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MORNING STA

\$1,50-A YEAR, IN ADVANCE.

VOL. XXIX.

and 32

OFFICE OF THE MORNING STAR, olution, which is the basis of all the organic In the F. W. Baptist Building, Washington St., Near the Town Hall, Dover, N. H. per All communications and business letters should be

P. S. BURBANK,
JOHN FULLONTON,
A. K. MOULTON,
J. M. BUTLER,
J. M. J. STEERE,
J. M. BAILEY,
J. M. BAILEY,
J. M. BAILEY,
J. M. BAILEY, A. K. Moulton, J. M. Bailey, G. T. Day, G. H. Ball, Jonathan Woodman, Hosea Quinby.

O. B. CHENEY.

TERMS:

learn what were the steps preliminary to this time, found them in love and harmony. An exorganization; but simply the facts, that the organization occurred in October of the above named year, at Wakefield, in the county of Carleton; and that the Conference at that time consisted of two ordained elders and six churches. How many members in these churches, and whether there were any licensed preachers at that time in them, are to me only matters of conjecture; but the facts that the Conference in less than three years had increased its ministers four-fold, and its churches more than three, remain, and show conclusively that this first organization was not without elements of power and influence.

During the year 1835 it seems this conference divided into two branches, or "districts," as they called them, and that they held two sessions a year. In 1847 the Conference had in its two districts fourteen ordained elders, and forty organization; but simply the facts, that the or- ertion is making among them to have a mi

districts fourteen ordained elders, and forty churches, with an aggregate membership of two They have the chief of the talent and influence churches, with an aggregate membership of two thousand—thus in the short period of fifteen thousand—thus in the short period of fifteen of the town, if I judged correctly from what I years having grown from the small beginning of six churches, with preaching on an average only every third Sabbath, to a Conference so considerable. But from facts which came to my knowledge, I presume these large gains were not by a great way all from conversions. Churches of similar faith and practice had arisen under the labors of various ministers, even at the time of the organization, in 1892, but such were the fluences by which they were beset that there was no small fear that organization would result in the loss of spirituality and Christian liberty.—Owing to such fear, several churches did not become associated at first with the conference, but, their fears proving groundless, they one after another joined the Conference. But to secure such a result required perhaps not less wisdom companion is also doing a good work.

Ten miles up the river from Chester is a and labor on the part of those who first entered upon the work of organization, than to win a evening lectures to attentive congregations, whose corresponding number from the world. To labor to bring to system and order those who confound disorder with liberty, and want of taste with spirituality, is as difficult as it is thankless. Yet it is a kind of labor of which there is no lack a Methodist, who resides in the place. I found a Methodist, who resides in the place. I found in almost all new denominations, and especially in those that have their origin in rebellion to aristocratic order and lifeless forms. Such rebellion to aristocratic order and lifeless forms. Eon, no doubt, was one strong incentive to those was a very hard business last winter. But they have large hearts left them still. The first Sabwhose labors resulted in the organization of the bath in October I spent in Chester. Enjoyed a churches under consideration. These preachers good interest in our meetings this day & evening, & sharing in the hospitalities of the people during were not all of them Baptists, even the vanguard, the concessors for civil liberty and religious toleration. Among those in the province of
New Branswick not Baptists, who did much in
the holy cause of religious toleration, Rev. Mr.

Concessionalist deserves precedence Allen, a Congregationalist, deserves precedence. turned to my home on the 4th inst., having been His grave, like that of the great Whitefield, is in absent 12 days, and preached 10 times, and been

which this denomination had its origin has done so much to break down religious caste in New Brunswick, much more in that way remains to be done, and, thanks be to God, is in a fair way to be done. Episcopalians, for the most part, are of the low church party, but, undoubtedly, sometimes we feel vexed at the misapprehensions of foreigners with regard to our Yankee maneven the degree of liberality for which that party contends will not be maintained in the provincers and customs, and capabilities and attainments, and yet I suspect that we sometimes make ince without a severe struggle. But the folly of some of those who are impatient to be off to Rome is aiding the good cause more, perhaps, attention too exclusively to some one particular attention too exclusively to some one particular than the well meant efforts of the friends of re-ligious equality. I will mention a single in-with this idea on making the acquaintance some-

some eighteen or twenty miles, to attend a funeral. He had preached the funeral sermon, and most varied and extensive information that I was in the procession, proceeding to the grave- ever saw, and exhibiting an unusual degree of yard, and had, perhaps, arrived at the gate, when natural vivacity and shrewdness. up came an egotist, in pontificials, forbidding, as one might say, the man of God to step upon two, and had considerable conversation with him. He told me that having visited London consecrated clay. The friends of the deceased, at the time of the great exhibition, his cariosity on the moment, thoughtlessly yielding to this unexpected arrogancy, my friend at once left the procession, which proceeded origin, head of the procession, which proceeded origin, head of the procession, which proceeded origin, head of the procession which procession w the procession, which proceeded quietly, headed by the meek (P) descendant of Peter, as he claim-uate of an English College in that place. He ed to be. A little after, the same man, in like spoke the English language with great accuracy manner, interrupted a funeral procession in and fluency, and seemed quite fan which the officiating clergyman was a Wesleyan.

This time it was more difficult for the arrows. This time it was more difficult for the arrogant fellow to succeed, and next time, I am told, if yon College,) who was stopping at the same hother next time ever comes, it is quite likely to the likely to speak the next time ever comes, it is quite likely the solution of a funeral procession will not prevent bloody noses; for, hospitable and kind as I have said the people of that province are, some of them at least believe there is a point beyond which endurance ceases to be virtuous. It is important for a clear understanding of some things. I have yet to say, to give this climpse of some of the same subjects, but the speaker announced certain facts and principles that were wholly a more as the same subjects, but the speaker announced certain facts and principles that were wholly a more as the same subjects, but the speaker announced certain facts and principles that were wholly a more subjects, but the speaker announced certain facts and principles that were wholly a more subjects, but the speaker announced certain facts and principles that were wholly a more subjects, but the speaker announced certain facts and principles that were wholly a more subjects, but the speaker announced certain facts and principles that were wholly a more subjects. I have yet to say, to give this glimpse of some of new to us. Having returned to the hotel, we the influences with which our brethren there spoke of this matter to the Hindu, and to our

union existing between the brethren of the two provinces: " Resolved, That the Free Christian Baptists WM. BURR, DOVER, N. H.

in Nova Scotia and New Brunswick be embodied into one denomination of people, with the understanding that each Conference retain its own government.

ernment, and send delegates yearly each to the Inthis resolution we can but remark the dis-

trust of organization before mentioned. This resolution resolves upon union at first, but provides there shall be no union. The two bodies it will be observed, do not represent themselves in a joint Conference, but they mutually send simply what we call Yearly Meeting Correspond-The Star is published every WEDNESDAY, on ing Delegates. At least, sg I understand the following terms:—

For one year, in advance.

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107 All Ministers, (ordained and licensed.) in good standing in the Free-will Baptist connection, are authorfold and requested to act as agents, in obtaining subscribers, and in collecting and forwarding moneys. Agents are allowed 10 per cent. on all moneys collected and remitted by them.

37 Agents and others should be particular to give the Post Office County and State) of subscribers for whom they make remittances, &c. Remember it is not the names of the Post Offices at which they receive their manes of the Post Offices at which they receive their manes. 2,00 Nevertheless, they have united in publishing a

ADVERTISEMENTS will be faserted in the Star at two dollars a square for three insertions, and at the same rate for any-longer period.

All oblituaries, accounts of revivals, and other matter involving facts, must be accompanied with the proper names of the writers.

MORNING STAR.

MORNING STAR.

Correspondence of the Star. THE FREE CHRISTIAN BAPTISTS IN NEW BRUNSWICK.

In New Brunswick the first organization of this people was under the name of "Christian Conference," and in the year 1832. I did not Conference," and in the year 1832. I did not

another joined the Conference. But to secure verted sinners under his labors. His devoted

New England. Fit it is that New England should be the last resting place of such.

Notwithstanding the religious intovement in Corinna, Me., Oct. 6, 1854.

For the Morning Star. SCRAPS FROM MY PORTFOLIO.

BY QUILL.

THE HINDUS. We sometimes laugh and stance in which this weak arrogance displayed itself.

Rev. Mr. McL., the pastor of one of the F.

C. B. churches, was called out from his home,

Myself and Mr. A., (now President of Ken-

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DOVER, N. H., OCTOBER 18, 1854.

previous knowledge, and was as unlike my previous idea of a Hindu, as Charles Sumner or Dr. Beecher is unlike the most uncultivated of our sailors or backwoodsmen. After all, however, he was not a Sumner or a Beecher—he was unmistakeably a Hindu. This was clearly manifested by both physical and mental characteristics. His mind though highly cultivated and stored with immense treasures of knowledge, yet was not what we usually term well balanced. His life seemed to be without any definite object, was there, borne along by the rapid flight of

CHRIST THE MOURNER'S HOPE.

"O Thou who dryest the mourne's tank, How dark this world would be, If, pierced by sins and sorrows here, We sould not fly to thee!"

Christ, they possess in his mind their full value:

"Blessed are they that mourn, for they shall be comforted." "In my Father's house there are many mansions." "I go to prepare a place for you—and will come again, and receive you unto myself, that where I am, there ye may be al""."

But he that closes the journey of life unfitted for the change, can have no hopes. No cars shall ever pass that way, to bring him safely through. A mistake or neglect will be fatal, and there will be no remedy. How important that we keep our end in view.

W.

The Christian mourner recalls to mind the instances of peculiar interest our Savior manifested for those who had lost friends. The "Ruler," the "Centurion," the "Widow of Nain." And when Martha, Mary, and the Jews were worthing a F. W. B. Yearly Meeting, and, after listential and savinital sormon by one

My thoughts have dwelt much on the kindness and sympathy of my Savior, while so many of my friends in Sutton, Vt., within the last seven months, have been called to follow their relatives to the grave. Seventeen times within the above mentioned period has the "sexton" prepared the "narrow house" for as many dead!—One case is worthy of especial notice, viz., that of my aged friend. Eben Blake, of this town.

April 28, E. Blake, Jr., died, we trust, resignmerchandize, in the same manner.

In the public view, so far as I can judge, this

August 22, Eliza, wife of E. Blake, died in the triumphs of Christian faith, aged 50 years. Sister B. experienced religion in Waterford, Vt., nearly 30 years ago, and was baptized by Eld.

Thomas Jackson. After her removal to this town, she united with the 2d F. W. B. church, and for 20 years or more lived one of its most worthy members. The welfare of Zion was very precious to her, and its interests were in her. worthy members. The welfare of Zion was very tree precious to her, and its interests were in her mind paramount to all others. In the selection of pastors for the church, or in the adoption of measures for the promotion of Christ's cause, she prayers in secret for their carly

viving member of her family. In two years a husband and two children have been taken from her; but in her loneliness our sister can trust in the "Rock that is higher than we." Sept. 20, Martha H., youngest daughter of E. Blake, aged 16 years. Martha, by nature, was ating the mind, she gave much promise of usefulness. The subject of religion had been much the theme of her thoughts for a long time

surance she could say, "the Lord has promised, and I have no right to doubt." Her death was peaceful.

Sutton, Vt.

For the Morning Star.

HINTS TO A YOUNG MINISTER, NO. 3.

nnected by intermarriages, and the remarks this is equally true of the work of the mir at home; but all Christians, whatever m such are seldom fit for intimate friends. Be cautious in your conversation with them. You such are seldom fit for intimate friends. You cautious in your conversation with them. You will necessarily mingle to some extent with Christians of different denominations; treat triumphs which the gospel has achieved over the stubbornness and unbelief of the human Christians of different denominations; treat the stubbornness and unbelief of the heart, have been in consequence of the tian union, with all that love the Lord Jesus resignation, the unmurmuring submission, the Christ, on terms of perfect equality Be not earnest, simple, confiding faith which Christians particularly anxious about their treatment of have exhibited in the hour of sickness and of If you meet with any (and you probably death. will) who profess great fellowship and union dying bed of the humble, sincere believer far those who love Jesus, be exceedingly cautious those who love Jesus, be exceedingly cautious in your intercourse with them. They may be sincere. They may honestly feel that they esteem all Christians alike, they may be free from make religion the subject of perpetual discourse. teem all Christians and, they may not know what it is a subject distasteful to worldly men, and manner of spirit they are of. That profession therefore they dismiss it from their thoughts as

yet was not what we usually term well balanced. His life seemed to be without any definite object, except the gratification of his curiosity. He appeared to seek only his own gratification.

From the preceding sketch we may deduce the following conclusion, viz.: In order to form a just estimate of any nation, it is necessary to become acquainted with all its different grades of society—which is not always an easy task—and as foreigners who visit this country do not usuals foreigners who visit this country do not usuals foreigners who visit this general

ally have an opportunity to make this general acquaintance, it is not at all surprising that they make great blunders in their descriptions of us.

For the Morning Star.

Thus we spent the day until but few remained that began the journey with us. So it is on the journey of life. We enter, and find the car full, but soon, one and another, old and young of both seven take their exit, and their places. of both sexes take their exit, and their nlaces, on life's busy stage is filled by those who have just began their travel of a day, and when our journey is nearly ended, and our three-score If, pierced by sins and sorrows here, We sould not fly to thee!"

Yes, Christ is the hope of the afflicted. When crushed beneath the burden of his sorrow, he may approach the feet of the Savior, and enjoy the consolations of his grace. He feels that Christ is his sovereign God, possessing the right to give and take away. Approaching the footstool of mercy in humbleness of heart, he realizes all, and more than he could conceive, of Jesus' power to save and bless. To him the consolations of Christ are very precious, and his promises full of soul cheering encouragement.—The sympathy of the Savior is worth more to him than the sympathy of the world. He looks to him as his available Friend and present help. And when he reads the following promises of Christ, they possess in his mind their full value:

"Blessed are they that mourn, for they shall be comforted." "In my Father's house there are sufficiently and our three-score years are past, "And like an evening gone," we look for those with whom. we commenced the journey of life—but alas! they were left on the road, and we close our journey with few of our earlier friends around us. "One generation asseth away," and another generation cometh. But there is one striking dissimilarity, between the two journeys. When a passenger is about to leave the cars they stop, and the conductors announce the place to which we have arrived. But no stop is made on the journey of life. Every one that leaves does so while the cars are running at full speed, and no information is given of the place to which he has arrived. If one leaves the cars, or is left before he has arrived at his destined place, the next travel of k day, and when he readed, and our three-score years are past, "And like an evening gone," we look for those with whom. we commenced the journey of life—but alas! they were left on the road, and we close our journey with few of our earlier friends around us. "One generation asset he way," and another generation cometh. But there is one striking dissimilarity, between the

when Martha, Mary, and the Jews were worshipping at the grave of Lazarus, Jesus was with
them, giving practical tokens of his sympathy
and love. How full of meaning those two words
which record the circumstance—" Jesus wept."

My thoughts have dwelt much on the kindMy thoughts h

f my aged friend, Eben Blake, of this town.

The deaths in his family have been as follows:

ars.

August 22, Eliza, wife of E. Blake, died in the gives occasion for reproach to the worldling, and

INFLUENCE OF CHRISTIAN PARENTS. measures for the promotion of Christ's cause, she put aside her own proferences, and sought only such means as would best glorify God. And then she was one of the best of mothers. A "Mother at home," in the good sense of the term, she took great pains to give her daughters a Bible education; and their earliest recollections of their mother are associated with her prayers in secret for their early conversion to ner, if they set bad examples for others to follows: God. Our sister's faith in Christ grew stronger as the time of her departure drew near. "Yes," said she, in speaking of her Savior, "he is the rock." Christ was the ground of her hope, and well did that hope sustain her in the dying hour. Her family and the church are sensible that their less is her gain. Doss is her gain.

dence of their children in an latter in consists her gain.

Died in St. Johnsbury, Vt., Sept. 10, Mary than the teachings and writings of avowed infinitely than the contrary, let them be dedence of their children in all faith in Christianity T., daughter of E. Blake, and wife of Dr. H. Brockway, aged 39 years. Her friends trust voted, heavenly minded, kind and affectionate, nat during her sickness she obtained a hope in and show by well regulated lives that Christ Christ, and died peacefully.

Sept. 13th, Charles H., grandson of E. Blake, aged 6 years. His mother (Mrs. Emily Blake) is deeply afflicted. Charley-was-the-only surviving member of hos family. The transfer of the children to Christ and to heaven.

CHRISTIAN EXAMPLE.

Religion is not eruptive like the volcano,

ZION'S FRIEND

Blake, aged 16 years. Martha, by nature, was blessed with a mind much above mediocrity, so that the vanities which others of less evenly ballowed minds executively. actions for her. Seeking those accomplishactions for her. Seeking those accomplish-eats which are only secured by properly culti-pious and devotional resources, remaining at other times in a dormant state, but on all o sions and everywhere it is an active principle, and gives signs of effective vitality. And hence and gives signs of effective vitality. And hence it is that the true Christian regards himself as a auch the theme of her thoughts for a long time revious to her sickness, during which she gave constant and every-day laborer in the vineyards of his Master. However strong he may consider the development of his Master. However strong he may consider the development of his Master. her heart to God, and enjoyed his precious love.

I watched with deep interest the development of her faith, as day by day the perfections of her Savior's attributes, and the justice of his requireprises of the day for the world's evangelization, he feels that he has a work to do at homeinterest the development of his Master. However strong ne may consider the prises of the day for the world's evangelization, he feels that he has a work to do at home-interest the development of his Master. However strong ne may consider the prises of the day for the world's evangelization, he feels that he has a work to do at home-interest the development of his Master. However strong ne may consider the prises of the day for the world's evangelization, he feels that he has a work to do at home-interest the day for the world's evangelization, he feels that he has a work to do at home-interest the day for the world's evangelization, he feels that he has a work to do at home-interest the day for the world's evangelization. the community where he resides—that there are those around him with whom he is constantly brought into contact, and whose characters he may mould, and influence, and direct in the propcr channel. While, then, he co-operates with the people of God in every way in his power in their attacks upon the out-posts of Satan in heathen lands, he cultivates with equal care the field of usefulness at his own doors. the various ways in which he can cultivate that My dear brother, I have a word to say to you Christian life—a godly example. This is a way They will expect you to visit them, and you will find it much to your own advantage, to see them at their houses. Be courteous and kind to all, but at the same time be gharded in your remarks, until you have become to some extent acquainted with prejudices, and pricumstances around you.

In some places, almost all the families are In some places, and the remarks are greatly professing thristians. It is in the first place universally practicable. All who estimate the cause of missions according to its true importance and desire its advancement, cannot give themselves personally to the missionary work. Many are disqualified for laboring among the heathen, by want of physical health, or mental training, or other causes; and this is equally true of the work of the ministry an innocent expression may be misunderstood and give great offence. Some with whom you must associate, will have a propensity to gas and gossip, and free and familiar remarks, which gossip, and free and familiar remarks, which you may have forgotten, may be misrepresented and circulated to your injury. Some will be much inclined to speak diminutively of others; such are seldom fit for intimate friends. Be cautious in your conversation with them. You

manner of spirit they are of. That profession of union may be merely profession, and you may learn it by sad experience. You may find some who delight in controversy, and will always endeavor to draw you into it. Generally but little good follows. Faithfully mind your own business where the profession of the mind that it cannot long dwell on the mind that it cannot long d

ence for good upon those with whom he is brought into contact.

This is also a most effective way of influencing of the minds of others. Many a man who has often listened with-cold indifference, or turned a deaf ear to the most persuasive appeals from the pulpit, has been melted, and humbled, and brought to a knowledge of Jesus, by witnessing the power of religion as exemplified in the lives of his Christian neighbors and friends. Example, too, speaks with a force and authority which do not accompany instructions from—the lips, the mind by the many dissipating and distracting objects which solicit its attention. Thus many a man has gone from the sanctuary, where he was addressed on the solemn subjects of death and the judgment, of heaven and hell, with a resolution to make the salvation of his soul a matter of immediate concern, and yet in a few hours all-his serious impressions departed, and not a trace of them was left on the tablet of his memory. Alas! how frequent are such instances! But lat the same parsons see the instreations of the pulpit reduced to practice, let them have aliving form of them ever before their eyes in the conduct of Christians, and they cannot so easily force them.

These instructions, thus enforced, must take root more or less deep in their souls, and fructify and spread over the whole body of their ac-

root more or less deep in their souls, and fructi-fy and spread over the whole body of their actions. In fact, we know of no way so likely to arrest the wicked and depraved in their downward path, as to surround them with those whose lives are uniformly regulated by the precepts of the gospel, and who exemplify all the graces of the Christian. Reproof thus administered is silent, but that very fact only renders its sting more poignant. Such reproof the agencies.

An infidel would not have the control of t

convince sinners of the excellency and value of religion, and to make them desire its possession, as the godly example of its professors. A beautiful landscape must be seen by the eye in order to be appreciated. This will give more correct and abiding impressions of it than volumes of mere description, however accurate. Cally a more description however accurate. mere description, however accurate. Godly example is religion reduced to practice; it is religion as it manifests itself in its transforming, elevating, ennobling, purifying influences. Therefore, when it is truly experienced in the heart and developed in the daily conduct, it has a very strong winning and attractive power. The interpretation of the control of the and developed in the daily conduct, it has a very strong winning and attractive power. The impenitent cannot behold it uninfluenced and unmoved. It tends to disarm their prejudices against the truth, and shows them that its possession is highly desirable. One of the great obstacles to the success of the gospel, arises from the fact that the example of professors is so little in accordance with the divine requirements. Sinners seldom become concerned ments. Sinners settom become concerned about their souls, when they see those who profess to be the subjects of a change of heart differing but little from themselves. But when they see the faults of an active and living faith in their daily deportment, temper and conversation, they have not trempla, and the average of convertion. begin to tremble, and the arrows of conviction erce their hearts. In this way Christians can church can expect to be blessed with any great additions to her number of such as shall be saved, unless her members cause their light to shine before men and adorn the doctrine of God, same before men and adorn the doctrine of God, their Sayjor, in all things. But when they do this has bare reason to expect, may they have the promise, that the Spirit will be poured out upon them abundantly, not only refreshing and invigorating their own souls, but awakening careless and unconcerned sinners around them. It follows from this view of the subject, that a great reason while the subject is a subject to the subject to the subject is a subject to the subject to the

great responsibility rests upon every one who has named the name of Christ." By his convent vows he is bound to devote not only his time, talents, substance, and prayers to the promotion of the Redeemer's kingdom, but the influence of his example also added to the rest of the promotion of the Redeemer's kingdom, but the influence of his example also added to the rest of the responsibility rests upon every one who who did not agonize to accomplish that glorious end. Carelessness and inattention afford no of his example also, and in proportion as he fails to make that example as effective as child of God. possible will be his criminality.-Christian In-You hope to be a Christian! Why, then, do telligencer.

From the Pittsburg Christian Advocate. POWER OF RELIGION.

accompany me on my regular round of pasto-

"Yes, but we can keep warm walking; the any season beyond the present. Before the an-

rough pen of round logs, about a foot in diamdaubed with clay mortar; the rain and

the buildings visible.

Having until now omitted to ask any questions of my visiting companion. I concluded it

tions of my visiting companion, I concluded it advisable to see the best and the worst without being apprized beforehand. We approached the door, my friend taking the lead. We entered. Such a scene of squalid poverty as was there presented! Some signs of having just finished the morning repast remained. Two boys and a girl, ranging from 12 to 16 years of age, and their widowed mother, composed the family circle at the time of our visit. On the right, immediately behind the rickety door, was a collection of rags and straw, somewhat in the form of a bed, upon which lay the skeleton of a female, whose keen dark eye was fixed on us the moment we entered. Her countenance beamed ment we entered. Her countenance beamed ment we entered. Her countenance beamed when land a straw of the proper duties of his calling. But labor, too, is expected from a servant. Member of the church of Christ! are you living to serve the interests of that church? Is its prosperity and efficiency the object of your earnest solicitude of your ardent prayers, of your persevering endeavors? Are you found among its servants when plans are to be devised, and labor perform-

Q., our preacher, who has come to see you this clai

Lord be done,"

tween my two thumbs, and with great difficulty get it to my mouth." 'How long have you been in that condition?"

my feet to the floor without help."
"You can have but little earthly comfort, sister," said I. "What consolation does religion af-

Jacobsburg, O., July 28, 1854.

RIDICULE OF THE BIBLE. "Is your Bible a sacred book? I should

silent, but that very fact only renders its sting more poignant. Such reproof the conscience can find no pretext for evading, but is compelled to deal with it as it is, and hence nothing gives so much disquietude to those who love darkness as the presence of a bright and steady light in the person of a devoted disciple of Jesus.

Furthermore, nothing tends so powerfully to convince sinners of the excellency and value of convince sinners of the excellency and value of these values that should at least command revenue.

Sinners seldom become concerned eir souls, when they see those who pro- whether we are weaving for ourselves a pleasant remembrance for our future. Do we believe there is a God? How then shall we account to him for making his Word ridiculous to the comchension of the thoughtless?

If the Bible is the Book of books, let it be disnguished above all others; we would as soon cut off our right hand, as to raise one laugh at preach more pungent and convincing sermons than ministers can from the pulpit, and no church can expect to be blessed with any great the expense of its divine character.

Ridicule any, everything else, but leave the Holy Bible untouched. It had better never be approximately a present the expense of its divine character.

Are you seeking for God with all your heart foundation for a hope that you are to become a

you not give up your sins, renounce the world as your portion, and cheerfully surrender your-self to Him who is the way, the truth, and the life? He is ready and willing to receive you In the fall of 18—, when I travelled on M—
ircuit, I called one morning to get Bro. F—
o accompany me on my regular round of pastoo accompany me on my regular round of pasto-"Bro. F——, any chance to-day to get their houses?"

"Bro. F——, any chance to-day to get the has long been knocking at the door of your company in calling on a few of the brethren at their houses?"

"O yes! I'm always ready for that kind of You hope to be a Christian! When? Not

employment; can leave my work any day to help the preacher in that department of his labor."

now. You are too busy, or have something in help the preacher in that department of his labor." this is not felt to be the "convenient season."—After a while, when you have accumulated a for-"Where shall we go first?"

"Where shall we go first?"

"Why, we'll go down this hill, and take tune, or passed the period when you can partors you field, to sister C——'s, and talk revival of religion, or at furthest, on a dying bed, th her awhile."

So, down the hill—over the fence—through the field.

revival of religion, or at furthest, on a dying bed, you hope to be a Christian. But God's commands and promises are for the present. He "Pretty sharp morning this," says my com- gives no encouragement to wait for a future sea-You have no assurance that there shall be

"How much further is it to sister C—'s p" ticipated time comes you may be in eternity.

You hope to be a Christian! So meltitude Presently, but a few rods in front, was seen ago have they been cut down as cumberers of the ground. Their day of grace and day of life eter—their ends projecting at the corners as the closed a right angles—the space between they died without him; they trifled away their n some places filled with fragments of wood, precious time on earth, in the delusive hope that some day or other they would be Christia storm having made sad work with some portions, leaving a spacious entrance for the come & chilly come. "The harvest is past, the summer is blast of autumn. This rude affair composed all terian.

A SERVANT OF THE CHURCH.

ment we entered. Her countenance beamed when plans are to be devised, and labor performment with smiles of joy as my companion addressed ed for its enlargement and spirituality? Is "Good morning, sister C; this is Bro. Is your voice heard in its counsels and petitions? Is your purse always open to its pecuniary "Welcome, brother, welcome; I'm so glad to you. I'm puse always open to its pecuniary claims? Are you striving to fit the opening minds of the young to receive and obey the "Welcome, brother, welcome; I'm so glad to go to church once more, if it was the ord's will. But I am content. The will of the ord's will. But I am content. The will of the sonal instructions and appeals to your kindred and friends? What department of labor is entrusted to you as a servant of the church? There is service for every one. To what positively the sonal instructions and appeals to your kindred and friends? What department of labor is entrusted to you as a servant of the church? There is service for every one. "O, my whole body is all one pain. See, every joint in me is out of place. I can just make out to hold a bit of bread when they place it between my two thumbs, and with great difficulty get it to my mouth."

"How long have you been in that condition?"

"How long have you been in that condition?"

"Spirit that there were one. To what position are you appointed. Have you not yet found it? Oh! on your knees, before the Master, implore him, "Lord, what wilt thou have me to do?" and obey the indications of his will furnished by his word, his providence, and his Spirit, that there may be truly inscribed aid I.

a O, it is sixteen years since I was able to put the Church!"—Watchman & Observer. "A servant of

DR. MORRISON AND THE CHILD.

ter," said I. "What consolation does religion afford in this trying condition?"

"Ab, that's what gives me strength, brother, in my weakness," her whole soul kindling to flame. At the mention of religion she burst into a strain the influences with which our brethren there have to contend.

In 1847 the Conference unanimously agreed to give us more information to the place, and the projective the minds of many of the brethren, who were never fully reconciled to the other name, and to open the way for a closer union with the brethren of Nova Scotia. In this year with the brethren of a class of Hindus of which I had little or no indeed the Conference passed the following res
the influences with which our brethren there is poke of this matter to the Hindu, and to our brethren there is poke of this matter to the Hindu, and to our brethren there is poke of this matter to the Hindu, and to our brethren there is poke of this matter to the Hindu, and to our surprise he seemed entirely familiar with the sunsy in the softle group of the who delight in controversy, and will always endeavor to draw you into it. Generally but little good follows. Faithfully mind your own business.

W.

Spoke of this matter to the Hindu, and to our surprise he seemed entirely familiar with the who delight in controversy, and will always endeavor to draw you into it. Generally but little good follows. Faithfully mind your own business.

W.

For the Moming Star.

One day when riding in the cars, my meditations, took a serious turn, and I compared the journey of life to a trip by "railroad. When I in the way of preaching by a consistent, godly example.

Let the Christian be where he will, or what short this man seemed to be the representative of the control them of the good follows. Faithfully mind your own business.

Who were never fully reconciled to the other main when the fecturer and gives me strength, brother, the he can be deavor to draw you into it. Generally but little good follows. Faithfully mind your own business.

When the can still exert in this way a powerful influence of the conting many of the control the conting many of the control them of the control them of the control them of the conting many of the control them of the control them of the control

man in the bed, with his eyes fixed upon her. The little girl raised herself up in the crib, and looking the doctor hard in the face, said, "Man, do you pray?" Dr. Morrison immediately answered, "Yes, my dear child. I pray to God war of my life, he is my pest friend." every day of my life; he is my best friend."
Satisfied that all was well, since the stranger
was a man of prayer, she turned around and fell
asleep again. Was not the little girl right in usting herself near even a strange man who ved and feared God, and prayed to him every

WILLIAM BURR, AGENT.

NO. 28.

BUILDINGS, TEMPLES, AND RELIGION OF JAP-AN .- A correspondent of the New York Journal of Commerce, writing from Commodore Perry's Squadron, remarks as follows in relation to the religion, temples, &c., of the Japanese :-

"The streets are wide and straight, and the better class of houses two stories high, plastered, and roofed with elegant tiles. The interior is very clean and neat, and the rooms, covered with mats, and separated from each other by sliding screws, that are closed or removed at leasure. There are no chimneys in Japan. A harcoal fire is built in a little sand pit in the charcoal fire is built in a little sand pit in the middle of the floor, around which the family are usually found, seated on their knees, drinking tea and smoking their pipes. Not a chair, or any other piece of furniture can be seen. Tubs of water are kept in front of each house, as well as on the roofs, in readiness against any fire, for conflagrations are so frequent and extensive that whole towns are sometimes have the

as on the roots, in readiness against any fire, for conflagrations are so frequent and extensive that whole towns are sometimes burnt down.

The temples, chiefly Buddhists, are beautifully situated in the suburbs. The entraace to them leads generally through rows of elegant trees and wild camelias. They are large plain structures with high peaked roofs, resembling the houses pictured on Chinese porcelain. In the space immediately in front, is a large bell for summoning the faithful, a stone reservoir of holy water, and several roughly hewn stone idols. The doorway is ornamented with curious looking dragons, and other animals carved in wood. Upon entering, there is nothing special about the buildings worth noting, the naked sides and exposed rafters having a gloomy appearance. The altar is the only object that attracts attention. It so much resembles the Roman Catholic, that I need not describe it. Some of the Idols on these altars are so similar to those I have seen in the churches in Italy, that if they were mutually translated, I doubt whether either set of weather. that if they were mutually translated, I doubt whether either set of worshippers would discover the change. The priests count beads, shave their heads, and wear analagous robes, and the service is attended by the ringing of bells, the lighting of candles, and the burning of incense. In fact, except that the cross is nowhere to be seen, one could easily imagine himself within a Roman Catholic place of worship.

TEMPERANCE IN CONGRESS .- We have already recorded the election to Congress from Iowa of that staunch Temperance advocate, James Thorington, Esq., a man who will carry his principles with him, and cause them to be respected even in Washington. We hope soon to add the name of Schuyler Colfax, Esq., from Indiana as chosen to the same hods. He also Indiana, as chosen to the same body. He, also, will be a live Temperance man in the halls of Congress. And there are others of the same congress. And there are others of the same stamp already chosen or likely to be, so that we may hope to see the principles of our reform in the keeping of a reliable and able life-guard in the national Legislature.

Although Congress can do nothing by way of prohibiting the liquor traffic in the several States, yet a great influence is exerted over the whole country by the sentiments, preclaimed in

whole country by the sentiments proclaimed in its debates in those frequent instances in which temperance is more or loss brought into view. We want strong, wide-awake men there, who will give our cause the full weight of their advocacy and influence as often as opportunity oc-curs. Besides, the District needs and ought to enjoy, the help of high-toned men in Congress, in their efforts to check intemperance and the liquor traffic. The liquor sellers of the city of nington have been of late sustained morally and pecuniarily by members of Congress more than by any other class, and members have often carried the evidence that they belonged to the bar into the house, and not unfrequently into the Senate. Let us put men there who will re-buke and shame such offenders. The time is at hand, too, when it must be considered whether it is right for Congress to smile upon the importation of intoxicating liquors, while the ates, one after another, are prohibiting the traffic in such liquors. Let us have clear-headed men to settle these and other matters.—N. Y. People's Organ.

PREACHING ON CHARITY .- "Why can't you o as our fathers used to do?" said a good old deacon to the pastor of one of our country churches. The pastor had been preaching for the church through the year, once a month, for which they agreed to give about seventy dollars. His year was out and the church was about to call him for another year. "How do you mean?" said the preacher. The way of meanty; just let nothing be said about salary or money, any way; let each one give what he feels like giving, without letting the right hand know what the left doeth. That's what I call preachng on charity; it's the way our fathers did, and the preachers were supported well. The pastor agreed to it. The year passed on. At the close he found he had received one dollar and eventy-five cents for his year's labor, to perform which he had to ride five-hundred miles. This which he had to ride five-hundred miles. was what he called preaching on charity; and the members' right hands never knew what their left hands did.—Western Recorder.

THE TEACHING OF THE HOLY SPIRIT LIM-ITED TO REVEALED THINGS.—There are many great things we must feel a deep interest in knowing, which God has not been pleased to make known. God has revealed in the Bible everything to sanctify the soul, but nothing to gratify a morbid curiosity. We may not, therefore, expect that the Holy Spirit will teach us to answer many curious questions that men have asked, and will ask; but that he will teach us savingly and profitably those precious truths which God has revealed. For instance, it has been asked, "How long did Adam stand in Paradise before he fell? This is not revealed; there is no reason to hope that the Spirit will teach it. It has been asked, "If Eye only had sinned, and Adam had remained innocent, would, humanity have fallen? That question may be asked; there is no answer in the Bible; we have no warrant to pray that the Holy Spirit would teach it. It has been asked, "How long will the day of judgment last?" This is not reveal-This is not revealed; but I think there is enough revealed to ow that it will not occupy twenty-four hours only, but a long time, in contrast to the day of grace that now is. The Bible, however, is silent. We must therefore limit the teaching of the Holy Spirit to the things that are revealed in the Bible.—Cumming.

Do WE KNOW HOW TO PRAY .- The Rev. Dr. Hamilton, of Leeds, while solemnly enforcing on the church its duty in reference to the conversion. of the world, asks the following significant questions: " And has not the church almost to the power of prayer? What conception have we of believing prayer, which opens heaven? What of preserving prayer, which causes us to stand continually upon the watch tower in the day time, and which sets us in our ward whole nights? What of importunate prayer, which storms heaven with its violence and force What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts.
What of practical prayer, which fulfils itself? Let but such prayer be understood, let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

There is more glory in forgiving, than there is pleasure in revenging.

THE MORNING STAR.

MORNING STAR.

WEDNESDAY, OCTOBER 18, 1854.

FALSE ATTACHMENT TO CHRIST.

"Lovest thou me," was the solemn question thrice repeated by the blessed Savior to the disciple who had once denied him, and who then stood dripping before him upon the shore of the sea of Galilee. And the same is a standing question, foreyer put, by the great Head of the Church, to every one of his professed children. Happy he who can confidently answer, "Yea, Lord, thou knowest all things-thou knowest that I love

But in the moral, as in the natural world, "all is not gold that glitters." Not every one that says of God, "my Father," has the spirit of filial obedience and love-not every one that says " Lord, Lord," shall enter into the kingdom of heaven. A person may mistake his attachment to Christ, and consequently deem himself an heir of " eternal life," when no life or promise of life

A person may mistake his attachment to a creed or set of opinions for attachment to Christ. His zeal for these may scarcely know a bound. and in them he may fondly dream of great reward. His fathers held them, or the church endorses them-it is certainly infidelity to reject them. They are primary truths-the world without them were morally dark. He loves them, and is enthusiastic in recommending them., He holds them instead of Christ, and as Christ. After all, however, as they are to him but abstract truths-he is but an abstract Christian. Of the living, loving Jesus he knows nothing! He feels none of the warm pulsations of high and heavenly life. He is but an imitation, marble saint-a Christian in alabaster, but not in a kneeling posture! He is but just that to which every nominal Christian is liable, and against becoming which this article shall caution

But further, there is great danger also of ones mistaking his union to a sect and zeal for it, as union to Christ and zeal for him. Of practical illustration of this mistake the Christian world has long been sadly abounding. Many a one has mounted the car of sectarianism and put whip to the steeds of bigotry and ignorance, crying out, in the language of a bloody man, " Come see my zeal for the Lord." Comparable to the savage who thinks

"The visual line that girts him round the world's

he lives and imagines all within the narrow boundaries of a sect. And his desire to see the cause of God prosper in his own dear little world, his joy when salvation comes down to his own sectarian sinners, his love as he sits at the table of his own denominational communion, he strangely interprets as all being but forms and evidences of love to the universal Christ .-While he prays for all men, he glories little in any answer to prayer which falls outside of his world, and gives no promise of any emigration into it. Indeed, he may go so far as to question whether any world but his own little sectarian one, is inhabited, or whether, if it be inhabited, its peothe bave souls, or, if they have souls, whether their souls are canable or worthy of improvement or salvation. And yet, withal-such is the blinding influence of sectarianism-he boasts himself as "holier than thou," and says, with conscious pride of saintship, "stand by."

Though we thus speak, we have not one word

ectarian organizations, and they are not few or small, are liable to be merged in the abuse of plied by disadvantages—just as, even the gospel they should be defiled, and be unfit to eat the aid some accomplished architect. death."

The view we have presented is perhaps extreme. But we pray our reader to question his own heart closely upon this matter. Even in the least. Had they been really so they ranging from two hundred to twenty thousand we come to speak of the great thoroughfares with Bro. G. do us good, and we bade adieu, though he is a minister of the gospel let him ask his heart such questions as, if asked him by another, he would be likely to construe as indicating strong suspicion of his Christian love, and consequently Christian character. It can do him no harm. It may lead to the seasonable discovery of fearful danger.

Further still. The professed Christian should be well aware of his liability of mistaking his attachment to his minister for attachment to Christ. And especially is there this liability in cases where the minister is very amiable and affectionate, and sociable, and also the very blessed man who led him to the cross and into Jordan. In cases of this kind, there is not a little danger of the mistake we are indicating. Con sciousness of this liability, however, should by no means make a Christian love his minister less; it should simply make him watchful to see that he do not mistake attachment to him for attachment to Him who sent him.

That the evil of which we speak exists, is sufficiently seen in the fact that it by no means unfrequently occurs, that Christians seem to feel as though the light of their heavenly life goes out with the removal from the vicinity of their minister. These will have little interest in the church or its worship, unless their favorite pastor preside over it. Though Christ is the head of the Church, the minister is their head .they feel as Laban did when his gods were stol-

en. When Moses tarried long in Mount Sinai. the people knew not what had become of him and deemed that they should see him no more .-But instead of lifting their eyes above the mount to the God of Moses, and setting their afflicted hope in him, they drop their eyes to its base and construct and worship a "molten calf." They had followed through the desert him who directed their attention to the cloudy pillar rather than the Jehovah who spoke from it. And now when they "wot not what has become" of Moses, they wot not what has become of their God. They must have a new one. And when Moses died, Jehovah would not let the people bury him, lest they should worship his shade at his tomb. But modern Israel is not so unlike the ancient that there is no danger of Christians mistaking the attachment to the minister for attachment to Jésus-to him who said to Simon. "Simon, son of Jonas, lovest thou me?" Let Christians keep themselves in the love of God. Nothing is so blessed and to nothing can they so well afford to sacrifice. He that dwelleth in love dwelleth in God .- M. J. S.

The Anniversaries of our Benevolent Societies at Saco last week were well attended, and passed off to general satisfaction. Much good, we trust, was done. Bro. Steere acted as reporter, and our readers may expect something from him next week.

Scriptures teach the endless misery of the wickday week. The attendance throughout the G. H. B. little manual upon this subject, and will mate- and sightly location of the Mich. Central Col- scholar will deny. The great increase of Bibli- to the open view of his auditory.

course was very full, and the interest manifested

EASY SKETCHES.

THE INTERMITTENT LIGHT. It is night on the beach. See yonder bright light, apparently just above the heaving bosom had nominated a man who sympathized with the American movement, it would have appeared off from some dangerous rock or shoal, placed reasonable that such a course should be purhere by the hand of Commerce. For the chil-What multitudes are continually being driven upon rocks of moral destruction, upon which youther light-but-where is it? It is gone! Was it a meteor? an illusion? or has a cloud covered it? No matter! The true ocean lights are kept constantly shining above the place of danger. The midnight mariner sees them, when he disregards the danger in spite of the ipon this waste of waters. And yet, alas, how quent are the instances of this extreme of folly egarded! But yonder is that light, re-appeared, pair. Hence there is more foreign means used nd bright as ever. Now, whatever it may be, to divide and corrupt this State than any other. Christians! They shine with a lustre all re-markable, almost hiding the lesser lights light shines brightly now—but, no,—'tis gone Know-Nothings vote for him he may be elected, again. How suggestive! But let me watch for it. If it be like the light of some Christians it be like them, we shall be obliged to wait, patiently if we can, for its return, and only make comes-it moves. If I am not mistaken it is a revolving light, seen by us only when in the part of its little orbit nearest us. Certainly, for it is now gone again. Its intermission, however, shel. His light is as often darkness to himself and to the universe. Heaven hasten the time when all the saints shall let their "lights so shine before men that others may see their

good works and glorify their Father who is in Heaven."-M. J. S.

CASES OF CONSCIENCE. o conscience. Some mistake prejudice for con- that most of our houses are almost entirely want- Kingsbury House in Toledo, where we found they decide a given course of conduct to be as taste. There is no outward reform more the convenience of travellers, as we find in eastwrong, and suppose that conscience made the loudly called for, and none that would more ern hotels, with reasonable charges. Though and other Gentiles, refusing to eat with them, or termed "cottage" architecture is not essential—to have any dealings with them. They made though the cottage style is probably the most defiled. When they sought to murder Christ generally better acquainted with the subject; They were exact in traditional matwould not have plunged thus madly into crimes dollars in expense. The Rudiments of the themselves, however, the tables seem to be turn-thanking God for the purity and unselfish life of vilest character. When men really refer Arts called into exercise by the practice of cot-

our day. Presbyterian ministers have been de ness:

subject, and the assembled wisdom of the de form an accurate estimate of his character, and slavery as just and right; many of them buy and Dewitt and Davenport have issued a new, resell believers in Christ, of whom Jesus has said, vised and much enlarged edition of Dr. Bungay's "Inasmuch as we have done it unto the least of "OFF-HAND TAKINGS, or crayon Sketches of these, my brethren, ye have done it unto me;" Noble men of our age," illustrated with nineteen they even sell ministers and elders, and separate fine portraits on steel. The 'Takings' are but the body does not utter a whisper of re-some of the notabilities of the country than one buke. In 1816 they struck a note from their would otherwise easily get. It is well worthy Confession of Faith, which implied that slavery of perusal. was wrong, and many of their most learned and or "DURHAM VILLAGE" is an excellent and distinguished men, up to this time, have defend-spirited little Temperance Tale, issued by J. P.

Though God is worshipped in the church, they who owns and buys and sells the most slaves, is quite as acceptable in the brotherhood, and even W. J. Reynolds & Co. of Boston, are issuing The man who does not sprinkle his babies is de- before us 'Rollo on the Atlantic,' 'Rollo in

this? Does it prompt to such rigid severity we simply express our conviction that the Rolwith a man who neglects to do what all the lo Books are the best juvenile productions of DDs. in creation cannot prove to be enjoined in his pen. There are three more to come, to com-Scripture, and such strange disregard of the plete the series. All the little folks will want rime of men stealing? It is mere prejudice them-and not a few of the older ones, too.

with a Gentile. aith and order." Yet men-stealers, rum-sellers, made on this subject. It should be in the hands Sabbath-breakers, mammon-worhippers, are in- of every student of the New Testament. vited every month, if they are of the "same "STORIES OF THE NORSEMEN" is an excellent faith and order." There are not less than juvenile book, published by Carlton and Phillips, 75,000 slaves owned by members of the Baptist of the Methodist Book Room, New York .church, and those members, and the pastors of This establishment deserves great praise for its those churches, are welcomed to the fellowship enterprise and zeal in scattering a religious litand communion of a large portion of the non- erature broadcast through the land.

A theological discussion between Rev. Isaac leads to error. We are sorry that such things a book store. Had we better purchase this, or Wescott (Baptist) and Rev. T. J. Sawyer (University and Rev. T. J. Sawyer (University) versalist), upon the question whether the Holy, to aid in removing them. It would be joyful we are decided upon the subject, then what We brought away a specimen of the fruit, in concentration of means and talent on the part of ed, has been held for eight evenings at the should be heard, and these parties become fol- "Course of English Reading," a small book, pub-

POLITICAL. Contrary to our hope or expectation the society commonly called Know-Nothings in the State of New York have nominated a separate ticket for Governor. If neither of the had nominated a man who sympathized with the

sued. But such was not the case. Mr. Clark, the nominee of the wing, And-Aeolaska, be a member of the order, and known to be e children of ingulate, or possible treasures. True to their processed the lize the dangers to the soul and its treasures. should not endorse his nomination seems strange to those who have not studied the subhand of mercy has planted a beacon. But ject of N. Y. politics. The anti-slavery question is where the shoe pinches. Mr. Clark's election would be death to the nationality of the whig party, and to the hopes of Mr. Fillmore, and hence that faction of the party are determined to defeat him if possible. Being tacks ship, and is safe. But we to the mariner Mr. Ullman, joined by those who hate the numerous in the secret order which nominated acks ship, and is saie. But we to the approaching Mr. Uliman, Joined by the sea of existence, when approaching Maine law, of which Mr. Clark is a champion, langer without a signal! And far heavier wo, they carried the nomination. We fear that signal! Then is he less wise than the shipman. Clark, it will be death to the Maine law, and a heavy blow in favor of slavery. All the enerand madness! How frequently do poor, dewill be concentrated to effect his defeat. If luded and reckless souls rush on "knowing that it is for their life!" How, in the souls oncerns, are the laws of self-preservation dis-

nd bright as eyer. Now, whatever what the result will be suggestive is it of the uncertainty and inveal. Bronson cannot be elected. He is the ound them, as the sun the stars, when, sud-Nebraska swindle. He will receive the entire lenly they are gone, leaving the world to ask foreign vote, and lose the Preston King school whether they were only meteors, and turn for of Democrats. Clark is the choice of all relight to the fixed stars of the church, shining of Democrats. Clark is the choice of all re-form parties. Ullman, the Know-Nothing candidate, is pro-slavery and anti-rum. If all the but the prospect is that he will not be sustained by the whole body. Silver-Gray or Fillmore by plurality the chances are very uncertain as State,-G. H. B.

CURRENT PUBLICATIONS.

"THE AMERICAN COTTAGE BUILDER." by he who lives in a well-arranged and handsome cottage, will live a happier life by far than he who lives in our ordinary unsightly and inconvenient houses, for no one, at all acquainted

For those who cannot or who do not choose to ience, they do not violate the plainest princi- and comprehensive manner. It belongs to that tion t

for marrying the sister of a deceased wife. written by the Rev. R. T. Middleditch, and The same body, at its late session in Buffalo, published by E. H. Fletcher, will be found an eposed an Elder, because he did not have his acceptable volume for those who wish to gather nildren sprinkled. Grave men discussed the the principal facts in Dr. Judson's life, and to omination voted that he was so great a sinner who yet do not wish to go to expense of money s to be unfit for the eldership in the church. or time demanded by the purchase and perusal Now the major part of this same body defends of Dr. Wayland's work. Its price is one dollar. husband from wife, and children from parents, rather flippant, but still give us a better idea of

ed slavery as just and right. They now hold Jewett and company, and besides being intermore than fifty thousand slaves, and that man esting and useful for general reading, is well

ore so, than he who teaches that slavery is sin. the "ROLLO BOOKS" of Jacob Abbot. We have posed, but those who buy and sell them are Paris, and 'Rollo in Switzerland." Mr. Abounted worthy of double honor.

Is it conscience that makes such decisions as children to need further commendation, and

nd self-interest that they have chosen for their Redfield has issued a new book by Trench, guide, and hence are led astray as far as were on the "SYNONYMS OF THE NEW TESTAMENT." the Jews who cried out, "Crucify him!" while It deals with the original Greek words, and will frightened at the idea of pollution from contact of course be best appreciated by those more or ith a Gentile.

We are sorry to say that many of our Baptist Testament, yet it will be a great help to even rethren are in the same condemnation. Their an ordinary English reader. No man is better nscience, as they suppose, will not allow them qualified to handle such a subject than Mr. welcome to the Lord's Supper any Christian Trench, and those who have studied his work he has not been immersed, neither one who on 'Words,' or that on 'Proverbs,' will underas been immersed, unless he is of the "same stand well enough how valuable a work he has

slaveholding churches.

Every one has experienced the difficulty or knowing what to read. We pray for a mentor conscience prompt to such conduct? It is prej- to stand at our elbow and whisper into our udice and self-interest again that blinds and ear, every time we get a few cents to expend in news to thousands if the voice of conscience are the best books on that subject? Pycroft's Tabernacie, N. Y., and were concluded on Fri- lowers of truth and justice instead of passion. lished by C. S. Francis & Co., is an excellent the low, flat, clay land, with the splendid, airy version of the Bible can be greatly improved, no spiritual vision and sealed upon his countenance and large, and capable of more than an average

rially assist in promoting a judicious and profita- lege. We think Hillsdale must be a much ble course of reading and study. It is, we think, healthier place, at least eventually, than Oberlin. the best book extant upon the subject.

of which are but questionable improvements up agent for the Emigrant Society of Northern on their predecessors. Such we think is not Ohio, bound for Kansas, to lay in provisions and the case with Prof. Docharty's " Practical and erect cabins, &c., for the use of the colony which Commercial Arithmetic," published by the Harl is to go on in October. One feature in these pers. For simplicity and practical utility of ar- Emigrant Aid Societies we deeply regret. ness of definitions and rules, and for judicious- to observe, to be equally anxious to encourage ness and appropriateness of examples, it surpass- Catholic as Protestant emigration to these westes all others with which we are acquainted .- ern territories. For this there seems to be one It leaves neither too little nor too much for the spology, viz : that those Catholics that are alcellent and highly important feature.

Sampson & Co.—the former covering the vexed argue that their votes cannot be safely reckoned VIII. This important work continues to be is- idential election, and on various other occasions sued in the same excellent style as at first.

Editorial Correspondence.

CONNEAUT, O., Oct. 3, 1854. DETROIT we found to justify the reputation beater, against which place we warn all othertravellers. We were induced to go there by at \$1,00 per day, and free conveyance to and our "free passage," besides going on foot a part of the way, and more still was demanded, besides outrageous bills for miserable fare at the sides outrageous bills for miserable fare at the hotel. The practice which prevails in many of determined on gaining the ascendency, nor less the western cities of having but one omnibus dangerous than slavery; and it would be no it will come and go, come and go. And too, if whigs will support him to a man. As we elect line for the whole city, and buying in or running off all other conveyances, and thus monopolizing Greater disaster to have the institution, than to greater disaster to have the Institutions of South by plurality the chances are very uncertain as to who will be governor, and what will be the the business, is a gouge game. In fact, in all-have the Catholic influence prevail as in Minnethe most of it when it does shine !- There it fate of liberty and temperance in the Empire most all the cities we have visited in the west, we could not help mentally contrasting thewe could not help mentally contrasting the manner in which travellers are treated, with the farther west, in relation to the emigration to treatment they receive in the cities of the good Kansas, which we cannot but believe will result old Bay State, and Granite State, and other N. is a blessing, for by it, it is easily distinguished John Bullock, and published by Stringer and E. cities. In many of the western cities a travfrom other, and steady lights. After all, therefore, it is a poor symbol of the intermittant lights. Townsend, New York, is a fine specimen of a light the paper now printed under a tree at Fort fore, it is a poor symbol of the intermittant lights. Townsend, New York, is a fine specimen of a light to receive the impression that the paper now printed under a tree at Fort fore, it is a poor symbol of the intermittant lights. Townsend, New York, is a fine specimen of a fore, it is a poor symbol of the intermittant lights in the church. It is always shining somewhere, and in a way to give the highest good. Not so different he feels when in a neat and tasteful different he feels when the Christian, with his light often under the cottage, than when in the ill-calculated and trouble to them, and as little benefit to him, as ville, Crawford Co., Penn., dated in Kansas. unsightly apologies for houses, which constitute possible. Such is almost the universal testimoa large portion of our ordinary tenements. Now ny of the whole travelling public. In the N. E. small colony, is about to remove from Connewe venture to say that, other things being equal, cities generally, the comfort and convenience of autville (where he has heretofore published a travellers are usually provided for, and a fair compensation only is commonly demanded.

Should providence ever put it in our power to of members by conversion, like other denon

tend, most happy should we be to do so. counted as "dead heads" on public convey- hope.

in a plea for them. No other profession is so cent. on the investment. Bro. G. is sacrific yould secure it; and yet they do not receive a sacrificing in the same cause.

at least for one of the parties concerned. And, ry here this week, in Dr. Cone's church. The and, as their lives are spent for the public good, ceed \$35,000 the past year, with a large increase why should they not receive favors from public of interest in the objects of the Society, the transthe travelling done by ministers in New Eng- efforts to bring out a translation which shall land that would be if they were passed at half force respect, and the prospect is fair that they price, so that by such regulations, R. R. Cos. will prove themselves benefactors in their collections.

Here we met an exploring party under the di-There is no end to new school books-some rection of Bro. Samuel Plumb, of Lenox, Ohio, angement, for precision and comprehensive- They seem, so far as we have had opportunity eacher, and its "Commercial" is a really ex- ready in the U. S., may as well be in Kansas or Nebraska, as anywhere else, and that their votes Volumes six and seven of Lingard's England when naturalized will count as well against slaave been issued from the press of Phillips, very as those of Protestants. Against this we uestions connected with the reign of Henry against slavery, inasmuch as during the last preswe have had unmistakable indications of a coalition of the slave power and the Roman Catholic influence. Hence we think Catholics are safer in the older States. Moreover, no Romanist can be relied on as an American citizen in any sense. As long as they are in heart Pa pists, so long they must in heart be opposed to thich it generally sustains. Betwixt the bills American Institutions, and all other Institutions, of land-lords, porters, omnibus lines, and mus-either Protestant or Republican. And while land-tords, porters, cummons like, either Protestant of the Pope of Rome continues, their allegiance to the Pope of Rome continues, their allegance to the rope of rough their allegance to the rope of rough their allegance to the rope of rough their allegance to the U. 8., sworn in a Protestant court or on a hundred thousand Protestant Bioles, and Boles, and thousand Protestant Bioles, and Boles, and Bo thousand Protestant Bibles are not worth a not to be kept with heretics," and inasmuch also handbills circulated in the ears, promising board taking an oath is justifiable, when the prosperity at \$1.00 per day, and free conveyance to and from cars and steamboat landings, all of which interest; and any depth of deception is even we found to be a perfect hoax, as we were commendable, by which the jurisdiction of the obliged to pay to the omnibus line, 75 cts. for Pope may be extended, or a "heretical" govern-

> in excluding slavery from the territory. Besides the paper now printed under a tree at Fort paper) to Kansas.

But this letter we must close abruptly, by ad-To what we have said of western cities, how- ding that we are again detained by the sickness ever, there are very many exceptions; and in of one of our children, or we should at this time People often make great mistakes in regard with the principles of architecture, can deny this connection we beg leave to mention the date from Lowell, instead of Conneaut. -- A. K. M. science. From tradition, custom or accident ing in both beauty and real convenience, as well the same regulations and care and attention to This orthography may or may not be correct.

ision, when really conscience had no part nor powerfully interact upon the public morals, the sites on which they are built are low, still Dear Star :- In transitu for the Anniversal ot in the matter. So the Jews were very big than that of improving the "Homes of the" both Detroit and Toledo are pleasant cities, every refreshing visit was enjoyed with Bro. oted in their intercourse with the Samaritans, People." Of course, the particular character While in hose cities, which are great marts for Graham, who is patiently, hopefully, and, we are wheat and flour, we could not avoid the concluigiad to say, successfully laboring to build up a sion that somebody between here and our house, F. Baptist church in this city. Merchants, polthemselves believe that they had conscientious generally feasible for those who most stand in makes at least a trifle on a bbl. of flour. Wheat iticians, lawyers, physicians, derive pleasure from scruples on the subject, and that if they should need of information on this point. Those who in Detroit has sold this season, at a very high mutual intercourse, but there is no social union mingle with such sinners they would be morally can build in a more expensive style, are more price, viz.: \$1,40 to \$1,67 per bush., and the which can yield more of satisfaction and profit first quality of flour at Toledo, is worth \$7,75 than that of ministers of Christ. The reciprocal those organizations, and to have their place sup- they would not go into the Judgment Hall, lest or else, as is perhaps oftener the case, call to their to \$8,75 per bbl. The profits, either on the statement of trials, hopes, fears, successes, advertransportation, or the flour itself, at the prices sities, motives, desires, removes despondency, ters, where mere prejudice was their guide but do this, the work before us, costing only about one We have spoken of the taverns, omnibus consecratedness of purpose, and joys that there in justice, mercy, and truth they were perfectly dollar and a half, is admirably adapted. It has lines, &c., of the east and the west, and the are some men who live and labor, not for self, reckless. Were they conscientious? No, not a large number of designs and specifications comparison is favorable to the former. When but for the good of man. So did our short visit

> their proposed actions to the decisions of contage building, are also treated upon in a clear live along the line of the road, are, on application to the Superintendent of the road, furnish church here will ultimately become strong and ples of truth and honesty, as did the Jews. class of works, the purchase and perusal of ed with certificates which pass them over the widely useful. Self-denial, enterprise, and piety We have some specimens of such mistakes in which promotes economy, industry, and happi- route at half fare. The Mich. Central, and the constitute their insurance policy, and warrant of Chicago and Galena roads, (and for ought we victory. If every church in the denomination posed, and their guilt confirmed by such a wise "BURMAH'S GREAT MISSIONARY," or, in other know some others,) have a still more liberal did in money and labor as much in proportion and venerable body as the General Assembly, words, a smaller and cheaper life of Dr. Judson, policy. They pass, on certificate of the Super- as this, we should be like a tree planted by livintendent, clergymen from other States, and the ing waters, bearing fruit in its season. But few editorial fraternity, either at reduced prices or understand the difficulties inevitable in establish free. In this line we received favors—through ing churches in cities. They expense is enorthe agency of Rev. J. J. Bliss, Mattawan,— mous, which in all cases, when we have under-from Mr. Rice of Detroit, Superintendent of taken such enterprises, rests upon a few; the Mich. Central R. R., and from Mr. Turner of congregation is changeable, and the losses are Chicago, Superintendent of Chicago and Galena four times as great as the gains by letter from R. R. and also from Mr. Smock, of the Paw- other churches. But very few F. W. Baptists naw station; and favors they were which came in move into cities, so that, in building up a church me of need, and which we shall never forget, we are not only obliged to make a regular gain reciprocate those favors, either to these gentle- tions, but gain in the face of this constant waste men themselves, or to the routes they superin- which is far greater than in the country. Hence the work is a long one, as well as hard and self-Many ask why ministers should be favored by sacrificing. With but a few co-workers, and railroad Cos., or other similar corporations, more these decreasing by removal, but a limited influhan men of other professions? Do they not ence, small congregations, pressed continually have their own fields of labor, their own congre- for means to meet current expenses, there must gations, churches or circuits to which they look be work done, hard, constant, fatiguing work, in for support? and do they not usually have their order to make any progress at all. It is almost regular salaries? And if not, how are these a wonder that any man can succeed in such an Cos, under more obligation to them than any enterprise. And no one can without a readiother departments? In short, why should they ness to endure hardships, and hope against

> > Some money has been expended in N. York,
> > We are too old to begin to be prominent in but the return has already been abundant. Aside advocating the special claims of ministers to from the conversion of souls, more than \$10.special favors, but justice and equity, as well as mercy and benevolence, unless we mistake, put nevolence, by this means, which is a large per poorly paid as the ministry, and the labors of from three to four hundred dollars yearly to the men of no other profession are as arduous as enterprise, living in rigid economy, exhausting a those of a minister. We do not and will not little sum which he had laid aside in former plead for the ministry as a profession merely, years, spending the vigor of his manhood, with but "the laborer is worthy of his hire," and our the prospect of penniless old age, that the cause own experience convinces us that too much is may go on successfully. God be praised that equired of ministers and too little is paid them. we have men who are willing to do all of this for We know of ministers who perform actual labor the cause's sake! Let those who give fifty enough to demand a large salary in other busi- cents for Home Missions, while they are growess, and who have a business talent which ing rich, remember how freely some others are

> > competent support. Such cases are hard cases, The Bible Union Society holds its Anniversasmall as their compensation is, they must travel; report is very encouraging. Their receipts ex-Moreover, with their scanty lation of the Bible. The opposition with which ompensation, there is probably not one-half they meet seems to stimulate them to greater would not be losers. Western roads understand tions of documents, and employment of the ripest scholars upon this particular branch of Chris-We visited Waterville, some sixteen miles up tian labor. A judicious expenditure of two or the Maumee river from Toledo, where we have three hundred thousand dollars in this way, will several relatives, and we have seen no better be of immense advantage to the world, whether land in the State of Ohio, than is to be seen in their translation of the Scriptures is ever adoptthe valley of that river, above Maumee city, ed or not; and will doubtless lead to a general the shape of an apple which weighs 20 oz. Christendom, to bring out a translation which At Oberlin we could not forbear to contrast shall be above all objections. That our English

cal knowledge, doctrinal and historical, together Three stanzas of the hymn are given in this treaswith the higher state of general scholarship, and ury of such good things of the old and new .greater purity of morals which now prevails, af- Whether there were others I know not, You fords facilities which King James' translators did have readers that know, and who know its histonot enjoy, and hence warrant a rational hope ry definitely. I only know of it from this emthat a more perfect version might be easily balmment of it in this Collection, by Mr. Mansbrought out. But it is of vast importance that field, (who has my thanks, and should have, if evangelical Christendom should be united in the he had given me no more than this one, this work, both in order to its greater perfection, and "John Colby's Hymn," and not the hundred to secure its general adoption. The Bible Un- precious ones besides,) and from his countenance satisfy all, but in any case we are glad to witness and possibly some idea from accounts of the their zeal and prospective success in a noble preacher told me in years far gone, by those who work, which must result in good to the cause of had heard and seen him. My idea of it is, eith-Biblical learning .- G. H. B.

New York Correspondence.

Colby's Hymn."

oors at Brooklyn and Williamsburgh, to hear first: he harangue of some Angel Gabriel of most hat policy and temper against Popery, on ne side, and of some incarnate saint of Romansm against Protestantism, on the other. From the steps of City Hall the earthly Gabriel at ed in the second: one end, and the carnal Saint at the other, poured forth simultaneous declamations of pros and cons to multitudes crowding around them and spreading out abroad on the area of the Park, he mothest of congregations, combining all Eternal Blessedness : shades of complexion, from whitest white to blackest black; all smanifestation of condition. from broadcloth, silks and beavers, to patches, rags and bareheads. "Mingled, mingled" there the diverses outward and the diverses in ward, outside extremes and grades and inside well as of thoughts, and the conflict of fist, knife ourse of Nature," as James says, if, as he says of to stabbings and shootings. This is not the nti-Protestant rant, possibly promising as much and they called an assemblage of themselves for contempt and hate for their testimonies pointed a committee for drafting a plan, and ad- "How long, O Lord!" arned. They met again, heard the Commitee's Report, and agreed upon a plan. But there was " death in the pot." Two rules were out in, either of which alone had made suicide the movement. One, that only postors should vices. Here was a monopoly of all the business he allotment of the less convenient times of the

and anti-Protestantism. Wesleys, no more Randalls, to blow the Evan- mission as if its wants were the only claims he

gelical trumpet over the lands abroad, in city streets, in villages and hamlets, in the rural and Yet his pastoral duties were not neglected. power of those simple words and that sweetly a pang. He was in his seventy-first year. plaintive melody, sung to a congregation, not To our brief tribute of respect to a man of depths of a soul mirroring the solemnity of As many of our readers may have had no per-Judgment Day, seen by him from the mount of proper to say that his physical frame was tall

on may not bring out a version so perfect as to in the portrait, and the record in his Biography, er by inference or history, that he was wont to sing this hymn as he rode on his solitary ways, in the family circles where he was guest in ev gelical pilgrimages, and most effectively to the congregations gathered to his preaching. Such Street-Preaching----Evangelists---" John a hymn, in such an air, from a soul stamped with visions of eternity, with a countenance in which New York, Oct., 10, 1854. the solemnity of eternity was reflected, could but My Bright Particular Star :- Through the have been mightier with the souls of those asmmer, "STREET-PREACHING" has been a semblages than the strong winds with the heads tanding title among the city items of our dai- and branches of the forest trees. There is a ies of Mondays. The sum of these articles is world of significance in each of those stanzas, e brief narrative of gatherings on Sabbath, worlds in the three, simple as the words are unprincipally in City Hall Park on this side East poetic as a literary criticism might pronounce tiver, and at sundry places out-doors and in them. A world of Apostolic Experience is the

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"O! if poor sinners did but know What I for them do undergo, 7 They would not treat me with contempt, Nor hate me when I say repent." The world of Evangelical Doctrine is contain-

"For lo! a heavenly voice I hear:
Go, preach My Gospel to the poor;
Bid mourning souls on Me believe;
Bid all the world free grace receive." The third presents in prospect the world of

"And when my work is done below,
Then home to glory I shall go—
Meet all my Father's children there,
And in his kingdom have a share."

There is the sort of preachers we want for our streets. This hymn often sings itself in my spirntagonisms—and these breaking out to outward fight. There was the war of tongues, as Colby had vision; to that Eternity whose solemwell as of thoughts, and the conflict of list, kinfe and pistol, as well as of inward feeling. The hot was in his countenance, and whose spirit was in his words and tone. It is the preaching coals scattered by the chief speakers falling on by preachers of that spirit, and the burden of whose messages shall be the destinies of eternisome speeches, they were not themselves "set on fire of hell." In spots among the great congregation the flames broke out in fierce words, nd quick from words to blows, and from blows feel the burden of sympathy for souls perishing, ort of street-preaching our ministers moved for and laid the plan for near two years ago—and which ended with the planning of it, leaving our hundreds of thousands out of church to such poor, pernicious stuff as this anti-Popery and Him who spreads the gospel feast, in calling all and each to come, to come freely, to come now. for the salvation of souls as bar-room brawlings. Some of our pastors have of this spirit, minister-Nor was that sort of preaching which our clergy ing to the increase and growth of their churches, lanned for the sort that is needed. They felt while in other churches, as in our streets, is the need of preaching for multitudes who never needed the coming of such preachers as might enter the churches. It pressed heavily upon them, tell of what they "undergo for sinners"—of ounsel in the matter. They met, the pastors the "hearing of the heavenly voice," sending generally of nearly all the denominations. They them to the preaching of comfort to mourning were in earnest. They consulted. They ap souls, and salvation's free offer to all the world.

THE LATE REV PG PIKE We have received a slip from England, con-

taining the following biographical notice of the

preach: the other, that the preaching should hate Mr. Pike:
Mr. Pike was born at Edmonton in 1784. e only at hours out of the hours for church serof the out-door preaching by themselves, and a good classical education, his youth was spent as an assistant teacher in a seminary, where he the allotment of the less convenient times of the day to the out-door masses to hear, giving them liams, the martyred missionary of Eromanga. the broken bits, the left fragments of Sabbath, He afterwards studied for the ministry in the as the poor have cold victuals given them, rem- Dissenting College at Wymondly, having benants of high-life feastings. On the principle of the "greatest good of the greatest number,"

Dissenting Conege at Wylmoudly, making come a member of the General Baptist Church in Church-lane, London, under the care of the the "greatest good of the greatest based in Church-lane, London, under the care of the out-door's people should have the best hours Rev. Dan Taylor. Some time after the compleof the whole day for their hearing. But little tion of his college course, by what seemed at the matter for the hours for the preaching after the restriction determined by the plan. We have the proverb of the pig in the poke, also of the con, of Leicester, who introduced him to the pig in the parlor, and we might have one so ex- con, or Leicester, who introduced him to the pressive as of a pig in the pulpit—and the awk- was in 1809. In the following year he settled was in 1803. In the following year the was in 1803. In the following year the wardness of the pig in the poke, the strangeness over that church. His ministry was successful of the pig in the parlor, and the unsuitableness from the first, for in the next year galleries were of a pig in a pulpit, would be not very inapt figof a pig in a pulpit, would be not very map. agures for the qualifications of our city-pastors generally for preaching to our multitudes of the street. Not even the experiment was made.—

The matter ended in the completion of the plan. The matter ended in the completion of the plan. The matter ended in the completion of the plan. All the zeal and conscience for the preaching the gospel to the great out-of-church masses old building. Here he preached three times on was worked up in the building of the plan- the Sabbath for about thirty years, and during which was that the preaching should be by pasthe middle part of his hie account of doors.

the middle part of his hie account of doors.

hours for church-service. There was no zeal

Nor did this satisfy his sense of duty to his nor conscience left for operating the plan. The Lord and Savior. The missionary spirit had bewhole stock was used up in making it. The first sermon was not preached, though Dr. Lord and Savior. The missionary spirit had become widely diffused among the Particular Baptist churches, and Mr. Pike used means to enlist first sermon was not preached, though Dr. Spring, author of "First Things," (among which the Servitude of Africans is inserted or asserted,) was one of the prominent builders of the plan. That autumn ended before the preaching began. In the winter it was too cold.—Spring came—but not to the frozen up-street-spring came—but not to the frozen up-street-spring came and went, and preaching plan. Summer came and went, and Pike was unanimously chosen its Secretary and it thawed not that plan into action. Another the devotion of the most affectionate parent to spring and summer have come and gone, and our only street-preaching is this of anti-Popery surpass that which he evinced, to the close of his life, for this small but endeared Society. He Are there to be no more Whitfields, no more wrote, travelled, preached, and toiled for the

wilderness places? Down from your green His congregation and church steadily progressed mountains and hill-country are there to come in numbers until the Brook Street Chapel beno more Buzzells and Colbys and Woodmans, came inconveniently crowded. At length his proclaiming the free gospel in that power of the people purchased the vacant mansion in St. Maspirit that awakens dead souls, as the dry bones ry's gate, and converted it into the largest Nonstirred and arose, clothed with living flesh, un-der the ancient prophesying? Such were the ed till the last Sabbath, and, it might be said, till ones to preach in these city-streets, in these the last day of his life. For on Monday mornparks and squares, and on these docks, to the ing, he attended the monthly prayer meeting undreds of thousands to whom such preaching of the Independent and Baptist ministers, by would be their first hearing of the spiritual voice whom he was congratulated on his apparent im that awakes the dead in spirit. In the music provement in health. When the hour of prayand hymn-book of which I wrote before, among er closed, he consulted his brethren on the prothe many, many precious tunes and hymns new priety of uniting in a public thanksgiving for the and old, is " John Colby's Hymn." Such the abundant harvest. In the course of the day he title it bears here, and the air and words are made some calls, and, in the afternoon, retired worthy the title, and characteristic of the man, to his study to attend to his correspondence. as his spirit and the matter of his preaching may Several envelops were directed, and one note be guessed from the portrait and text of his bi- was commenced, but his pen was paralyzed by ographical narrative. The flow of the verse is the streke of death. Not answering to the call not in all respects so smoothly rythmical as to tea, his daughter entered his study, and found some of Themas Moore's, and for aught any him sitting in his chair, pen in hand, with his usical criticism of mine could claim for the forehead on his desk, senseless and lifeless tune it may be artistically faulty. But it is easy His death is supposed to have been instantane to conceive the sin-subduing and faith-inspiring ous, and to have occurred without a struggle, or

w mere mortal voice, but flowing forth from the this order a few other sentences may be added. eternity, embosoming the destinations by that sonal acquaintance with Mr. Pike, it may be amount of labor. His countenance, since his rendered his company both agreeable and pleas- more than one-half.

sake and not for his own; who sought their sal- dered into five more. vation, not his own vain-glory. He wooed souls, not smiles. In the exposition of his text, in the of the American Missionary Association a few he sought, by an apt iteration of what was most have been practiced. important in the matter of his sermons, to make RARATONGA.—In this South-Sea island, says multitudes believed."

As an author his name is one of the most lamiliar in the religious community of our own land and of other Christian countries. His works, consisting of small, portable volumes, are too numerous to be cited here. They relate chiefly to personal religion and practical godliness. If they do not excel in the graces of the workshop, where they spend four and five hours in the use of tools—thus preparing to the control of the co style, they are entitled to attention as specimens instruct others in the arts as well as in theology. of accurate and forcible composition. But their great praise is their adaptation for usefulness;and it is simple truth to say that, as far as man may judge, they have been among the most use-ful productions of the British and American Foreign and Home Missions, and the Educapress. The Tract Societies of both countries tion and Sabbath School causes. Our collection for F. Missions yesterday was twelve dollars ong since showed a high estimate of their worth and fifty-two cents. by including many of them in the lists of their er, is from a youth, the son of one of the mempublications. The "Persuasives to Early Piety," bers of the church, who denies himself of the has been circulated by myriads; and how many Missions. hearts, corrupted by "all manner of concupiscence," have been drawn to the divine and the heavenly by the pathos and pungency of its appeals, no mortal may know, but "the day shall declare it." This good and faithful servant of completed their meeting house, and moved the Lord now rests from his labors and his works. It is a substantial, brick edifice, finished the Lord now rests from his labors, and his works follow him.

JOHN MARSHALL

It is well known to the friends of freedom in Many places east and west, that a colored man bearing the above name has for several years been engaged in the Anti-Slavery cause. He has been very popular, highly esteemed as a lecturer, and has done much to promote the interests of that righteous enterprise. The friends of the slave will therefore leave with the slave will of the slave will, therefore, learn with pain that he has forfeited their confidence and rendered meetings of worship and the neighborhood. will deeply regret his fall, but will not knowingly encourage a man in their work who seeks
to destroy innocence, virtue, and domestic

Last Sabath eight happy converts tollowed
their Savior in baptism, and united with the
church. Some were reclaimed from a backslidden state, and the church much revived.

J. F. Tuffs. ELIAS HUTCHINS

Various Paragraphs.

The Jewish residents of San Francisco have recently erected two costly synagogues-one on Broadway and the other on Stockton-street .--The cost of the two will be not short of \$50,- gate from the Indiana Y. M.; and Elders C. 1000.

The Shepherd of the Valley, published at been purchased by the "Know Nothings," who now issue therewith a paper called "True Shepherd of the Valley, or St. Louis Know on X. Ms., was present, and reported the control of X. Ms., was present, and reported the X. Ms., was present, and X. Ms. Nothing." It is edited by a Protestant clergy- dition and prospects of the cause at that place

man of the city of Philadelphia, who anonymous-ly contributed the sum \$900 for the missionary service of the American Sunday School Union, present. A vote was passed expressive of the confidence of the Y. M. in the character and received a letter of acknowledgment, from Mr. A. W. Cary, their agent at St. Louis, from c which it appears that the society have organized five hundred Sunday schools since last Febfurry, and four thousand in the last nine years, proffered aid if the mission was continued. in his district, including Missouri, and parts of Illinois and Iowa.

The oldest church now existing in the Unisions. Next session within the bounds of the States, is one near Smithfield, Isle of Wight Miami Q. M. J. F. Tuffs, Clerk. county, Va. It was built in the reign of Charles 1 between the years 1630 and 1635. The brick, lime, and timber were imported from England, The timber is English oak, and was fire in collision with steel.

treme rabidness of the Ultramontane priesthood Next session with the Chemung church, and press in France has at length provoked a HURON, Ohio. Held with the church at reaction, and devout Catholics, of more moder- Greenfield, Sept. 29th. There seemed to be a forms which the Church imperatively needed, will result from the same. Next term with and that Luther and his coadjutors were honest the church at New Haven, Friday, Dec. 29.

bold assertion that Protestantism is no religion, Prattsburg ch. on Friday before 4th Sabbath in but only a negation, having no moral power, and Jan. exerting no control over the life, and that Protestants, therefore, should be treated as atheists, and persecuted as dangerous enemies to the well being of the State. M. de Remusat has generously undertaken to defend his Protestant fellow citizens from such gratuitous slander, and MONROE, N. Y. Held with the Ridge his little treatise, written with candor and enforced with logic and true eloquence, cannot fail to ance and interest, which was increased by the exert an influence upon thoughtful Catholics, conjoint session of the State Mission board. On We shall hope to hear of good results from its Saturday, Bro. SHUBAEL STEVENS, of the Clar-

of 1830, we find that the population of the city Perry. The following resolution was passed: was 202,589, by that of 1840 it was 312,710, respective churches to take collections and by that of 1850, it was 515,507. Consequently, computing by the average of the in- Q. M. crease between 1840 and 1850, the population at Cumberland Quarterly Meeting. the present time is 596,625. There is, however, good reason to believe that it exceeds 600, M. a council, composed of J. M. Bailey, S. Fair-000. Now, from the above data, it appears field, that in 1837 there was one Presbyterian church that in 1837 there was one Presbyterian church to every 8,225 souls, and one member to every 27 souls; and that in 1854, there is one church The next term of this Q. M. will convene at

advance in years, wore a somewhat heavy and to every 17,548 souls, and one member to evangenial aspect; but when approached more ery 54 souls. Thus we find that the relative nulosely, and when engaged in conversation, there merical force of the membership has diminished was a mildness in the beaming of his eyes, and just one-half in 17 years, and that the strength blandness in the tones of his voice, which of the churches has diminished, numerically

In 1850 the number of Protestant missionaries As a Christian, Mr. Pike was thoroughly cath- in India was four hundred and three, of whom olic in his spirit; nominally, he belonged to one twenty-two were ordained natives; & these were of the smaller sections of the church of Christ, assisted by five hundred & fifty-one native unbut his sympathies embraced all who loved the ordained preachers. The number of native the Savior, irrespective of their denominational churches was three hundred and nine, with 17-356 communicants. The missionaries had es-As a preacher he was precisely of the kind tablished twenty-five printing-presses, and the which the amiable Fenelon avowed his love of- whole Bible had been translated into ten lan-"a serious preacher," who spoke for others' guages, while the New Testament had been ren-

illustration of his themes, and in the application days since, Rev. J. P. Bardwell reported that he made of those inspired truths which constituted the staple of his preaching, there was no cy of salt was so great that the fish cannot be trace of a design to display critical skill, rhetorical adroitness, or any of the captivating arts of the orator. When he selected a passage obscure in its meaning, he did not fail to give "the christian faith. Within three weeks' ride sense, and cause the people to understand the from Meriden, Connecticut, said Mr. Bardwell, But while he instructed his hearers, all the savage practices and rites of cannibalism

them impressive. And they were so in an uncommon degree, to the aged and the young; the
sinner and the saint. "He so spoke that great As an author his name is one of the most fa-than 130 missionaries; there are now fifteen

For the Morning Star.

Bro Burr :- The church in this place design Three dollars of it, howev-

Danville, N. H., Oct. 9.

" For the Morning Star. Bro. Burr :- The church at Maineville have in a style which reflects credit upon the judgment and taste of the building committee and workmen. The dedicatory services were performed Sept. 17. Sermon on the occasion by Rev. O. E. Baker, of Springfield.

himself unworthy of their countenance. They Last Sabbath eight happy converts followed

Maineville, O., Oct. 4, 1854.

For the Morning Star. OHIO YEARLY MEETING

-Convened with the Wayne cnurch, Warren and Clinton Q. M. Sept. 1-4. Eld. D. Dudley,

Eld. A. Adkinson was received as Cor. Dele next session of that body. FOUR THOUSAND SUNDAY SCHOOLS.—A gentle of worship, and the inability, either actual or supposed, of the churches to build a meeting house in Springfield, and the

> men, but means, that the work is suspended. Also, a vote of tnanks to the H. M. S., for their Notice was given that at the next, session, an amendment to the Constitution would be offered, so as to change the time of holding the ses-

ability of Eld. B .- that it is not the want of

Maineville, O., Oct. 9, 1854. SUMMARY OF QUARTERLY MEETINGS.

Boon Co., Ill. Held with the Caledonia and framed in England. The structure is of brick, Manchester church, Sept. 1-3. Conference erected in the most substantial manner. The passed resolutions in favor of Christians using mortar has become so hardened that it will strike their influence to procure the passage of a prohibitory liquor law by the State Legislature of RAY OF LIGHT FROM FRANCE.—The ex- Illinois. Also, strong anti-slavery resolutions.

ate views, are disclaiming the right of persecu- good degree of feeling manifested through the tion, and even defending the fair fame of Pro- meeting. Saturday afternoon opportunity was testant believers. M. de Remusat, a Cabinet of- given for all those who wished to speak in praise ficer under Louis Phillippe, a scholar of gener- of God to do so, and nearly all embraced the ous culture and genial charity, has published it. We were blessed with the labors of Bro. a little volume, maintaining that Protestantism is Henry Von and Bro. Reynolds, from Media positive religion, exerting a powerful influence na, and Bro. James Ashley of Seneca, and over the lives of its disciples. He says it origi- Bro. McCoyof Clyde. Their preaching was nated in the refusal of prelates to effect the re- pointed and edifying, and we hope much good

and zealous in their efforts to secure high moral ends in their separation from the Church of Union church, Sept. 21-24. The Prattsburgh church, consisting of 22 members, was received The Univers and the Ultromontane press into the Q. M. Recommended T. S. Grimes generally have rung endless changes upon the for Book Agent of the Q. M. Next term with

> PARSONSFIELD, Me. Held at East Parson field. A full delegation was present. Next session with the church at Hiram, Nov. 8th and

endon church, was set apart to the work of the PRESBYTERIANISM IN NEW YORK.—The New gospel ministry. Discourse by Bro. Ball; Or-York Observer furnishes the following account of Presbyterianism in that city; by the census bro. Tallman; Right hand of fellowship by Bro.

Resolved, That this Conference request our ns quarterly, on the Sabbath preceding each

and S. Warren, met with the west branch of Cape Elizabeth church, Sept. 19,

Friday in Dec. next.

EDWARD SIKES, Clerk pro tem. Oakfield, Wis., Sept. 22, '54.

Notices, Appointments, Etc.

Notice. The subscribers to the meeting house in Buffalo are notified that the subscription opened at Bethany is full. All subscribers are requested to send in their money by letter or otherwise as soon as possible. Money may be paid to C. Putnam, L. J. Madden, M. H. Abbey, or L. B. Starr, and they will forward to me.

THE WESTERN CONVENTION at Coneaut, Ohio, is to be held on Tuesday, the 24th Oct., instead of the 28d, as here tofore published. It was printed as it was received. The report of the Rochester Q. M. was not received heason for the Register.

McDonough Quarterly Meeting. e next term of the McDonough Q. M. will be held with tymouth church, on the 4th and 5th days of Novem text, at 10 o'clock, A. M. Cincinnatus, Oct. 3, 1834.

Arrangements have been made to carry persons who wish to attend the Anniversary Convention at Conneaut to go from Buffalo to Conneaut for two dollars, leaving Buffalo Monday evening precedings. G. H. Ball.

The Carroll County Temperance Union will hold its uarterly session at Peavey's Corner, in Tuftonboro', on teasiaty, Oct. 31, commencing at 10 o'clock, Av M. This Society is doing a good business. The Temperance men of Carroll County are deeply interested in its welfare, and will attend its meetings.

Cha's F. Hill, Sec'y. Wolf boro', Oct. 11, 1854.

Post Office Addresses.

B. TOWNSEND, E. Wilton, Me. A. D. SMITH, Lyndon Centre, Vt

General Intelligence.

FOREIGN NEWS. The Europe errived last week, with Liverpool dated to the 30th ult. There is no important

The War.—The official bulletin communicated to the Ambassadors at Constantinople, and the 28th, Capt. Wall hung out extra lights, fire dated from the Bivouac at Oldfurt on the 16th, rockets, and kept a horn blowing, in hopes dated from the Bivouac at Oldfurt on the 16th, rockets, and kept a norm blowing, in hopes of announces that the Allies had intended the next day to attack an entrenched camp of 10,000 Russians, posted in the direction of Sebastopol, Story, bound for New York, by whom eighteen the story, bound for New York, by whom eighteen the story, bound for New York, by whom eighteen the story, bound for New York, by whom eighteen the story, bound for New York, by whom eighteen the story, bound for New York, by whom eighteen the story, bound for New York, by whom eighteen the story, bound for New York, by whom eighteen the story whom the story was taken off, kindly welcomed but that the camp had been raised in the night, of our number were taken off, kindly wele and that the Russians had fallen back upon the and well treated. town. 12,000 Tartars had offered themselves to the Allies as volunteers, and their services had been accepted. It was reported that the attack upon Sebastopol had been fixed for the 25th.— tions.

The fate of the propeller and our five boats is Hisey and C. Dudley were appointed to the lext session of that body.

Reports from the Q. Ms. did not exhibit that port of Sebastopol, by the French steamship Na-Allies held the road from Cape Baba to Simp4th are received.

The French screw steamer Vesta arrived at heropol. It was intended to cross the Alma on the 19th, but Marshal St. Arnaud had telegraphed to Paris that an unavoidable delay of two lision with the Collins steamship Arctic. The days would occur, the causes for which he did not state. This would prevent the troops marching until the 21st. Fifteen sail of the line were ing until the 21st. Fifteen sail of the line were off Sebastopol. A Russian courier had been been picked up by some vessels. captured, who states that the whole Russian force is only 45,000. Russian accounts of the 19th say that Gen. Canrobert had a fortified position at Eupatoria, and that the main body of 19th say that Gen. Canropert had a forthed position at Eupatoria, and that the main body of the Allies is on a small river north of and parallel with the Alma. 30,000 Russians were postlel with the Alma. 30,000 Russans were posted at the latter, but their artillery trains were the Alties accident, and the ocean was as successful to the Alties. The advance guard of the Allies to the Allies. The advance guard of the Allies sprang up, accompanied by a rough sea. It is hoped that before this happened the boats reached a place of comparative safety. ians retired in good order as the Allies landed. Menschikoff had his head quarters at Simpheropol, and immediately advanced to Bonrional, on the river Alma, where he awaits reinforcements to give battle to the Allies. It was confidently stated on the Paris Bourse that on the 19th the majority—by some of the papers reckoned as allies and the Russians met, and a battle ensued. high as 30,000, and by others at from 15,000 to The French division came first into action, and 20,000. Mr. Pollock received the Whig, Freethe English following. The Russians retired Soil, and Know Nothing vote. with much loss. If true, this affair on the 19th Henry S. Mott is chosen Canal Commissioner, hould only have been a skirmish, and not a col- by the votes of Democrats and Know Nothings. lision between the main bodies of the armies.— The Pennsylvanian represents his majority as be-The Russian embassy at Vienna had received a ing 70,000 or 80,000, but this is probably a great that had transpired was that it contained news unfavorable to the Russians. The Russians are Jeremiah S. Black, democrat, has probably entrenching themselves in winter quarters along plurality for Judge of the Supreme Court. the whole line and Pruth. On the 19th the French and British Heets in the Baltic separated; the French, under Admiral Deosbenes, returning home.

WRECK OF THE ARCTIC!

rrival of the Collins steamer Arctie, received on tion of the following members:-Tuesday night of last week a terrible solution in the announcement of a passenger arrived at New York, that she came in violent collision on the 27th ult., when 40 miles from Cape Race, on the 27th ult., when 40 miles from Cape Race, resented by Joseph R. Tysen, Whig, supported by the Know Nothings—1926 majority. District now represented by Joseph R. Chandler, Whig.

Third—Wm. Millward, Whig K. N., 739 majority. Tuesday night of last week a terrible solution esta, causing her almost instant destruction; ty. nd that a large portion of her passengers and rew have been drowned! So terrible a tale has reve have been drowned! So terrible a tale has not been told for years, if ever. The passenger in question is Mr. George H. Burns, attached to Adams' Express at Philadelphia, who was no board to this passenger and have or of described by the complex of the property of the complex of the property of the complex of the co on board, a cabin passenger, and bearer of des-too good to do so.

Ninth—Anthony E. Roberts, Whig, over Haeison board, a cabin passenger, and. His statement, patches from Mr. Buchanan. His statement, ter, Democrat, present member. ter, Democrat, present member. Tenth—J. C. Kunkel, Whig. 2,500 majority. tory of the tragedy, as follows:

tory of the tragedy, as follows:

On Wednesday, September 27th, precisely at 12 o'clock at noon, in a dense fog, we came in contact with a bark-rigged propeller. She was bound eastward, and had all sail set, with a strong fair wind. The speed of the Arctic at the time was about thirteen knots an hour. The shock appeared to as slight, but the damage to the other vessel was frightful.

Eleventh—Wm. L. Dewart's Independent Democrat, anti-Nebraska, probably.

Tweelfth—Henry M. Fuller, Whig, 4800 majority over H. B. Wright, who voted for the Nebraska Bill.

Thirteenth—Asa Packer, who voted for the bill, re-elected by 1600 majority:

Fourteenth—Galusha A. Grow, Anti-slavery Democrat; Wilmot's District—no opposition.

Fifteenth—L. A. Mackay, Whig, large majority over H. B. Wright, who voted for the Nebraska Sill. the other vessel was frightful.

Capt. Luce instantly ordered the quarter boats cleared away, and the chief mate, boatswain and cleared away, and the chief mate, boatswain and strong suilors went to her relief; before other seven seven before other seven seven before the control of the cont

cleared away, and the chief mate, boatswant and three sailors went to her relief; before other boats left, the order was countermanded. The Arctic then described a circle twice round the wreck, during which time I caught a glimpse of more than two hundred people clustered on Twentieth—John R. Edie, Whig, 2000 majority. Nineteenth—John Covode, Whig, or Augustus Drum, anti Nebraska Democrat. Twentieth—John R. Edie, Whig, 2000 majority.

At this juncture it was first ascertained the water was we had sustained injury, and the water was pouring in at our bows. When the first officer come along side to report, the Captain was unable to take him up, but headed N. N. W. in the hope of making land. Our position on the previous day, at 12 o'clock, was latitude 48 deg. 27 min. We had previous day, at 12 o'clock, was latitude 48 deg. The entry-Fourth—C, R. Curtis, Whig, re-elegy about three hundred and ten miles from Twenty-Fifth—John Dick, whig, re-elected.

West Poland, Oct. 25.—Conference, 8 o'clock, A.

M. J. M. Bailey, Clerk.

For Du Lac Quarterly Beeting

Held its Sept. session with the Scott church, Sept. 15—17. Eld. Manning, from the Marquette Q. M., was with us. A request from the Washington Harbor church, (this church numbers 20) was received, and they were received into the Q. M.; and also a request, that they have an extra session of this Q. M. held with them on the 1st of July next, was granted, and Elder E. N. Wright, J. Palmer, P. Warren, and L. L. Sweet, were appointed to meet with them. The following meamble and resolutions were

Elder E. N. Wright, J. Palmer, P. Warren, and L. L. Sweet, were appointed to meet with them. The following preamble and resolutions were brought before the Conference and passed, and requested to be published in the Star, and also in the Free Democrat at Milwaukie:

Whereas, the Christian church was instituted and designed as a light to the world, and as a conservative of the public morals, and as the friends of American slavery and slavery extension have shown themselves the enemies of their God and the human race, by striking down the last barrier to the universal spread of the vilest sin with which our fair earth was ever cursed, by the passage of the Nebraska and Kansas bill—Therefore,

by the passage of the Nebraska and Kansas bill

—Therefore,

Resolved, That we will take up the gauntlet thus thrown us, and repudiate henceforth all compromise with this sin, by unflinching opposition to slavery or its extension.

Resolved, That to carry out these principles we will use all our powers, moral, civil, and political, for its overthrow; and, drawing the sword of justic, we will not sheath it until our land is what it professes to be, an asylum to the oppressed, without regard to color or skin. d is what it professes to be, an asylum to the pressed, without regard to color or skin.

Next term with Oakfield church, on the 3d pipe. I heard one wild yell, (still ringing in day in Dec. next. my ears,) and saw the Arctic and the struggling mass rapidly engulfed. Numbers yet clung to the imperfectly constructed raft; but, alas, we could render them no aid. Our own situation was no less precarious; and, cruel as it seemed, we were forced to abandon them to fate. Heaven forbid that I should ever witness such another

> We however picked up two more men, and then, with an overloaded boat, without oars, tholepins, food or drink, avoided with difficulty to fragments of the wreck, and passing man ales, prepared for a night upon th dead tematics, prepared for a might upon the ocean. We secured a floating pumpkin and cabbage to guard against immediate starvation, lashed a spar to the bow of our boat to keep her to the wind and sea, and thus drifted until daylight; the night was cold and foggy, with a heavy swell, and, in a cramped, dreuched half-naked condition, we suffered terribly. Without dwelling upon our miseries, a

ated much by the consciousness that we had endeavored to do our duty to our fellow men, suffice it to say that at 5 o'clock on the after noon of the 28th we espied a sail, and raised a handkerchief to attract attention. We were successful. With the rude substitute for oars successful. which we had constructed during the day, by lashing planks to capstan bars, with a view of attempting to gain land when the sea subsided, we pulled towards the ship. On our way we passed the remnant of the raft, with one man

on it, apparently alive.

The bark proved to be the *Huron* of St. Andrews, N. B., Capt. A. Wall, bound for Quebec. Our men safe on board, the noble-hearter Dorian, with some of the Huron's crew, return d to the raft and rescued the poor fellow wh for twenty-six hours had clung to the spars.

He states that after the steam-ship sunk, h counted seventy-two men and four your on the raft, but at 8 1-2 o'clock he was the only one alive. In the morning two bodies were beside him, much eaten by fishes, and at were beside him, much eaten by fishes, and at the time he saw our boat he was on the point of voluntarily dropping into the sea to end his agony. Coming from the raft, Dorian encountered and examined the life-car of the Arctic. It contained a bottle of water, some cheese and a lady's garment.

By the humane Captain of the Huron, we were received with great kindness, our wounds dressed, fires kindled, and food and clothing provided in abundance. During the night of

We have this moment reached New York by

Halifax, Oct. 12 .-- Newfor

THE ELECTIONS. PENNSYLVANIA.

James Pollock is chosen Governor by a large

despatch from the Crimea, dated 22d. All of it exaggeration. If his majority is as large as Pollock's, he has come off well.

As for the election of Congressmen, though the symmetry of the thing is somewhat marred by the election of two men who voted for the Nebraska bill, and of one or two others who would do the same or a worse thing, if an opportunity offered, yet the result is a terrible Three to Four Hundred Lives Lost I rebuke to the administration, and a condemnation of that great outrage. We hear of the elec-

First District.-Thomas B. Florence, who

Fourth-Jacob Broom, Whig K. N., 751 majori-Fifth-J. Cadwallader, Democrat probably.

her hurricane deck.

At this juncture it was first ascertained that Twenty-First—David Ritchie, Whig, re-elected,

five members, and that of the eleven who voted for the Nebraska bill, only Florence and Packer powder in it, and declared that he would set a match to it, if any attempt was made to disturb five members, and that of the eleven who voted Corliss and Nighting have escaped condemnation, either at the hands of their own party in the conventions, or at the polls when the people obtained a chance at riages. them.

OHIO. Of the four members who voted for the Ne braska bill, not one is left "to tell the tale."-Green, Shannon and Disney were discarded. by their constituents before the election came on and Olds is terribly beaten in the Columbus district. We get news of the election of the follow-T. C. Day, Anti-Nebraska Democrat, in Disney's

District.
J. S. Harrison, Whig, re-elected
L. D. Chmpbell, Republican, re-elected.
Aaron Harlan, Whig, re-elected.
Benj. Stanton, Whig, re-elected.
Samuel Galloway, over Olds, 1800 majority.
John Sherman, Republican, over Lindsey, prepublican B. F. Leiter, Republican, over E. Spalding. Edw. Wade, Republican, re-elected by 5,000 major

J. R. Giddings, Republican, re-elected by 4,000

8. Daniel Mace, over James Davis, by 1,500 ma-

istration, and may be relied upon for an earnest opposition to all schemes for extending slavery, Barbour, we believe, is a Free Soiler, -- Boston Telegraph. " M new railroad watchman on the Columbus

and Xenia road, the other night, growing sleepy, nought he would take a nap, and to make sure hearing the train when it should come along, ne laid his head on the rail. Failing to hear the ears, he was struck by the cow-catcher in such nearly killed.

avs: "A gentleman informs us that Mr. Wilnam Huling, of East Greenwich, in this State, committed suicide on Monday of last week, unler the following singular circumstances. He ad been paying his attentions to a young lady. liam Huling, of East Greenwich, in this State, der the following singular circumstances. He and seeing her ride past with another gentlenan, and knowing that they would soon return, MILES OF CANAL BOATS.—The Albany Journal

man from the West, yesterday, that when he left there was on the Montezuma level unwards of six miles of canal boats, in close connection

who burn anthracite coal waste half its heating power. By burning it too fast, a great portion of the heat escapes, and especially by kindling it too rapidly, there is enormous waste. UNCLE SAM. -This familiar name for the Unit-I States took its origin from the letters U. S. which were branded on barrels of beef and

pork, sent to the army during the war of 1812. y Samuel Wilson, who had the contract for supplying the northern army, and who was extensively known as "Uncle Sain." He died recently at Troy, aged 84. DESTRUCTION OF A MISSISSIPPI STRAMER. The steamer Princess, belonging to New Orleans,

Charles Allen, a young man residing in Worester, while on a province of the control of the con fell without intermission for six days. ester, while on a gunning excursion, at Stafford

The deceased was 16 years of age. AGITATION IN KENTUCKY.—We learn that the fires of Anti-Slavery agitation are to be re-ricky1; D. P. Cilley, 1; N. Brooks, 2.—13.

kindled in Kentucky. Judge Nelson, of Campbell county, formerly a clergyman, has chal- continued 11; increase, 2; total net increase, 3633. enged the Rev. John G. Fee, the champion of wenty abolition churches of Kentucky, to disuss the question of abolition ;-and a meeting was arranged to take place at California, Campbell Co., Kentucky, at 9 o'clock, of Sept. 12th.

return of Mr. Crittenden a few weeks ago, were McDonough Q. M., to complete Ann S anxiously expecting him to take ground against this measure as a nucleus of a party organization; but as politicians usually 'do, he disappointed the disappoint of the disapp the expectations of the people. A friend from Kentucky tells us that the peo-

ple will call out Cassius M. Clay, for Congress, and what is better, that they will elect him .-Ind. Dem.

AMERICAN JUSTICE.-There is now confined American Justice.—There is now confined in a Southern prison, in one of the more moderate and less fanatical slave States, a free native citizen of a Northern State, under the following discountances:

Member Parsonsfeld, M., collection at Porter in June, 4,35, and at E. Parsonsfeld, 7,27, and at E. Parsonsfeld, 7,27, wiss. P. G. Curtis, Pittsfield, for the life membership of Mrs. S. Coffin, Wolf Doro's for life membership.

P. S. Deland, Topsham, Me., 44 circumstances : A poor, forlorn, sick colored woman, fleeing

from outrageous cruelty and despotism, appli-ed to him for shelter, food and medicine. Her afflicted and desolate condition so wrought up-ou his sympathies that he granted her request, her as an inmate of his family. He cured her of a violent and dangerous fever.—
About this time, her legal owner learned where e was, came after her and took her home, ther paying nor thanking the Good Samari-who had sayed her life. Her cruel treattan who had saved her life. ment was renewed, and became so intolerable that she fled again, and was treated with humanity by her former preserver. The master pursued her, now knowing exactly where to look for her, and, as soon as he came within reach of her, leveled his pistol and shot her dead where she stood. From this deed the orderer went about his business as coolly as eeming to think any judicial inquiry necessary or proper; but the Good Samaritan was there-upon arrested and imprisoned in a dungeon, to take his trial on a charge of 'Harboring a fugitive slave." He will probably be convicted and set to hard labor in a State Prison for ten or teen years, as Torrey and other such criminals have been before him. -N. Y. Tribune.

SINGULAR OBSTRUCTION OF A RAILROAD Track.—Lyman Hawes has been in a quarrel with the Boston and the Worcester railroads, since the latter was built. He claimed land damages much greater than was allowed by the

From these statements, which may not in all respects be accurate, it seems that the Administration has secured only five out of the twentymatch to it, it any attempt was made by the the building. The trains were interrupted, and the passengers were brought to the city in carriages. In the afternoon, some officers arrested Hawes, and removed the obstruction.—Providence Journal, 4th.

He was afterwards carried before a magistrate, and held in \$5000 for trial.

MR. SOULEAT MADRID. - Those journals which disputed the conclusion of their contemporaries with regard to the diplomatic impropriety of Mr. Soulc's conduct must be satisfied that he has soule's conduct must be satisfied that he has compromised the dignity of the country he represents. His complicity with the revolutionists, before only suspected, is now irrefragably proved. To put himself into communication with a Democratic Club, which was seeking to overthrow the Government to which he was accordited was certainly not that residing of imthrow the Government to which he was accredited, was certainly not that position of impartial deportment which was demanded by the ambassadorial function. But the incentives held out to men of the revolutionary stamp, to consummate their plans, violates 'all usage, while the language employed characterizing the abettors of the monarchical party as "the sattellites of tyranny and the cut throats of power," certainly transcresses all known forms of diplomajority.

John A. Bingham, Republican, over Andrew Stuart, present member.

INDIANA.

We get news of the election of the following members:

4. William Cambaek, over W. S. Holman, by 350 majority.

5. David P. Halloway, over J. H. Buckles, by 25,000 majority.

6. David P. Halloway, over J. H. Buckles, by 25,000 majority.

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5. David P. Halloway, over J. H. Buckles, by 25,000 majority.
6. Lucien Barbour, over T. A. Hendricks, by 450 majority.
7. H. D. Scott, over John G. Davis, by 800 majority.
8. David Maco over John G. Davis, by 1,500 majority.
8. David Maco over John G. Davis, by 1,500 majority.
8. David Maco over John G. Davis, by 1,500 majority. **s. Daniel Mace, over James Davis, by 1,500 majority.

9. John U. Petit, over J.N. Slack, by 1,500 majority.

The successful candidates are all Republicans, supported by the Whigs, Free Soilers, and all respectable men. Mace is the present Democratic member, who firmly resisted the Admin-

ominated republican.
When Mr. Soule was appointed to the office of foreign ministers, it was apprehended from his antecedents, that he would suffer his republican aspirations to interfere with the proprieties of his station. The apprehension is fully realized. The least reparation that can be made to the insulted dignity of the country is his immediate recall. - Charleston News.

IMPORTATION OF PAUPERS AND CONVICTS .-Public attention is being directed of late to a growing abomination in connection with foreign cars, he was struck by the cow-catcher in such a manner as to be thrown off the track, and nearly killed.

Suicide for Love.—The Woonsocket Patriot the shipment of foreign paupers and convicts to the United States. The N. Y. Journal of Commerce says, that within three months not far from fifty persons, embracing several families, have arrived at New York, mostly from Baden,

At this port, also, we are frequently receiving At this port, also, we are frequently teething that they would soon return, and knowing that they would soon return, in some instances, where the true character of these immigrants has been seasonably discovered, they passed by. His age was 22 years.

Muys or Canal Boars—The Albany Journal MILES OF CANAL BOATS.—The Albany Journal character of immigrants is discovered, the coff the 4th inst. says: "We learn from a gentle-pense of their maintenance for five years can charged to the consignee of the ship which brings these miserable creatures; otherwise, the Emigration Commissioners are obliged to of six miles of canal boats, in close connection the expense of their support. The evil is becoming so serious in New York, that the Commissioners have recently applied to the General Government for aid in preventing these impositions; and the Government has signified its readiness to give such instructions to American Consuls abroad, particularly in Germany, as shall check this evil, and enable the Commissioners to know seasonably whenever an importation of these worthless foreigners is despatched to our shores.

> Weekly List of Receipts for the Star. NEW HAMPSHIRE. E. G. Lanc, J. L. Wentworth, W. Gillian, R. Hurd, Great Falls; J. Hook, Chester; J. S. Cogsman, R. Hord, Great Falls; J. Hook, Chester; J. S. Cogs well, B. W. Crawford, Manchester; Manne, J. L. R. Thfreston, P. M. Marie, G. Williams, J. (to No. 25, Vol. 29;) I. Farmor, S. Miller, G. Williams, J. M. Kendali, Bowdoin, J. Smith, I. Knight, W. Sweat, Falmouth; P. Coron, W. Falmouth; J. B. Elder, Dexter; J. Nowbegid, Newfield, W. H. M. Melcher, G. F. Mallet, C. Alexander, Bath; S. H. Kelley, J. Chick, E. Parsonsfield; C. Wadsworth, Kezar Falls, E. P. Day, Cornish, Mass, & R. I.—E. Fullonton, J. G. Ricker, D. P. Cilley, Boston: A. G. Riddo.

The steamer Princess, belonging to New Orleans, was destroyed by fire near Natchez, on the 8th, and several persons perished in the flames, including two ladies.

Gov. Baigham Young, of Utah Territory, expired on Friday, the 29th of September. His successor has not been agreed upon, and the appointment of one has been found a matter of considerable difficulty.

The decision of the American Board of Commissioners in relation to slavery and the Choctaw mission, is made the pretext for renewed threats of disunion by some of the Southern papers.

Immense freshets have occurred in several of the interior counties of Mississippi. Bridges and buildings were carried away, and roads rendered impassable for many days. Cattle were drowned, and great damage done to the crops. Rain fell without intermission for six days.

Springs, Conn., accidentally shot his younger rother Henry, causing his death in 24 hours.—

C. Dodge, 8,75; N. J. Robinson; 50; H. G. Wot 5,50; J. D. Coulllard, 25; D. P. Chfey, 4,50; O. S. 20,00.

The past week we have received 13 subscribers and dis

Home Mission Home Mission
A. Trefethen, 3,12; Mrs. R. Christie, 2,00; Mrs. M. A.
Frost, 1,04; Mrs. C. Stiles, 50; Mrs. Watson, 04;
Olevia Libby, 1,00; Lucy Libby, 59, Central St.
ch., Dover,
Mrs. G. W. Bean, W. Waterville, Me., to redeem a as arranged to take place at California, and a strong Anti-Nebraska party

There will be a strong Anti-Nebraska party

Levington, on the characteristics of the control of

> life member, W. B. F. M. Soc., Waterbury, Vt., to constitute Lacy A. Fuller a life member, L. H. Latham, Lowell, Ms., his pledge, J. W. Winsor, Providence, R. I., Charles Bridge, for life membership, South Parsonsfield, Me., ch. & soc., Lawrence, Ms., church, Great Falls ch., to constitute Caroline Knox a life

11,62 Mrs. W. Wilson,
Miss Abby Hendrick,
Miss Abby Hendrick,
Bath, Me., 2,00; M. Cole, Dover, Z. Irs. N. Brooks, Baut, Me., J. Chaney, Danielsonville, Ot., S. Hill, J. S. Burgess, Lewiston, Me., J. Sterens, Wayne, A friend, Mrs. Symonds, Mrs. Trott, H. Brown, M. J. Merrill, A. Ayer, A. Guptill, S.

205,77 WILLIAM BURR, Treasurer CORRECTION.—The 6,00 Cr. in last week's Star to first ch., Acton, for Home, should have been for Foreign Mis-

Mary Langley, Central St. church, Daver, Strafford & Barrington South church, A friend of Missions in Vermont, (10,00 to constitute Rev. D. Cross a life member.) Geo. Wheeler's S. S. class, Olneyville, R. I., to con-stitute R. P. Devereux, the Superintendent, a life 80.00

seo. wheeler's S. S. class, Olneyville, R. I., to constitute R. P. Devereux, the Superintendent, a life member, Church in Danville, A. Crosby, 2,00; S. Eaton, 1,00; C. Holmes, 1,00; A. Ricker, C. Ricker, A. Holmes, 2,08 each; A. S. Cotton, 25; M. E. Patterson, 1,04; Mrs. Tucker, 24-L. Lindscott, 50; C. Giles, 64; A. J. H. Buzzell, 2,08; to constitute their S. S. teacher, Dr. A. J. H. Buzzell, 3,08; to constitute their S. S. teacher, Dr. A. J. H. Buzzell, 2,08; see the constitute their S. S. teacher, Dr. A. J. H. Buzzell, 2,08; and his wife, life members, lat ch., Dover, J. Stackpole, 1,00; E. Chase, 1,06; J. Arne, 1,00; A. Tetherly, 53; E. Griffin and wife, 2,08; E. Welch, 1,05; E. H. Flanders, N. Tuttle, M. Tuttle, 52 each; M. Hoit, 12; M. Scruton, 50; J. Willey, 1,00; M. A. Drew, 50; A sister, 50; Mrs. Semb., 52; Aventworth, 1,04; S. Wentworth, 50; Mrs. Hall, 52; H. Danforth, 50; M. S. Libby, 52; Mrs. Evans, 55; Mrs. Chesley, 50; Mrs. Boorte, 52; Ira Brown, 1,56; Mrs. B. Berry, 1,56; collected by C. Cinton Wendall, 1,06; John and Mary Holt, 50; Kate E. Cole, 54; Friends, 63; G. W. Clark, 52; S. S. Misson Box, 3,00, 1st church, Dover, Collected by Clara A. Hurd, for life membership, of C. A. Hurd, 62; M. E. Brewster, 1,04; M. A. Brews-

B. F. M. Soc., Vt., to constitute Lucy A. Ful-Jer a life member, Schenzer Kilburn, Barnston, C. E. Mary Wheeler, 5,00; Mary Kingley, 50; W. Wheeler, 1,24, Eaton, C. E., Fermont Y. M., at Tunbridge, 24,50; Rev. D. Gross, em. Mis. Soc., Tunbridge, East Hill, Vt. to consti-tute Polly Hackett and Rachael Young life mem I Upper Gilmanton ch.,

Al Upper Gimanton on, Lake Village, South Parsonsfield, Me., South Parsonsfield, Me., Harriet Osborn, Limington, Me., Mr. & Mrs. F. Small, 3.00; Mrs. L. F. Litchfield, 2.00; Mrs. J. Holbrook, I., Oté, Mrs. L. Higgins, 52; Mrs. C. L. Dusten, 50; S. E. Vaughn, 56, Bath, A friend, Woolwich, Me., awrence church, Ms., ireat Falls church, to cenatitute E. Rogers and E. Hamilton life members. Hamilton life members, arsonsfield Q. M. Mis. Soc., contribution at Porter in June, 4,35; at E. Parsonsfield, 7,28, ollected at Cornishville, Mc., to complete Rev. W. Clark's, and towards Mrs. Mary A. Clark's life membership,

365,61 WILLIAM BURR, Treas Education Society. Calvin Dodge, Troy, Pa., interest on his note, Rev. Green Sawyer, Farmington, Me., for endow

ment, Gev. G. H. Ball, Buffalo, N. Y., on his note, 190,00 Randall Monument Fund.

2,00 Books Forwarded.

One package to Rev. I. B. Coleman, West Stephentswn, Renss! Y. Co., N. Y., U. & mail.

One package to Rev. O. S. Brown, Chemung, In., left at Marengo, McHenry Co., Ill., by express.

One package to Juseph Pennington, Macon, Mich., left at Tecumsch, Mich., by express.

One package to Rev. H. Bacon, Hammondsport, N. Y., care of Capt. Gregg, Penn Yan, N. Y., by express.

One package to Rev. C. Purington, Richmond, Me., by express.

REGISTERS FOR 1855. 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 the past year-the names of ministers-obituaries of ministers deceased the past year-and much other valuable lenominational information.

The price is ten cents a copy. 20 per cent disount will be made to those who take them on sale. For cash down, without the privilege of returning those which are not sold, the price is 84cts. 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.

Our friends in Western New York are informed that they can obtain the Register of Bro. G. H. Ball in Buffalo-or of WM. ALLING, Bookseller in Rochester, on the same terms as at this Office

Married

In Bristol, Sept. 19, by Rev. D. Calley, Mr. Sullivan Intals of Holderness and Miss Caroline M. Berry of Alexadria. Oct. 1, Mr. Alfred Roberts and Miss Priscilla A. Blake, both of Holderness. lake, both of Holderness.

In Cambridge, July 2, by Rev. B, Townsend, Mr. Cha's.

In Cambridge, July 2, by Rev. B, Townsend, Mr. Cha's.

Bean of Audover Surplus and Miss Sarah I. Brooks of letter B, Oxford Co., Me.

In Boston, Mass., Sept. 14, by Rev. D. P. Cilley, Mr. corge W. Kawson and Miss Nancy J. Clarke, both of harlestown. Oct. 3, Mr. George L. Salisbury and Miss Iary C. Dunton. Oct. 8, Mr. Nelson Richardson and Mrs. Lannah Rowe, all of Boston.

Sant 14, by Rev. N. Brooks, Mr. William Caboon of Western Company of Mrs. tannah Kowe, all of Boston. Sept. 14, by Rev. N. Brooks, Mr. William Cahoon of Wa-rrviffe and Miss Catharine Grows of Bath. Oct. J. M. Brigan L. Chase and Wev. I. B. Coleman, Mr. Wm. Up. Hirgm 1. Chase and Mev. I. B. Coleman, Mr. Wm. Up-on the second of the second of the second of the ham and Miss Susan E. Adams, both of Sand Lake. In Canton, Pa., Sept. 12, by Eld. C. Dodge, Mr. Henry Sourings of Troy and Miss Teresa M. Cose of Canton. Mr. Alvin T. Hunbar of Troy and Miss Isabet D. Cose of

Died

In Boston, Mass., Oct. 1, ELLA CLIFFORD, only child Mr. David D. and Mrs. Olive S. Garland, aged 2 years a

At Market—3000 Beef Cattle, 1800 Stores, 28 pairs Working Oxen, 156 Cows and Calves, 6000 Sheep and ambs, and 800 Swine.

die-We quote Extra, \$8 55; First quali-Priocs—Beef Cattle—We quote Extra, \$8 55; First quali-\$8; second do, \$7 50; third do, \$6 50 a 6 75; ordinary, 7, 88; second and 9, 5 50 a 5 75.

Hides—\$5 50 a 6 per cwt.

Tailow—\$8 a 8 25.

Pelts—42 a 62c.

Calf Skins—He, per ib.

Call Skins—14e, per 40.
Veal Calves—§4, 5, 6 a 7.
Stores—Yearlings, \$9, 10 a 12; two years old, \$15, 17, 19, 22 a 28; three years old, \$24, 26, 23, 30 a 38.
Working Oxen—\$85, 90, 98, 100, 105, 115 a 130.
Cows and Calves—Sales at \$10, 24, 26, 27, 29, 30, 35 a 40. Sheep and Lambs—Extra, \$4, 5, 6 a 9. By lot, \$1 50, 1 75, 2 a 3. Swine—3.1 2 a 4.1-4c.; retail, 4 1-2 a 6c. Fat Hogs—5.1-2

NEW YORK CATTLE MARKET-Oct. 9. To-day the offerings amounted to 3918 heads of Beeves, the attendance was limited, and prices declined .50 cents per 100 lbs. The range of quotations for fair to extra was 7 a 10 cents. Sheep and Lambs were dull, owing to the warm weather, but prices were maintained. The market for swine was flat, and prices exhibit a slight decline. Ohio corn fed quoted at 4 3 4 a 5c.

NEW YORK MARKET-Oct. 12.

Flour and Meal—There is increased buoyancy and excitement in our market for Western and State Flour, the demand is active and much in excess of the supply. Prices have in consequence advanced 25 a 37 1 2c. per bbl. The better grades are exceedingly firm and much sought after for the East and local trade. The inferior qualities are quiet and all descriptions are unsettled at the close. Camadian Flour is better and in fair demand at prices generally below the views of buyers; the sales are 600 bbls, at \$7.75 a et and all descriptions are unsettled at the close. Camadian Flour is better and in fair demand at prices generally below the views of buyers; the sales are 600 bbls. at \$7.75 a 787.1-2, now held higher; the sales of Western Canal are 7,800 bbls. at \$8.25 a 8 31.1-2 for common to good State, \$8.35 at \$8.25 at \$8.25 at \$8.35 at \$8.25 at \$8.35 at \$8.25 at \$8.35 at \$8.25 at \$8.35 at \$8.35 at \$8.25 at \$8.35 a

ng at the extreme figures. Beef is without change to note, he arrivals are very light; sales of 60 bbls. at \$15 a 15 25 or repacked Chicago, and \$12 a 12 50 for new Country fess; Prime Mess is nominal at \$23 a 25. Dressed Hors Mess; Prime Mess is nominal at \$23 a 25. Dressed Hogs are not so pienty; sales at 51-2 a 51-4. Lard is quiet and not so steady; sales of 133 bbls, \$2 10 1-4 a 10 3-4c. for old, and 11 a 11 1-2c. for new. Butter is in good supply, and prices favor the buyer; sales of Ohic at 12 1-2 a 17c., and State at 18 a 20c. Cheese is in good supply, and quiet at 9 a 10 1-2c.

THE NEW HAMPTON INSTITUTION. THE next Term of this Institution will comm

THE RANDALL SAVINGS & BENEVO-LENT ASSOCIATION.

LENT ASSOCIATION.

THIS Institution is designed not only as a place of deposit for those who have money and wish to deposit it for safe keeping till they may have other use for it, but it is intended also so to invest the funds, as far as it can be safely and honestly done, as that they will realize something more than the semi-annual dividend to the depositors. Thus creating a surplus of stock or capital, as is usual in all well managed savings institutions. This surplus is proposed to be appropriated to some benevolent object; probably, for the present, Hame Missions.—There is now an opportunity to invest all that may be deposited during the month of October, or about that time, so that the depositor can receive 6 pr. ct. per annum, and have from two to four per cent to add to the Benevolent Fund; provided it shall remain in long enough to warrant such an investment, say one year or thereabouts.

F. LYFORD, Treasurer.

Augusta, Me., Oct. 12, 1854.

The subscriber will also invest money for individuals on their own account, if they desire it, in State, City, or Town Scrip, good reliable Bank stock, or real estate mortgages.

Poetry.

Season of mists and mellow fruitfulness, Close bosom friend of the maturing sun, Conspiring with him how to load and bless With fruit the vines that round the thatch eave

Tun;
To bend with apples the moss'd cottage trees,
And fill all fruit with ripeness to the core:
To swell the gourd, and plump the hazel shells
With a sweet kernel; to set budding more,
And still more later flowers for the bees,
Until they think warm days will never cease,
For summer has o'er brimmed their clammy cell

Who hath not seen thee oft beneath thy store? who hath not seen thee oft beneath thy store?
Sometimes whoever seek, abroad may find
Thee sitting careless on a granary floor,
Thy hair soft lifted by the winnowing wind;
Or on a half-reaped furrow sound asleep,
Drowsed with the fume of poppies, while the

hook Spares the next swath with all its twined flowers; And sometimes like a gleaner thou dost keep Steady thy laden light across a brook; Transfor Or by a cider press with patient look. Thou watchest the last oozings, hours by hours.

Where are the songs of Spring? Ay, where are Think not of them, thou hast thy music too,-While barred clouds bloom the soft dying day, And touch the stubble plains with rosy hue; Then in a wailful choir the small gnat mourns

Among the river sallows, borne aloft, r smiling as the light wind lives or dies; And full-grown lambs bleat loud from hilly bourns.

Hedge-crickets sing; and now with treble soft,
The red breast whistles from a garden croft.

DREAM NOT, BUT WORK. Dream not, but work! Be hold! be brave

Think not thy share of strife too great; Speed to thy post, crect, elate;
Strength from above is given
To those who combat sin and wrong,
Nor ask how much, nor count how long
They with the foe have striven!

Wage ceaseless war 'gainst lawless might;
Speak out the 'truth—act out the right—
Shield the defenceless.
Be firm—be strong—improve the time—
Pity the sinner—but for crime,
Crush it relentless!

Strive on, strive on, nor ever deem Thy work complete. Care not to seem,
But be, a Christian true.
Think, speak, and act gainst mean device;
Westle with those who sacrifice
The many to the few.

Forget thyself, but bear in mind Forget thyself, but ofer in mind
The claims of suffering humankind;
So shall the welcome night,
Unseen o'ertake thee, and thy soul
Sinking in slumber at the goal,
Wake in eternal light!

—London Christian Reformer.

ALL NIGHT WE STOOD.

All night we stood beside her bed,
All night with broken sighs,
We sadly turned her aching head,
And wished the morn would rise. Her little hands, so thin and pale,

Without the wailing autumn gale, And cold September rain. The great trees rocking in the blast-

Ah! soon it was all o'er; The little heart that beat so fast Could beat for us no more.

For ere the morn its beams had lent Upon her little hand, She breathed her last, and softly went Into the better land.

Family Circle.

THE FAMILY BAND.

There is no band so pure and holy, so capable of the highest earthly enjoyment, as that which binds families together. Let the rude world jostle and push without,—here, around the hearth-side, mutual confidence, sympathy, and love prevail. Let things go away if they will;—at home, at least, I have true friends true enjoyment. My sorrows are their sorrows, as well as my joys. How sunshiny earth looks when we view it through such a medium—it seems akin to the home of the angels—it is akin to the home of the angels. Do children from such homes go out into the world to fill it with crime and bloodshed? Are the inmates of prisons reared in such an atmosphere? Far different, sadly different, indeed. Oh does not the parent who binds closely around the heart of the child the strong ties of home affections, bequeath to that child a sure preventative from vice, a strong inducement to virtue? There is no tie, we verily believe, so lovely, and vet so neglected, a the love of brothers and sisters. Turn where we may, if we turn aside from the love of a sis ter, we may not find its equal. For who like a sister, will trust, confide, cheer, and love on, amid, perhaps, sin and misery? Whose love so unselfish—so purely seeking not its own?— The wife may, perhaps, weary—flee from your side; but the sister pleads, "it is my brother," and eareth for him still.

No heart aches in such a home uncared for and how few are the heart-aches where mutua good-will strives each to lighten the other's burden. We have said an education in such a fan ily was a preventive to vice-and the thought strikes us that our first dereliction from duty took place in a family, that life's deepest woes are traceable to a wrong parental influence; and as God institutes the family relation for our greatest blessing, so have we perverted it to a source of deep misery. The remedy must commence where the disease commenced—with parents. When the many careless and utterly thoughtless fathers and mothers in this world shall realize that the fresh, young hearts entrusted to their care, are but plastic moulds, on which God bids them write lessons of purity and truth—bids them literally stamp His image—then shall words fail to tell the beauty and joy of our earth. But, ah, alas! how many famil life in almost utter ignorance of each other's hearts throughout a long life. The heart of the child may be breaking all unknown and uncared for by the parent, though dwelling neath the same roof. There may be some little affection in the hearts of each, but it is sadly cramped and choked with studied indifference—harshness. And with all the laudable endeavors of parents at the present day to instruct and cultivate the intellect of their children, would to God they would not utterly neglect the heart. If they would expend but half the care they be-stow upon the head upon the heart, how richly would the golden sheaves brought to their bo-soms, repay them four-fold. We may cultivate the intellect and judgment to the highest possithe intellect and judgment to the highest possi-ble extent, man is still but half a man, without those God-like affections, pure, noble, generous, which raise him above the brute. Instinct and passion are not heart; the latter does not require cultivation—it needs control; yet do they often pass for the heart. Parents frequently remark that this child is naturally good-hearted the other bad; and so they conclude they will the other bad; and so they conclude they will remain through life; not thinking that it is their work to endeavor by systematic training to make the bad as good as the best.

Make home pleasant, ye parents! we do not ask you to make it splendid;—to adorn it with ask you to make it spienting;—to down it win the luxuriances of wealth; be it but a hut upon the hill-side, or a cabin upon the plains, let the sweet light of affection beautify the spot; teach your children, both by precept and example, to confide in you and in each other;—then, when the world calls them forth to bear their share of dens, you may cheerfully hope they will avoid its vices; and retain the purity and sim-plicity of their youth. And that home, howev-er rude, shall be to their hearts, wherever they wander, a veritable garden of Eden. L. V.

THE SNOW STORM

OR PROVIDENTIAL DELIVERANCE TAPPAN & WHITTEMORE of Boston are soon to issure a work entitled "The Recorded Will, or, Truth Stranger than Fiction, remarkably illustrating Providential Care. By a Clergyman's Widow." From the advance sheets we extract the annexed touching and suggestive sketch, the

scene of which is laid in California: "Well! how deep is the snow on a level?" called James from his bed of spruce branches, as

er ; keep a good heart !"

In a short time the two young men were equipped in skins and woollen caps, ready to battle the storm which was again collecting its forces. Once more Alfred looked at his brother, struggling hard with the rising tear as he thought of his mother at home, and the solemn charge "never to leave his brother."

"It must be right; I see nothing else to be done, poor James. I fear we shall never meet

again."

The little tin cup of water stood near, for the parched lips, and alone in that rugged cabin, with no earthly comfort, lay the feeble youth, amidst the furious storm which blew thick and

fast upon his unprotected bed.

Snow flakes whirled into the lodge, hiding away in the folds of the blanket, but the branches cracked and blazed on the fire, and the inva-

es cracked and blazed on the fire, and the invalid, long inured to hardship, roused up his courage, determined to be as hopeful as possible.

On went the travellers with brisk steps, but the few spoonfulls of bean soup was a sorry breakfast for the toilsome day's work.

"Give me a lever long enough, and I will move the world."

to the branches of the snow-clad trees, and now at every step the snow-became deeper.

Often losing their way in the forest, where only blazed trees denoted the pathway, they wandered unavailingly for many a mile. At night, worn out with toil and hunger, the store, made of logs, in the little settlement, was reached, but return was not to be thought of that night.

Missed clear but little, way hoor, sick both. Affred slept but little: "my poor sick brother alone in that solitary valley!"

"100 will be a laugning-stock to everybody."

"And what will that signify? Was not

"How anxiously have I watched over him you!" and gone from place to place, because he could not bear the climate, and after all, I fear he will

"Was not of. I and the some perish!"

There are other watchers that night, besides at his conversion?"

Thousands of miles away, are restless pillows, do you a kindness!"

"Everybody will take pleasure in refusing to do you a kindness!"

"The world persecuted the Master, and there are the respective his disciples; and the

cious freight! Prayer flew upon every breeze "Well! we shall see how long you will around Cape Horn. "hold out! First of all, no one will give you any work."

and up to the mountain cliff. Prayer looked in-to the lodge and stood by the side of the fainting boy.

Mountains may rise and oceans roll, but, thank God! the swift wings of prayer can touch every spot of earth, and lift every sufferer up to

the throne of God.

Jemmy is borne aloft during the days and

ances over the smooth, untrod surface, but "Who! who! what does that signify?" ours must pass before a single gleam can slant "At all events, whoever he may be, you may

The messenger stands on the topmost cuit.—
See! he descends! A traveller has lost his way in the darkness of the night and the pelting through hatred; condemned Jesus to death.—
storm. He is heavily burdened with supplies for a distant mining claim. He looks far dawn him that I am astonished at nothing done by the steep, and sees the curling smoke from that him and by those who invented the Inquistion pile of evergreens, and is attracted to the spot. Lastly, should it be yourself, be assured that So down he slides, catching by boughs and roots. He unstraps his bag of flour and enters that you are not in the truth. Christ said, For the lodge! The meal was quickly prepared on brief acquaintance, and the famished youth was 'Teach all nations,' and you refuse even to let strengthened. Guest feed guest, and Jemmy is them read the Bible. Christ said, 'Freely ye

Footsteps are heard close to the lodge. The young men have safely returned. Death was in the wild, and more than once looked them in the face. One of them fell down in the snow ments; but as for me, I can make shift to do and begged to be left alone to die. But his without any of your wares, while I apply to companion dragged him on and roused him that God who gives heaven gratuitously."

tek to life.

California! Land of the wretched and "Yes, gratuitously!"

"Yes, gratuitously! and this it is that vexes forsaken! Land of golden treasures and precious stones! Land of prayers and land of promise! The cradle of liberty and love! Science and religion! On every mountain top shall yet float the signal of the Prince of Peace; and typ rich valleys shall echo songs of redeem-

Miscellany.

DENNIS AND THE PRIEST.

A DIALOGUE. "Good morning! Dennis."

"Good morning! your Reverence."

"What is this they say of you, Dennis? am told you have been to hear the preaching of

You have been told the truth, your Rev-And how could you dare to listen to her-

xplains itself without assistance from any other love me I love them in return; when

"But, don't you see that this is a mere sham; and that you, the common people, cannot exjamine the Holy Scriptures, so as to judge whether they confirm or contradict what the preacher says ?"

preacher says ?"

"At that rate, your Reverence, St. Luke made fools of the common people; for the Bible which mentions that the Bereans compared the preaching of the Apostle Paul with the Holy Scriptures; and more than that, St. Luke commends them for doing so." (Acts xvii. 11.)

"See the difference between us, your Reverence. I love you, and you hate me. I offer you my prayers, and you refuse me yours.—
But Jesus Christ has said, 'By their fruits ye shall know them; do men gather grapes of thorns or figs of thistles?" (Matt. vii. 16.)—
Judge now, Reverend Sir! which of us, you or I, is the disciple of Jesus Christ!

he lay in the miner's cabin in one of the deep gulches of the Sierra Nevada.

"About ten feet," replied his brother, plungmanae made by an ordinary man. Why should ing his heavy cane into the huge drifts which had blocked them up, making further progress impossible to the poor invalid.

"The clouds are breaking, and if you are not speaking of itself, says that it is 'a light.'" (Ps.

"The clouds are breaking, and if you are not afraid to be left alone, we will beat our way to the store and get provisions, if possible."

"I don't like camping here much longer with nothing to eat, I confess. Our last pint of beans was divided for our breakfast. We may perish in the show. We certainly shall die here."

"How far is it to the store, Alfred?" said the sick boy.

"You are very conceited to think that you have so much more than others."

sick boy.

"About twelve miles. I hate to leave you, dear James," looking sorrowfully on the pale face which revealed deep lines of suffering and despondency. "It will be so lonely, and to God and not to my fellow-men that I hold myteave you with nothing to put into your lips; self responsible."
but I hope to get back to night. We will do "I must tell you that if you go on reasoning our very best, so you will cheer up, dear broth- in this way, I shall not admit you to confes

> "Not to me, at all events!"
> "No; but to God." Yes; to God, who declares in the Bible that if we confess our sins, he is faithful and just to forgive us our sins." (1 John i. 9.)

> "The Church will not marry you."
> "I will get married elsewhere." "The Church will not bury you!"
> "I shall not trouble myself about my dead body, if I save my soul."

You will be excommunicated !" "No matter, if I am received by God,"
"No prayers shall be offered for you!" "I shall pray for myself." "No masses will be said for you to release on from Purgatory !"

They would be of no use; for I reckon on going to Paradise."
"To Paradise, do you!"

"Yes; to Paradise."
"How do you know that?" the few spoonfulls of bean soup was a sorry breakfast for the toilsome day's work.

"Give me a lever long enough, and I will move the world."

"Give me a sufficient motive power, and I will ageomplish all but impossibilities."

Famine had looked into the lodge of the miners. A fortnight these young men had been shut up, waiting for the storm to cease.—Pork and meal, flour and coffee, all gong! I such a, wilderness who should bring relief?—Did*travellers ever visit that deep gulch?

It is not well to think much of home! The bean soup goes down easier when we forget the spread table and white cloth, the delicious milk and white bread, the pies and cakes, the apples and peaches of happy New England.

It was a terrible winter in California, such as had been unknown before, and this was one of the fiercest storms. The youths pressed forward. Life or death was in the contest.

Up the steep ascent they climbed, holding on to the branches of the snow-clad trees, and now at every step the snow-became deeper.

Often leving the step ascent they climbed, holding on to the branches of the snow-clad trees, and now at every step the snow-became deeper.

Often leving the step ascent they climbed, holding on the branches of the snow-clad trees, and now at every step the snow-became deeper.

Often leving the step ascent they climbed, holding on the branches of the snow-clad trees, and now at every step the snow-became deeper.

Often leving the step ascent they climbed, holding on the step as a strip to start the thief when hanging on a cross at the right thand of Jesus, after having confessed his sins to Jesus Christ, who is God, said to him, 'Lord remember me !' 'And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.' (Luke xxiii. 41—43.) If, then, a penitent malefactor could be paradoned by believing on Jesus Christ, and the proof that my hope is well founded lies in what I have read in the same blessed book, in him, 'Lord remember me !' 'And Jesus said unto him, 'Lord remember me !' 'And Je

alone in that solitary valley!"
"With what care have I nursed him these Jesus Christ mocked and set at nought?"
"Everybody will shut their doors agains: "Jesus Christ had not where to lay hishead."

"You will be called an apostate!"

"Was not St. Paul the greatest of apostates

pressed by aching heads, throbbing hearts, fearful anxieties "if it be well with the lads"—help on the prayer of faith, and are powerful forces to send it up to the throne of God.

Prayers wafted the vessel that bore the pre-

" And what next ?"

"No one will admit you under their roof?" " And what next ?" No one will have anything to do with you

No one will receive you into their society. "So then the whole world will conspire

nights, on the incense of prayer, forever ascendagainst me ?"
ing from the home altar.

The storm ceases. The morning sun gilds "And who will be at the head of the con-

far down that dark declivity.

The ravens brought no food, but Jemmy yet commands us to forgive offences, while this mar tell him that he is not a Christian, fo lives! Relief is near, though he knew it not, indulges revenge. Jesus commands men to as he lay patiently enduring the weakness of love one another, and this man appears quite nger.

disposed to hate me. Should he happen to be a priest, you may tell him that his prototypes taken care of that day.

Night comes again, but the cold is intense.— you sell,—not, indeed, the Gospel, for that you

> that we should not go to God, or wonder we do not come to you? But act towards me just as you please: I have learnt not to fear those who can kill the body; but only to fear

those who can destroy the soul; in other words, i stark in no awe of you."

"You are an insolent fellow."

"I am not; but I have the courage to speak

"You are impious!" "I have been so, while bending the knee before images of wood or stone; but I have ceased to be so, since I have believed in the liv-

ing God, and trusted only in my Savior."

"You are a miserable wretch."

"Yes, a miserable sinner; but a penitent

"You will always be a ____." "And now could you etics?"

"Please your Reverence, God is not a herefic; and it is the Word of God, the Bible, that they read."

"What I snan be, I do not be future to live in purity, because it was precisely my sins that crucified the Savior. I wish to be sincere, just and charitable, because Jesus has been so good and charitable, because Jesus has been so good that they read."

"Ay,—the Bible explained by a minister?"

"No, your Reverence; the Bible explained by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak, it by itself: for when it is allowed to speak. arter; and in the very act of reading it, we me a favor I wish to return it twofold; the more generous others are towards me, the more generous others are towards me, the more generous others are towards me, the more generous others are towards to express? He has granted me pardon, and heaven and eternity. Thus my heart bounds with joy and I am ready to do all that God requires of me; but what he requires of me; but what he requires of me; but what he requires of me is most delightfrom the pulpit."

"But, don't you see that this is a mere sham;"

"I no not want your love."

"I no not want your love."

"I shall not the less pray for you."

"I do not want your prays."

"See the difference between us, your

"Admirable, Master Dennis! you are quite a Doctor in Divinity! You know as much as a whole Synod of Bishops! Your decisions will be equal to those of a General Council!"

"No, your Reverence; I make no pretensions to judge for other persons; but I take the liberty of judging for myself. God inspired the Bible: I read His inspired Word, and that is all."

"But you are not able to understand it."

THE CENTIPEDE.—The deadliest and most abhorred of all the reptiles in Texas is a kind of worm three to six inches long, exactly like an enormous caterpillar. It is green, prown, or yors. As its name denotes, it has along each the liberty of judging for myself. God inspired the Bible: I read His inspired Word, and that is all."

"But you are not able to understand it."

A SCENE FROM REAL LIFE.

We copy the following from the "Five locality whose name it bears, by the Rev. Mr.

one of the most degraded specimens of humanity that ever greeted my vision, came staggering into the Chapel of the House of Industry.— His wild and frightful looks, ragged and dirty beyond description, his face bruised and swollen, rendered him an object of disgust and terror. He seemed to look at the children So extensive was its use, that there is as much with wonderful interest, occasionally muttering to himself—' Beautiful! beautiful! Oh! that mine were here!' He sat an hour or more, and then with a long earnest look at the children, staggered out of the chapel, and went up to the dark 'valley of the shadow of death,'—

"All their bones were made of Indian corn." Cow Bay.

"As the bell rang for service in the after-

noon, and while the children were clustering together, the same wild looking man staggered in once more. He surveyed the faces of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children were clustering together, the same wild looking man staggered in once more. He surveyed the faces of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed littless of the children with the closest scrutiny. the girls, who were singing one of their little hymns. He sat immovable as a statue during the whole service, gazing intently on the faces of these two children.

"The service closed, the congregation dispersed, yet he lingered, and the tears came coursing down his face, thick and fact.

"Then it light soared through the sunny air, And spoke from its shining track:

"I am a drunkard! A wretch—an outcast, homeless, and without a penny. Once I had a home and friends—father, mother, wife, children and a host of friends who loved and respected me. Time passed on and I became a drunkard. One friend after another left me; still I drank on, and down, down I fell.—Father and mother both went down to their graves with broken hearts. My poor wife clung to me when all others deserted me. I still drank on, pawned one article after another, until all was gone, and when my wife refused to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring, which she had allowed to give me her wedding ring which she had allowed to give me her wife to give me her wedding ring, which she had clung to with the tenacity of a death grasp, I felled her to the earth, seized her finger, tore off the ring and pawned it for rum. That fatal blow maddened her, and in despair, she, too, drank, and together we wallowed in the gut-

Penniless we begged our way from Ver

dren! But the face of the man was so black and filthy, not a fit place could be found. Soon they forgot the dirty face, and remembered their poor degraded father, and each entwined their poor degraded father, and each entwined their little arms around his neck, and fondly kissed him, and the elder one said, with a voice that touched every heart,— Father, we are so happy here, we want to stay. Won't you come and live here too, papa? What makes you drink so? Dear papa, do sign the pledge and not drink any more. Mr. Pease found us in the street begging, and now we are happy.— Ho, papa, come and live here, and be good to us, as you used to be.'

"The father's heart was overwhelmed—he

An incident illustrative of the cunning of the wasp, was recently related to us, says the Exeter News Letter, by an observing gentleman:

A blue wasp, known as the solitary wasp, because it lives alone in its little clay nest, was seen to hurl-itself upon the strong, weel-shaped web of a large spider. Here it set up a loud buzzing, like that of the fly when accidentally entangled in a similar web. The spider watchfig at the door of his silken domical, stole cautiously forth. His advance was slow, for he evidently felt that he was approaching no common enemy. The apparently desperate, yet fruitless efforts of the wasp to free himself, encouraged the spider and lured him forward.

But when within some three inches of his in tended victim, the wasp suddenly freed himself from his mock entanglements, and darting upon the poor spider, in a moment pierced him with his deadly sting in a hundred places."

The wasp then bore his ill-gotten spoil to his lonely home. This house is built of clay, thim ble shaped, and originally containing but one appartment. In the lower part of this cul-desparate, was the wasp deposits its eggs. Immediately, had he not enjoyed the sweet consolations of religions.

your foot. That poison flows through each claw and in two minutes you will have fainted in agony, a few minutes more you will be dead.—
The deadly thing cannot be torn away. It has to be cut off and claw by claw cut out. Even if it crawl over the naked body of a sleeping person without sticking in its claws, the place will pain the person for years after, at least so we have been told.

Over them it draws a thin, glutinous curtain.—
Upon this curtain it packs away the proceeds of its hunting excursions, such a spiders, flies, and all other insects which it regards as suitable food for its young. Consequently when the young escape from the ova, they find above them a well-stocked-larder, and gradually eat their way through the choice depository, finally appearing to the delighted world in the agreeable form and stature of perfect wasps.

INDIAN CORN.—Too much credit can hardly Points Montaly Record," a journal devoted to be given to Indian corn as an American civilizer, the interests of the Mission established in the whatever may be said as to its origin. It is usually termeda native, but Cobbett contends, locality whose name it bears, by the Rev. Mr. in his essay on corn, that its cultivation is as Pease. The harrative illustrates the character of old as the world itself. The Pilgrims at Cape the work which Mr. Pease is doing there, for religion, for purity, and for temperance.

"A few Sabbaths since, at morning service, orn." The article was an indispensable with corn.' The article was an indispensable with them, as they fed themselves with the grain and gave their animals the stalks; and their fields soon presented

Obituaries.

ersed, yet he inigered, and the tears came bursing down his face, thick and fast.

"Dr. S ______akked him," what was the akked him, what was the latter?"

"And spoke from its shining track:
I was a worm till I won my wings;
And he whom thou mournest now a scraph sings—
Wouldst thou call the blest one back?

Ere sin could mar his spotless charms, With Heaven's own seal impressed, The Savior ope'd his sheltering arms, And clasped him to his breast."

The Savior ope'd his sheltering arms,

And clasped him to his breast." H—

Died in Pembroke, Oct. I, Annie R., daughter of Edwin and L. Dearbora, aged Is years and 3 months. Sister Annie embraced religion about one year ago, and since that period has fived a very devoted life, the result of which was a peaceful and triumphant death. This young lady was enabled to exclaim the streets, begging for their drunken parents. About forty days since, my little girls went out to beg, and from that hour to this I have not seen them.

"Without food or fire I clung to my dismal abode, until hunger forced me out, and then I began to search for my children. My degraded wife has been sent to Blackwell's Island, as a vigrant, and alone I went to the Islands, to the House of Refuge, to the Tombs, and in despair I wandered to the Five Points, and for the last few days I have lived in Cow Bay, among beggers and thieves. To-day I saw two children, who, if they had not looked so clean, and sung so sweetly, I would have called mine. Oh! would to God they were!"

""Tell me the name, said Dr. S., and I will see." In a few moments two interesting little girls were led towards him. At the first sight of this fearful looking man, they shrank back.—The poor man sprang on his feet, exclaiming, They are mine, mine! My children, don't you know your poor old father? —come to me, my children. Father loves you, he won't hurt you. He reached out his arms; the slittle ones were timid at first, but they soon climbed upon their father's knee, while the gtears were streaming down his face.

"Kiss your poor drunken father, my children." But the face of the man was so black and filthy, not a fit place could be found. Soon they forgot the dirty face, and remembered.

"Kiss your poor drunken father, my children." But the face of the man was so black and filthy, not a fit place could be found. Soon they forgot the dirty face, and remembered.

sin the street begings, and now we are happy.

Do, papa, come and live here, and be good to us, as you used to be.

"The father's heart was overwhelmed—he sobbed and groaned aloud. For more than an hour they sat together, till at last the sold man arose, still elinging to his children, and exclaimed—'The piedge! the piedge! I will never drink again!

"I gave him the piedge, and from that hour he has most faithfully kept it. He is now a man again, engaged in business, earning ten dollars per week, and none would recognize in the well dressed man—who still boards in the house—the degraded original, whose portrait can still be seen at the House of Industry, daguerrectyped in all its striking deformity and squallor."

A writer in the Detroit Tribune says that Bishop Le Fever has a 'Society of the Guild' in that city (secret of course) the object of which is to direct the conduct of Catfaolic servant gribs living in Protestant families, so that they may gather from them and report to him they may gather from them and report to him the private affairs and views of every such family in Detroit. There are hundreds, perhaps thousands of Irish gribs—excellent as the latter is in many cases. Pianos must be played less and noise salicoes used, less walking in the street will be seen, and more walking in the surface, and the when a man arries, he will marry a wife,—one that can cook his dinner, wash his shirt, and mend his streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will be seen, and more walking in the streets will b

ion, and been sustained in his hours of sickness and suffering; by the conscious presence of his Savior, beckoning him from earth to heaven. He was a member of the Free-will Baptist church in his native place; and enjoyed the confidence and esteem of all who knew him. His character was above reproach or suspicion. None knew him but to admire and love his many virtues and frank, generous nature. Gifted with noble feelings, a strong intellect, and practical business talents, his sudden death is a sovere loss to his employers, his numerous friends, and especially to his bereaved parents. But the loss of others is his gain; for even now his risen spirit is enjoying the rich glories of the celestial world, in company with the just made perfect. Let all who knew and loved him, strive to imitate his rare virtues, and mould their lives after the pattern of his spotless character. His example, his moral principles, his early devotion to religion, appeal loudly to the young; and bid them, while in the morning of life, to shun temptation, and choose the path of wisdom and rectifude.

"O! it is gain to die!

"O! it is gain to die!
When standing sunlike in the immortal dome,
Waits the strong angel of eternity,
To lead the conquering spirit to its home." JAMES DURGAN.

"Then stay not, then mourn not, Then yield not to fears.
The flow'rs love hath planted, O steep not in tears:
There's beauty, there's blessing,
On earth left for thee,
But bid me not share them,
There's more here for me!"

Funeral service by the writer. Text, 1 Cor. 15:

Funeral service by the writer. Text, 1 Cor. 15: 22.

H. G. WOODWERTH.

Departed this life in Whitefield, N. H., Deacon Asa Johnson, in the 88th year of his age. Our worthy brother experienced religion some 55 years since, and united with the Free-will Baptist church in Gilmanton, N. H. Some years after, he removed to Bethlehem, where he remained a few years, and then he removed to Whitefield, where he endured the hardships of a new country, and through his influence the first religious meeting was established in Whitefield, and from that there went out such an influence that in a few years there was a Free-will Baptist church organized, and at its organization he became one of its members, and was chosen Deacon, which office he filled with honor. His house was ever a home for the servants of the Lord, and he was a deep sympathizer with them, as many can testify, and a warm friend of the oppressed and all the benevolent enterprises which the denomination is engaged in. Brother Johnson taught a singing school every year, more or less, for twenty years. It can trally be said of our dear brother that he walked with God and maintained an elevated Christian character. In his last illness he manifested great patience and resignation and unshaken comidence in God. As he drew near his end, several times he expressed a desire to be gone from this world and be with his blessed Savior. His end was peace. He has left to mourn the loss of one of the best of fathers, six children. Other relatives all deplore their loss. Discourse on the occasion, by the writer, founded on Rev. 7: 15.

Almon Shepherd.

Died in Barrington, Ang. 26th, Lauenn W., infant son of David B. and Mary Susan Winkley of Salmon Falls, aged 7 weeks.

David B. Winkley.

David B. Winkley.

Died in Nassau, N. Y., April 4th, Martina aughter of Abram and Mary J. Runkle, aged 20 onths. A very interesting child, too good for

earth.

In Nassau, Aug. 3, Mary Elizabeth, daughter of John B. and Mary Clemenshaw, aged 16 months. The bud early plucked to bloom above.

In Nassau, Sept. 16, of consumption, Miranda Belknap, aged 18 years. She had ever manifested an aversion to the things of religion until a few days before she bid farewell to earth, when she surrendered her all, as we trust to Christ, and evidently received pardon and pages. Functal on the 18th at ceived pardon and peace. Funeral on the 18th at the F. B. church at West Stephentown.

I. B. COLEMAN.

Died at East Andover, N. H., Aug. 30, of consumption, Mary Ellen, wife of Hiram F. Emery, and daughter of J. Y. Bryant, Esq., aged 22. An amiable disposition, with a highly cultivated mind, and agreeable manners endeared her to all with whom she associated, and of here it could truly be said, "None knew her but to love her." Scarcely two years had she been a bride, when the stern messenger death summoned her to leave a kind husband, a smiling babe, and affectionate friends, and try the realities of an unknown future. But to her the summons brought no torror, for her trust was firmly fixed upon him who died that he might have life eternal. Her desire was to depart and be with Christ, and she expressed a wish that it might be the will of God to take her babe also. After bidding her friends farewell, she calmly fell asleep in Jesus.

Also, Sept. 7. ELLEN M. ared 5 worstles calk.

Jesus,
Also, Sept. 7, ELLEN M., aged 5 months, only child of H. F. Emery rejoined its mother in the spirit world; and now both mother and child are basking in the light of Infinite love. May this dispensation of Providence be sanctified to the disconsolate husband and surviving friends for their eternal good.

M. J. B.

Advertisements.

THE PSALMODY. WE have this work in two sizes, 18 mo. and 32 mo. The prices are as follows:

18 mo. in Sheep,

"" Embossed Morocco,

"" Embossed Morocco,

"" Turkey Morocco, full gilt,

2.50

32 mo. in Sheep,

62 1.2

32 mo. in Sheep, ,62 1.2

We do not send out this work on commission; but make a discount of 25 per cent. for cash on delivery,

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THE Annual term of this Institution commences on Thursday, Oct. 26th, and is to continue nine months; after which will be a vacation of three months; after which will be a vacation of three months. There is no charge for instruction, roomernt, or use of library. The rooms are provided with all common furniture. Owing to the increased expense of living, board has been higherithe pastycar than usual; but for the last fifteen years, owing in part to charitable assistance, the average price of board, including washing, has not exceeded a dollar a week. During the long fall vacation, students who desire it will be able to earn from sixty to a hundred dollars each. This, with the aid afforded by the Education Society, will enable the indigent student to meet all his expenses. It is specially desirable that students should be present, if possible, at the beginning of the term.

ENOCH POND, Clerk of the Faculty.

Bangor, Sept. 29, 1854.

Amos Towle, THEOLOGICAL SEMINARY, BANGOR.

SEMINARY BUILDINGS FOR SALE. THE Board of Directors of the Geauga Seminary

will receive sealed proposals until the 25th day
of December next, for the purchase of the property
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For further particulars inquire of S. B. PHILBLOK, H. D. JOHNSTON, or D. L. HERRICK, H. VINGE GEART HERRICK, Ilving cear the premises. D. L. HERRICK, Secretary. Choster, O., Sept. 11, 1854. [25]

JEROME HARRIS, M. D., HOMEOPATHIC PHYSICIAN & SURGEON.

NOTICE.—The subscriber being about to leave NOTICE.—The subscriber being about to leave town, begs leave to recommend to his many patrons and friends, Jerome Harris; M. D., who will succeed him, occupying the same Office. Dr. Harris is a physician of many years standing, having practiced Allopathically for ten years, and for the last nine years has adopted and practiced Homeopathy from a full conviction of its superiority. He brings recommendations from eminent Physicians as to his moral worth and skill.

E. U. JONES, M. D.

Dover, Oct. 6, 1854.

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Died in Wiota, Wis., Aug. 16th, of inflammation of the bowels, Henry O., son of brother J. J. and sister Rhoda Brigman, aged 9 years, 10 months and 5 days. A few moments before he breathed his last, while the friends wers trying to keep up the vital flame, he remarked, "You need not do anything more. I am dead. Glory to God! Glory to God!" and sweetly expired.

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HUMPHREY BRACKETT.

South Berwick, Me., Sept. 27, 1834. [25tf]

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Taxed to Z. Cutler, Owner unknown, Amos Towle, Jonathan Bickford, 1-2 33

Jonathan Warner, Owner unknown, 1-28 Amos Towle, 10 13 10 13 6 10 H K Owner unknown,

Owner unknown, Samuel Knox, the Steph-

BOSTON & MAINE RAILROAD. Depot in Haymarket Square. Spring Arrangement,-April 10, 1854. TRAINS FROM BOSTON.

For Lawrence, (South Side,) 7, 7.30 & 10 1-4 A. M., 12 M., 12.20, 2, 5 & 5.30 P. M. (North Side) 7.30 & 10 1-4 A. M., 12 M. 2 3-4, 5.30 and 6.20 P. M. For Manchester, Concord. and Upper Rail Road, 7.30 A. M., 12 M., and 5.30 P. M. For Bradford Junction, 7 1-2 A. M., 12.20, 2 and P. M. P. M.
For Haverhill, 7.30 & 10 1-4 A. M., 12.20, 2, 5 and 6.20 P. M.
For Exeter, Dover, Great Falls, and Stations East of Haverhill, 7.30 A. M., 12.20, 2 & 5 P. M. The 12.20 does not go to Salmon Falls.
For Portland, Saco, Biddeford, &c., 7.30 A. M., 2 & 5 P. M. For Bangor, Mondays, Wednesdays, and Fridays at 5 P. M

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TRAINS FOR BOSTON.

From Portland, at 8 1-2 A. M., 2.15 & 6 P. M.

From Dover, 6.10 & 10 1-2 A. M., 4 1-4 P. M.

From Exeter, 6.55 & 11 1-4 A. M., 4.55 P. M.

From Exeter, 6.55 & 11 1-4 A. M., 4.55 P. M.

From Exeter, 6.55 & 2 P. M.

From Exeter, 6.55 & 2 P. M.

(South Side.) 6.42, 7.3-4 & 9 A. M.

12 M., 2, 4 1-4, & 5 20 P. M.

(South Side.) 6.3-4

7.50 & 9 A. M., 12 M., 12 1-4, 2, 5.20, 5 3-4 & 8 1-4

P. M. The two last trains do not stop between Andover & Boston.

Also a train leaves Portland for Boston, on arrivan of Boat from Bangor, and will stop on M.