only word to all good and Christian men in this last hour, busy past differences—forget party prejudices, and unite for liberty, and may God save the National Commonwealth.—J. F.

HINDERANCES AND HELPS.

Encouraged by a note from the editorial sanctum modestly saying, "short copy—send us a column per week at least down pen in hand, when we are saluted with "A gentleman at the door wishes to see you," and we most cordially greet one of the excellent ones of earth, our own and Zion's best friend, good old, Deacon P.—His horse being properly cared for, he accepts our hospitalities, and the chair we had set for him.

Well now, though, we here is a bit of hindrance at just the moment of time that our mind and hand too were made up for an article editorial. It is not always that a pastor can command a few hours of clear good leisure in which to pen an article for the paper, nor when the leisure is had does one always feel disposed to the needful effort, but when as rarely both these facts meet, and you actually get into the arm-chair, pen in hand, so to be taken all aback, why certainly it is a sort of hindrance to one at the least. But yet, gentle reader, so far you have but a one-sided view of this matter. We would not have missed just this interview for even two full half days of our own time, and a whole Star column beside.—Why don't you know that as "iron sharpenereth iron, so a man sharpeneth the countenance of his friend?" This same excellent deacon had sat under our unworthy preaching for months together ten years ago; those prayers and exhortations of our social meetings then had made him dear to our heart, and we had scarcely seen him since until now. If the other were a hindrance to our article for that hour and half, this, seeing the well-known face, the communications with a heart that moved vigorous and warm with earnest love for Christ and his cause, was a gracious help to our own spiritual nature, as we had a fresh opportunity to "joy and rejoice together." And we knew well enough, too, that our visitor was on some journey and good work for the welfare of the church of Christ.

Nor was the good deacon a long time in introducing the special subject which led him up to his present tour among the churches for the gospel's sake. He wishes to secure enough subscriptions for annual payments to support a missionary in some central parts of Africa.—Well, thought we, how will this matter prove a hindrance or a help? So many calls for co-operation already on hand, will yet another be a help or a hindrance? For ourselves, we had read the same earnest appeals from George Thompson and other missionaries how in Africa for more help, in the "American Missionary," which appeals had moved our excellent friend to make a tour among some of the churches, quarterly meetings, and associations, in order to raise funds enough in this part of Maine to support an additional missionary in Africa, to be sustained at least five years by the donors, and labor in connection with those of the American Missionary Association. So many objects upon now, and we said as much to him—last Sabbath

evening the usual Missionary Concert with collection, the people just paying eight hundred for a sermon, M. S. Seminary to be along in the fulness of time, besides a call that we were just about to act on to help make Kansas a free State by a life-membership as called for in the circular to pastors, also some smaller sums. Will this new effort of the deacon's, we queried, be a help or a hindrance? Any how, his own heart is set on it, and he seems hopeful of success. This week, our friend was going to attend an Association of Baptist ministers and churches, and next week a Free-will Baptist Quarterly Meeting, and see what he could do. He would like to have his matter noticed, he said, in the "Advocate" and "Star." So much do we pray—God and the churches send help to long-abaused Africa! We gave a small subscription—was it a hindrance? Before our deacon left, unsolicited he gave us a dollar for the Kansas matter. Again, this was a help.

And further, if the welcome visit of the worthy deacon hindered us the hour and half in morning, we have appropriated as much from the afternoon; and if our old subject is "knocked in to pie" by the aforesaid visit, our readers have, instead, so much of an introduction to our excellent Deacon P., and his worthy cause. May God give him the desires of his heart.—P. S. B.

AT CHURCH IN A STORM.

Under this caption remarks were made in last week's paper. Their object was to show that a fierce, driving storm, spending its violence against the walls of the sanctuary on the Sabbath, is decidedly helpful to the sincere and spiritual worship of God. The whirlwind and the storm join with the proper ministrations of the sanctuary, to deepen and render more awful, the impression of Him who has his way in both; and, therefore, parishioners are especially called on to be in church when the violent Sabbath day storm is out.

But we have also mild and gentle rains, coming down almost as silently as the dew of even. The clouds lie perfectly passive, while their treasures of freshness and fertility softly fall upon the plants beneath. Save that the nectar drops fall slightly askew, creating a musical patter upon the window panes, or shutters, no sound would be heard. It does nothing but just rain, and does so charmingly, that its emotional creations are all pleasant.

Such storms—if storms they may be called—sometimes occur on the Sabbath. And when they do, where should the Christian be found during church hours? Certainly, no where but at church. For there their lesson can best be learned. There Jehovah has his way, no less than in "the whirlwind and the storm and the clouds," which "are the dust of his feet." If he thunders in the tempest, he also smiles in the sunshine, not less in the grateful shower.

To sit in church on the Sabbath, and listen to music of the patterring drops, as they fall all unobtrusive without, and yield a soft influence to all the services of the place, speaking into the benevolent attributes of Him who sills them,—to sit thus in church,—is it not to be peculiarly blessed? Does not the preaching then seem more heavenly and impressive, and the devotional service more devout? Are not the soul and nature, and nature's God, then in seemingly closer sympathy. The God of revelation then speaks to the soul with his double voice. And if he seems less awful now than when heaved us by his thunders, he seems also the more approachable. We now approach him less tremblingly, in answer to the call from the pulpit, and even come and lay our head to rest upon his bosom.

If any church goes have not had conscious experience of the sentiments we are expressing, we think it must be only because they have not analyzed their mental states, and inquired after their modifying causes; though, owing to diversity of constitutions, the extent of the experience we are considering must vary with different persons. All however must find in the soft music of falling rain more or less aid to the acquisition of vivid conceptions of him whose "way is in the sanctuary."

But further, we sometimes have what are called dry storms,—clouds without rain,—clouds which pass by with an unfulfilled threat or promise. These sometimes occur on the Sabbath. And where then should the parishioner be found during the hours of divine service? Certainly at church. It is there he worships God, and the clouds are the dust of God's feet.

"The clouds are the dust of his feet!" This is one of the boldest of scripture figures. When a coach rolls over the dry sandy way, the dust rolls up around its wheels. Jehovah is represented as moving with his train in majesty along the heavens, and the clouds are but the dust of his sublime highway, rolling up round about his chariot wheels—they are but "the dust of his feet." Let us bear this truthful imagery in mind, and we shall hardly fail to feel awe and reverence, when a storm is only threatened. For even then, he whose way is in the sanctuary is passing by, concealed, indeed, by the clouds which tell that his train is in motion. And then is it profitable to sit in his earthly sanctuary and contemplate him. And there should Christians be found during church service. And there the true and well enlightened Christian will be found, rather than at home fearing the rain, or guessing it will rain till eleven hours are over.—M. J. S.

SPIRITUALISM CONDEMNING ITSELF.

President Mahan, in his excellent and able work, in which "Modern Mysteries" are most effectively explained and exposed, uses the following language: "Another fact, equally decisive of the question of the origin of these manifestations, is this. The opinions and sentiments revealed in them uniformly take form from, and correspond with, those peculiar to the particular circles in which they originate. In China, 'the spirits,' for they have spirit circles there—are all worshippers of Confucius. In Siam, they are equally devoted Buddhists. In Hindoostan, they are worshippers of Juggernaut. In Christendom, they are Catholic or Protestant, Christian or Infidel, churchmen or dissenters, orthodox or heterodox, of all opinions, and no opinions, just according to the peculiar complexion of the circles in which they appear. Take any spirit that can be named and introduce him into each circle on earth in succession, and he will affirm, as only true, the peculiarities of opinion existing in each circle, and as positively deny every opposite opinion, though he has for thousands of times asserted its truth before. This he will do, with the most unblinking effrontery, boldly denying in every circle, that he has ever seen the entering spirit, land, changed his opinions, or at any time, or in any place, contradicted his present teachings. There is not a solitary form or shade of human belief, the denial of the existence of spirits excepted—a form of belief held by Christian, Turk or Infidel,—which has not been absolutely affirmed and denied by the same authority."

The general fact involved in the above quotation is, this, viz: It is the spirit of the circle acting through the medium, and no spirit outside the circle that dictates the responses. This our able author abundantly proves, resolving and relieving all the mystery of spiritualism, by reference to the *Odjic Force*. Where spiritualism has abounded, his book should much more abound.

The reader will note the italicized exception above. The italics are ours. The President, however, might have spared himself the trouble of making that exception, as the following will show.

A Christian brother of our acquaintance and confidence, was put into communication with a medium. After asking a number of questions mentally, and receiving correct replies, he said, "well, there is one more question I wish to ask, and then the matter shall rest." He asked it, and received the reply, "Yes." The question was this; "Is this Spiritualism all a humbug?" To which he replied, "yes, it is all a humbug." Now this is in perfect accordance with Mahan's notion of the origin of the responses. The person in rapport with the medium really, though unconsciously, answers his own questions. Is this all a humbug, asked our friend? He thought it was, and that thought he *odjically* expressed through the medium. Spirits will deny the existence of spirits when *adversers* are in rapport with them, just as they will pronounce for orthodoxy, when an orthodox circle is studying theology at their feet! O tempora! O mores! We have seen strange things today.—M. J. S.

AMERICAN TRACT SOCIETY AND SLAVERY.

It is well known that the great American Tract Society, in all the amount and variety of its publications, has carefully avoided publishing any bound volume or tract, which should offend the fastidious taste of Southern slaveholders, ignoring the great evil of American slavery, or scrupulously guarding its issues against even a rebuking of slavery, though it has in all the mean time faithfully circulated tract on tract against other sins, as intemperance, Sabbath-breaking, &c. &c. Such silence on so great a sin as slavery, has been very justly construed into an anti-Christian acquiescence and upholding of Southern slavery and becomes continually the more unjustifiable, as slavery propagandism makes new aggressions on freedom, and such shameless strides in the direction of the worst usurpation and tyranny. It is well known also that for a few years, ministers, churches, and larger associations, have become much dissatisfied with the hesitating policy and utter unfaithfulness of the Tract Society on so vital a wrong. This dissatisfaction has manifested itself in withholding funds, in secessions and protestations. And the anti-slavery friends, by large numbers in the ministry and laity, are waxing more and more in earnest for the Tract Society to take a stand against Slavery and for Freedom.

We think that this great agency of the leading denominations doing as much as it really is to create and supply the demand for a healthful religious literature, with the exception that it refuses to lift up its mighty voice against human slavery, must soon take an unenviable Anti-slavery position. If it does not, thousands of good Christians, friends of the poor slave and the soul and nature, and nature's God, then in seemingly closer sympathy. The God of revelation then speaks to the soul with his double voice. And if he seems less awful now than when heaved us by his thunders, he seems also the more approachable. We now approach him less tremblingly, in answer to the call from the pulpit, and even come and lay our head to rest upon his bosom.

It is not unknown to our readers that a certain Dr. Strauss, of Germany, some time ago started a theory concerning the gospels, which has been termed the Mythical Theory. The substance of it is, that the New Testament narratives have a substratum of truth, mixed up largely with traditions and mythical stories.—To a person wanting an excuse for previously cherished irreligion or skepticism, this may appear a first sight quite a plausible speculation; but the fact that it is merely a speculation—a hypothesis unsupported by any positive evidence, and resting only on a bare supposition, is enough to render it suspicious at the outset. To any man, however, who is not a "mere inquirer after truth. Then when it is remembered that the time in which the gospels were written and the events they narrate occurred was not only within the universal accredited historic period, but also at one of the brightest and clearest points of that period, the theory becomes at once more than suspicious, and there is little danger of its ever becoming more than an excuse or pretext for an infidelity that really rests on quite different grounds.

And yet such was the ingenuity and ability of the propounder of the theory, that something seemed necessary to counteract it. Dr. Neander took up the pen, and without writing a formal reply to Strauss, wrote a "Life of Jesus," which especially fortified the points Strauss would undermine. But such was the power of Strauss's learning and subtlety that even Neander concedes some things that would not be conceded by evangelical or critical minds in this country, and which Neander himself probably would not have conceded in mature life.—Yet upon the whole it most signally sustains the historic credibility of the Scripture narrative, and displays the divine character of Christ in strong and impressive outlines. It suggests the absurdities and weaknesses of the Mythical Theory, and clearly points out the unmistakable evidences of historic as well as dogmatic truthfulness, which the Inspired Records bear upon their very face.

This volume has been translated by McClintock and Prof. Blumenthal—who are amply capable for the work—and published by the enterprising Harpers. The need of the work is not so great in this country as in England, and for popular reading it is not so good as Fleetwood's; but there is, we think, need for it notwithstanding, and to more studious and thinking minds it will prove much more suggestive and valuable than the work of the English divine. It is got out in good style.

"THE LIFE OF JESUS CHRIST" in its Historical connection and Historical Development. By Augustus Neander, translated from the fourth German Edition by J. McClintock and Charles E. Blumenthal. New York: Harper & Brothers.

TRACTS AMONG THE HEATHENS.—Major General Alexander, late Adjutant General of the Madras army, recently made the following statement at a missionary meeting in London.—"A particular friend of mine who was engaged in the Burmese war, a man of a missionary spirit, made an excursion towards the eastern frontier, in the neighborhood of the Assam country, and there he found a population of some 14,000 or 15,000 people of the border tribes, who, sometime about the year 1827, I believe, had picked up a few tracts, and of the slight knowledge to be derived from them, of the truth. They were professing what they knew, and were anxiously waiting for a day when God in his providence should open up a way for teachers from the West to come and proclaim to them the full gospel of Christ."

THE BITTER FRUITS—SUICIDE OF SLAVERY.

—Under the above caption, says the Cincinnati Gazette, we copy an editorial article from the *St. Louis Intelligencer*, which we trust will be read by every man, whether he is in favor of or opposed to the spread of slavery, or the late outrages committed by Atchison, Stringfellow, and other border ruffians in Kansas. The editor of the *Intelligencer* has taken the right view of this question of slavery extension, which is now agitating the country, and in a most able manner he has expressed his honest convictions. It is refreshing to find a Southern man, and editor of a Southern paper, thus taking hold of a subject about which Southern men generally and Northern dough-faces particularly, have been wont to deceive themselves, or act so as to deceive others, by using unpopular terms, mystifying every question connected with the main issues, and denouncing as Abolitionists, men who oppose the violation of solemn compacts, and the spread of an evil, known to be such by nine-tenths of the American people, over territory that thirty-five years ago was dedicated to freedom.—If the honest, intelligent men of the South would speak their honest sentiments with reference to this matter, and act in accordance therewith, the vexed question would very soon be settled; and they would so speak and act if Northern men would pursue a straightforward manly course, professing what they know and believe, and laying aside hypocrisy, act with a view to perpetuate the peace and harmony of our beloved country.

From the St. Louis Intelligencer.

THE BITTER FRUITS—SUICIDE OF SLAVERY.

Our news from Western Missouri is of ominous and most discouraging character. That region is suffering under a gloom and night, its glory is dimmed, its spirits abated, and its hope fading. The emigration to Kansas has been almost entirely checked. Emigrants from the North or free States have ceased to go to Kansas, because they can find as good lands elsewhere, not cursed by mob law, nor ruled by non-resident bullies. Emigrants from the Southern States do not go to Kansas, because they will not put their slave property in peril, by taking it into a territory where there is a strong Free-soil element, threatening the security of slaves. Any man of sense might have foreseen this result. Alabama and Georgia may hold public meetings, and resolve to sustain the slaveholders in Missouri in making Kansas a slave State. But their resolutions comprise all their aid—which is not a material aid for the crisis. When slaveholders of Alabama and Georgia emigrate, they go to Louisiana, Arkansas, and Texas. They do not come, with their slaves, to Missouri or to Kansas. Call they that backing their friends?

The matter stands. The Northern emigrants shun Missouri and Kansas as plague spots of the nation. The Southern emigrants shun Missouri and Kansas, because here is the battle ground between Slavery and Free-soil. The result is, Kansas, the fairest land under the sun, is neglected and uncultivated by a few honest and earnest, but disheartened pioneers, and lorded over by a dozen or two feudal tyrants of Missouri, who curse by their presence the land they have desolated.

Such is Kansas—poor, neglected and despised—and Western Missouri stands infected by the horrible contagion of outlaws, and dwindles away under the moral leprosy of its mobocratic leaders. We are assured by two gentlemen of high position in Western Missouri, but totally differing in political sentiments—one upholding oligarchy, the other the rights of man, and temples upon the people's sovereignty in Kansas, the other deploring the accursed madness of the day—that matters are gloomy enough in Western Missouri. Business is dull. Commerce stagnant. Money is exceedingly scarce, and a panic pervades the people. The fifty thousand emigrants that ought, this season, to have poured into Kansas are not there. The prairie soil remains unbroken. The sound of the axe, and the whirry of the husbandman is not heard. Western Missouri is now a waste, occupied by a few settlers by their outposts and their remnants of husbandry. The farmers find no market for their horses, mules, oxen and cows. There is no new and large trade springing up in Kansas. The much vaunted Kansas towns lie neglected—a mockery to the eyes of the most sagacious stock for all men.—"Dead—dead—dead" may be written on all the country—so deep and disastrous has been the fall from the high and fond hopes of the past year.

In May last, the editor of the *Intelligencer* in Kentucky, and his coadjutors, a number of the most respectable and wealthy farmers of that State, such as form so large a portion of the population of Missouri, who inquired earnestly about the condition of things in Kansas and in Western Missouri. They spoke of the intention they would to visit Kansas or Western Missouri; but said they had abandoned it utterly, for the reason that they would never think of taking their families to a region where law was set aside, presses mobbed, and men driven from the country by irresponsible and unknown bands of regulators. They would not be the first to go to anarchy. In a recent trip through several Northwestern States, we found that the same circumstances were most industriously and fatally used to divert emigration to those States; and to prejudice Missouri and Kansas with every class of people. The most aggravating stories of insults and outrages committed by Missourians on the persons of emigrants from the Old World or from the Free States, who are found ascending the Missouri river, are circulated in the newspapers, and through the Free States, and it is impossible to conceive of the deep hatred thus generated towards our whole State in the Northern half of the Union.

Between these fires, Missouri is leading on her languid existence. St. Louis is retarded in her onward march, and her progress is slow.—We build ten miles while other Western States build one hundred. In every department of life we feel paralysis. Instead of bounding forward, buoyant, strong and rejoicing, we sit with dull eyes and heavy spirits, and listen to the tales of our own misdeeds and crimes.

These are the bitter fruits of the repeal of the Missouri Compromise—a wretched and wrongful deed—that will yet bring a hell of bitter self-reproaches to its authors. Missouri did not demand that repeal. The South never asked it. Atchison solicited it in a moment of political insanity, the South consented to the wrong and made the wrong her own. This was the suicide of slavery.

Every step since taken has deepened the wrong and enlarged the danger. The Free States organized Aid Societies and sent their men to make Kansas free. It had been free soil, by solemn compact, for thirty-five years and they naturally were incensed to see their charter changed. The South would have been more indulgent, if a slave territory had been thus, by unexpected act of Congress, converted into Free Soil.

The Free States had a right to be indignant that a life-long compromise had been repealed—and they had a right to try to keep Kansas free as it had been, by peaceable colonization. They attempted nothing else. But a portion of the citizens of Missouri, headed by Atchison and Stringfellow, denounced the northern emigrants as "paupers and hirelings," because they were sent west by the money of the society; and they held a convention in Missouri, and raised money and sent Missourians to Kansas to make Kansas a slave territory! Were these Missourians "hirelings" too? and did these two wrongs make one right?

Atchison and Stringfellow, with their Missouri followers, overwhelmed the settlers in Kansas, brow-beat and bullied them, and took the government from their lands. Missouri votes elected the present body of men, who insult public intelligence and popular rights by styling themselves the Legislature of Kansas. This body of men are helping themselves to fast speculations by looting "the seat of government" and getting town lots for their votes. They are passing laws disfranchising all the citizens of Kansas who do not believe negro slavery to be a Christian institution, and a national blessing. They are proposing to punish with imprisonment the utterance of views inconsistent with their own. And they are trying to perpetuate their preposterous and infernal tyranny, by appointing for a term of years creturs of their own, as Com'rs in every county, to levy & collect taxes, &

see that the laws they are passing are faithfully executed. Has this age anything to compare with these acts of audacity? The Free State men of Kansas have resolved not to submit to this daring usurpation of a non-resident oligarchy. They have called a convention of the people of Kansas, to meet in September next, and frame a Constitution for their government. This movement will be supported by thousands in Kansas; and it will rally and bring to their aid the Northern States that have been for the time staggered and confused by the untoward events in Kansas.

The next Congress will find then this issue before them.—The Free State Constitution presented by one portion of the people of Kansas, and the pro-slavery territorial laws of the present fraudulent Legislature. The House of Representatives of the next Congress will be largely Free-soil or Anti-Nebraska. The pro-slavery law of the bogus Legislature will be rejected, and without Congressional sanction they are not valid—and the contest will then be on accepting the Constitution presented by the Free State people. The Free State Constitution may pass the House, but not the Senate. But the effects will be disastrous to Missouri and the South. Kansas will be left to anarchy.—The slaves that will be free from it—perhaps even the slave property of Western Missouri give way under the panic, and seek safety in the cotton fields and sugar plantations of Texas.

It has been the common opinion with thoughtful persons and thick-headed bullies of the west, that the northern and eastern men will not fight. Never was a greater mistake. The sons of New England and of the Middle States do not like to fight. They would rather work—plough—build towns—cultivate—make money—and raise families, than fight. But fight they will, if need be. Remember, the sons of New England shed the first blood in the American Revolution; and they were the last to fur their flag in that terrible struggle. They have never disgraced their country by cowardice, and they will not. They are American with spirit, courage, endurance, and a deep love of liberty to animate them. The Free State men in Kansas will fight before they will be disfranchised and trampled on. Mark the word.

Here comes, then, the suicide of Slavery. The outrages committed by Atchison and his fellows in the repeal of the Missouri Compromise and by Stringfellow and his followers in subjugating Kansas to non-resident rule, will bring on a collision first in Congress and then in Kansas—and who shall tell the end? Slavery will never sustain itself in a border State by the sword. It may conquer in some respects; but it can never "conquer a peace." Never! never! Once light the fires of intestine war in defence of slavery, and it will perish while you defend it.—Stand firm, more to meet the fight. Property is timid, and the slaves will be sent to Texas to be in a "safe place" while the fight lasts; and as soon as the slaves are gone it will be found that Missouri has nothing to fight about, and the fight will end before it begins.

Thus the Slavery propagandists, who repeal the Missouri Compromise to make Kansas a Slave State, will make Missouri free; and in endeavoring to expel abolition from Kansas, they will fill both Kansas and Missouri with an entire free white population—more than in the two States than all the negroes in America. Is not the Kansas suicide of Slavery in the preservation of Slavery in the State, brought themselves into a desperate predicament by following the insane counsels of Atchison and Stringfellow?

Various Paragraphs.

RELIGIOUS PERSECUTION.—M. Chotim, a Protestant clergyman, and M. Briere, a printer, have been condemned by the French tribunals to pay a fine of \$400 each and to be imprisoned a month, for writing and publishing a book tending to the Romish religion into derision. The income of the British and Foreign Bible Society the last year was \$625,000, being \$400,000 more than at any previous year. The Society has been the means of issuing nearly 29,000,000 copies of the Scriptures in one hundred and seventy different languages.

The number of students of Protestant Theology has for two or three years been increasing in the Prussian Universities. THE JESUITS.—A return just published at Rome shows that the Order of Jesuits at present consist of 8,510 members, 1,515 of whom are in Italy, 1,697 in France, 463 in Belgium, 364 in Spain, 177 in Germany, and 1,294 in England, America and other countries. In 1797, when the Order was at the height of its glory, it possessed no fewer than 19,816 members.

The societies that have been formed in England and Scotland for the "protestantizing" of Spain, are said to display the greatest activity.—Rich contributions have been made in Glasgow and Dundee for spreading the Bible in Spain. A Protestant paper in the Spanish language, el Alba, which is published in London by converted Spaniards, works successfully; and some presses for printing the Bible and Protestant books in Spain itself are under way.

MISSIONARY LUXURY.—We are now living in a house with only two small rooms, no cellar, no well, no cistern, no water within a quarter of a mile, no conveniences of any kind. This is the only house we could get. Our only alternative was to take this, or desert the field.—Our feet are not made fast in the stocks, as Paul's were; yet I deem it an imperative duty to make some change for the comfort of my family before cold weather comes.—Home Missionary.

A few weeks since, a lawyer in Ferrara, died, making his own soul heir to his whole estate, 6,000,000 of francs, which were to be expended in masses for the repose of his soul. This, of course, all goes into the hands of the clergy. A French religious journal, called the *Rosier de Marie*, publishes a notice to subscribers, informing the priesthood that the members of that profession will receive the paper gratuitously, on giving their assurance to say twenty-eight masses for the soul of the editor during six months. The editor reserves, however, to himself the right to refuse subscriptions of this kind!

CHILDREN OF MISSIONARIES.—A home for the education of the sons of missionaries has been established in London, and another for their daughters near London in the country.—Forty-eight boys are now in the Home referred to, all sons of missionaries among the heathen, either living or deceased. It is a most spacious building, the present, which is over crowded, is soon to be erected on some eligible site for the accommodation of others, as they are sent from the regions of heathendom to be educated under Christian influences in a Christian land.—We regard the establishment of institutions like that here referred to as a solemn duty of the churches in this country; and we rejoice that a number of leading religious journals in the East are beginning to call attention to the propriety and importance of a movement of this kind. Most of the missionaries sent from the country die in a few years, in the field of their labors among the heathen; and few, if any, are able to make provision for their families after death. They sacrifice all for Christ; and it is befitting that the church of Christ should provide for the education of the children whom they have bequeathed.—Evangel. Lutheran.

A CRUCIAL BRAWLER.—There is a vigorous orator in Kansas, who, because he is a Baptist preacher and the principle of some seminary, is distinguished as the Reverend President Shannon. He seems to have elected himself to the discharge of the same function, in respect to the Trustees of the Territory, which the firm held in the gang of Robin Hood. They packed, and he preached; they stole, and he prayed for them; they did wrong and he proved it right. He feels that the North, England, France, Germany, in short, all the five divisions of the globe, will the whole down-trodden

world, as he expresses it, would go to the dogs if it were not for Slavery, and he is not the man to wait for a seasonable howl.

The Examiner, a Baptist paper, says the "Reverend President Shannon" is just a Baptist preacher at all. He is nothing more than a pretty strong Campbellite—a set with whose religious opinions the Baptists have about as much sympathy as the editor of the Tribune has with slavery.

NORTH AND SOUTH.—A Southern Baptist Publication Society has been organized and located at Nashville, Tenn., and the Christian Index states the following with reference to its origin: "The great object which we had in view, in the formation of the society, was securing for the South a religious literature not tainted with Northern abolitionism and fanaticism."

RELIGIOUS NEWSPAPERS.—The province of

