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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint horizontal lines and small dark spots, possibly due to age or scanning artifacts. There is no text or other markings on the page.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint creases. A dark horizontal band is visible near the bottom edge, possibly indicating the binding or the edge of the book block. There is no text or other markings on the page.

A dark, textured surface, possibly a book cover or endpaper, with a vertical crease or fold visible on the left side. The texture is grainy and uneven, with some lighter and darker patches. A vertical line or crease runs down the left side of the image.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The right edge of the page is dark, suggesting the binding or the edge of the book. There is no text or other markings on the page.

bed; that scene of feebleness, when the poor man cannot help himself to a single mouthful—when he must have attendants to sit around him, and watch his every wish, and interpret his every signal, and turn him to every posture where he may find a moment's ease, and wipe away the cold sweat that is running over him, and ply him with cordials for thirst, and sickness, and insufferable languor. And this is the time, when occupied with such feelings, and beset with such agonies as these, you propose to crowd within the compass of a few wretched days, the work of winding up the concerns of a neglected eternity!"—*Chalmers.*

MORNING STAR.

WEDNESDAY, JUNE 23, 1892.

NEW SUBSCRIBERS.

The past week we have received 27 subscribers, and discontinued 15; increase 12; total net increase 1906.

REGISTER FOR 1893.

Returns for the next Register should be forwarded with this issue, as we wish to put it to press by the 1st of July.

We would again say to Agents, if you wish the package of Myrtle sent you discontinued, or any change made in the No. of copies, please notify us immediately.

POSTAGE ON THE MYRTLE.

As some Post Masters do not yet understand what the Postage on the Myrtle should be, we again publish a letter on the subject, which we received about a year ago from the Post Office Department:

POST OFFICE DEPARTMENT.

Appointment Office, July 8, 1891.

Sir—Yours of the 2d instant has been received.

The "Myrtle" being printed on a sheet containing less than 300 square inches, if published only twice a month, would be subject to the rates of postage indicated by you, viz: For any distance under 50 miles 2 1/2 cents a year; over 50 and not exceeding 300, 5 cents a year; over 300 miles and not exceeding 1000, 7 1/2 cents a year, &c.

From your advertisement, however, it would appear that publication is issued once in every two weeks—this would give two more numbers in the course of a year than is contemplated for a semi-monthly paper.—To avoid all controversy, it would be best for you to confine your issues to semi-monthly, as stated in your letter.

Very respectfully,

Your obedient servant,

WILLIAM BURR, Esq.

NEW HAMPSHIRE YEARLY MEETING.—A refreshing season was enjoyed at the N. H. Yearly Meeting, recently held at Great Falls. There was a good attendance of ministers and brethren from all parts of the State; and several ministering brethren from other States were with us—among them Elders J. Woodman, S. Curtis, and D. P. Cilley, from Mass.; and Elders C. Phinney, E. Knowlton, J. L. Sinclair, and G. P. Ramsey from Maine, and their presence added much to the interest of the meeting. The word of life was faithfully dispensed by Elders Sinclair, Perkins, J. B. Davis, J. Woodman, E. Knowlton and C. Phinney. On the Sabbath, the desks of all the ministers in the place, at their request, were filled by ministers of the Yearly Meeting. Ample provision was made for the accommodation of the meeting, the floors of many Christians of other denominations being open for the reception of company. John A. Burley, Esq., the Agent of the Factory Co. in the place, generously opened his house for the entertainment of company, and his stable for the accommodation of their horses.

POWER OF LOVE.

When a man comes thoroughly to love the Savior and his cause, he has won a victory over the world. But this love must be more than admiration, more than approbation; it must be an earnest, hearty, active espousal of Christ as Savior and his work as the greatest of causes. Many persons suppose they love the Savior when they are only gratified that He, as such, suppose, is profitable to them. They love him just as the *damaged* loves his superior who gives him fat offices. Such persons will do just as little for Christ as they suppose will admit them to life, and every sacrifice they make for his cause is a hardship, as much as to pay their neighbors' debts. They deprive themselves of no comfort, bear no burdens, run no risks, encounter no enemies of Christ, make no sacrifice for his cause with a cheerful heart, but rather shun all these things as much as possible. Such have no real, scriptural love for Him at all. Their hope is a delusion, their religion an empty profession, a shadow.—No love is genuine unless it is supreme, regulates the life, appropriates the talents, wealth, and time of the subject to the cause of truth. He that loves Christ more than all other things, so that he would die more, suffer more, for it, than for anything else, has reached the true point of life and safety.

Love wants exercise in order to live and grow, as well as the lungs air. The converts who spend their love in words and wishes will find it die. The eagle pines away in his cage, and love dies out without it can go forth to visit the world, and rise up the wounded race, and urge on the glorious cause of redemption.

Water purifies itself by its own action, and love grows strong and is filled with life, with undying blissful energy, by working bravely. Many persons thirst for holiness, pray for it with agony, and still fail to obtain it, because they do not give themselves up to earnest, sacrificing labors to save men from perdition.—They give up the world, and return to it again, assert their liberty, and resume their bondage, promise to live wholly for God, and again fall victims to their worldly, selfish desires, and come to regard themselves as most miserable. And indeed they are. But let them show their faith by their works, send out their good purposes into objective life, bend their necks to the yoke of Christ, and they will surely find rest. When they will make sacrifices, devise means of usefulness, put themselves to trouble, assume heavy burdens to forward the Lord's designs, they will be astonished that their victory is won so easy.—When men attempt to take care of themselves, God gives them enough to do, but when they consecrate themselves to the work of saving the world, He takes care of them.

The deficiency of love in the church is alarming. The Cross seems not to crucify men to the world, but the world is crucifying Christ and his cause. They are not the Lord's freemen, but the world's slaves. Christ is not the first in their affections, but the world. Every worldly profession is crowded, jammed full of competitors, the ministry of the cross is neglected. Millions come at the first call for worldly schemes, but the treasury of the Lord is not half filled. Christians hold large es-

tates, hoard up millions of gold, and grudgingly bestow a trifle to works of benevolence to keep the conscience quiet. Professors' hearts are on the world, and when they shall be called away from earth they will be beggars, and driven away in despair.

If the church loved more they would do more. There is ability, but not a willing mind. If we would conquer the world, we must not make it our idol.—G. H. N.

THE DOCTRINE OF THE CROSS.

This doctrine has ever been an offensive one to the pride of man, which accounts for its being so generally either neglected or perverted. Discourses upon the dignity and excellence of the powers of nature are pleasing and popular; but the idea of relying upon the sufferings of a reputed malefactor savors too much of the low and superstitious to find countenance in the proud heart. So it was in the dawn of Christianity. To the Jew the doctrine of the cross was a stumbling block, directly in the way of his worldly aspirations.—To the self-sufficient Greek it was foolishness, a simple object of ridicule. Those who knew it best, however, put upon it a very different estimate. "Unto us which are saved," said the renowned apostle, "it is the power of God." And on another occasion: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The Scriptures, especially of the New Testament, are full of it. It is the centre and theme of their teaching. Remove this doctrine and you destroy the vitality of the gospel—you make the Bible little better than the Koran, or the book of Mormon.

For paths and power the story of the cross is unequalled. The heathen may have legends more marvellous; but none so fitted as a narrative to move the heart. The Danish Missionaries to the Greenlanders rehearsed abstract truth to the natives for seven long years, without effect upon a single soul; but when they came to dwell upon the history of Jesus, hard hearts melted, and multitudes were subdued. Orators have often avowed thousands at will; yet how feeble the impression produced, compared with the scene of Pentecost; or even on occasions when the doctrine of the cross has been preached without miraculous manifestations, as at the Kirk of Shotts, in Scotland, when under a single sermon five hundred persons were converted. It thus strikingly evinces its history the wisdom and power of God.

But what is there in the doctrine that has such efficacy? It is this, that Christ died for us, and that through him we obtain deliverance from guilt and the power of sin. We are sinners, without sufficient to atone for our past offences, or to meet in the future the demands of the divine law. We stand condemned at the bar of our own consciences, as well as in the sight of God, and exposed to endless ruin. In this state of our extremity and desperation, Christ comes to our relief. He who had glory with the Father before the world was, descended to a man among men, suffered, died on the cross a sacrifice for us, and rose to heaven, there to intercede in our behalf. Thus he prepared the way whereby God could be just and the justifier of him who believeth in Jesus. It is not the mere narrative of the cross then, but its relation to us, its connection with our salvation, which gives it such power over the heart.

It is of the highest importance that this doctrine be well understood, and faithfully taught. Not that mere speculation can accomplish much in this direction. Christ himself pointed out the only way: "If any man will do this, he shall know of the doctrine." Perversions of it should be exposed. One of them, that Jesus suffered merely as a martyr to the truth he proclaimed. He did suffer as a martyr, but not as a martyr merely, or he could never deliver us from sin and hell. Another perversion is, that he suffered the same in kind and degree that the sinner must otherwise have suffered. Then he was really a sinner, personally guilty and self-condemned; which is false and blasphemous, for he was without sin. In opposition to both these extremes, we understand that he suffered in our stead, or as a substitute for us; he suffered what was sufficient to render it proper for pardon to be extended to sinners on the terms of the gospel. Possessing divinity as well as human nature, his sacrifice could have that efficacy to meet the demands of the violated law. Though he bore our sin in his own body on the tree, and was made a curse for us, himself being pure; yet he did not conditionally deliver us from the penalty of the law. But he provided a way whereby we might be delivered on the terms prescribed in his word.—J. A. N.

AN APPEAL TO YOUNG MEN CONNECTED WITH F. W. BAPTIST CHURCHES.

Dear Brethren:—I wish to address you on the subject of the Christian ministry. If Christianity be true—if the Scriptures are inspired—if eternal religion is a reality—there is no calling so high, so holy, and so profitable as the Christian ministry. This calling stands intimately connected with all that is lovely in human society. It is God's chosen instrumentality, to purify, to elevate, and to raise society to that degree of perfection which shall fit men for an eternal inheritance in his kingdom. Nor can this calling ever be superseded by any human institution—upheld by Him who has all power in heaven and in earth, and attended by his presence, it will flourish to the end of the world, and in the day of judgment it will stand honored as the chief instrumentality of the salvation of the blessed in heaven.

Young men, will you enter this calling? Perhaps you will say, there are insuperable objections in our way. What are those objections? The first which may be urged with plausibility is this: We are not sure that we are called of God. To answer this objection satisfactorily, two important points must be settled. 1st. What a call of God to the gospel ministry is. 2d. How such a call may be known.

Since that time the kingdom of God is proclaimed, Luke 16:16. And the preaching of the gospel will continue to the end of the world. Matt. 24:14. It will also be attended with the Savior's presence and influence: "Lo I am with you always, even unto the end of the world." Matt. 28:20. Happy will be who, by the Divine appointment, has been inducted into this sacred office—attended with the Divine presence—and made successful by the power of the Holy Ghost, when Christ shall call him to his high reward. A crown of rejoicing, sparkling with many a bright star, shall adorn his brow.

God grant, young brethren, that this rich reward may be bestowed on many of you. In my next, I will attempt to show you what we may understand by a call to the ministry.—J. W.

THE CHRISTIAN CONNECTION.

Through the kindness of a minister of this order, we have received the "Christian Register and Almanac for 1892," having a design similar to that of our own Register, viz: to furnish the general statistics of the denomination. These, though not so full as they are expected to be given in future numbers, yet contain a large amount of information. The connection is spread over most parts of New England, New York, Ohio, Michigan, Indiana, Illinois, Virginia, North Carolina, and portions of several other States. From the statements made, we should judge that their number of churches, ministers, and members, was nearly, if not quite as large as our own. We are pleased to find them giving increased attention to order, discipline, and co-operation in works of benevolence. They have numerous missionary organizations, though their operations are confined at present to our own country.—They have two or three flourishing Academies, a College in contemplation, to be located in Ohio, for the education of which we understand they are laboring with good prospects of success to raise \$100,000. Their churches represent themselves by delegation to the quarterly or annual Conference, and the Conferences to the General Convention, held once in four years.

Our hope of this, as of all other denominations, rests on their keeping the evangelical element in the ascendency. They are particularly exposed to the influence of Unitarianism, which, if not carefully guarded against, may, through the medium of their literary institutions and other sources, undermine the foundations of their prosperity. While seeking for improvement, as the spirit of the age demands, let them be careful to build on Christ as the chief corner-stone, and adhere to experimental piety, and they may exert a great good, and enduring influence. They have our best wishes.—J. A. N.

STUDY YOUR SERMONS.

This heading is either a command or a demand, addressing all pastors of churches and all evangelists in the church. Timothy, and all his successors in the Christian pastoral office, are commanded, "Study to show thyself approved, a workman rightly dividing the word of truth." You have only to understand to the pastor of the Ephesian church, that preaching the gospel efficiently is meant, and that "study to show thyself an approved workman" as a preacher, has some direct connection with going to the work with some suitable preparations, and you make our caption—study your sermons—something very like a positive command. And we must confess to a real conviction in the opinion, that to study to show one's self an approved workman, as a preacher, as much refers to study in our preparations for the pulpit ministrations as it can refer to study in any other department of the ministerial office and functions. So much for the command.

But one thought comes up and begs to be mentioned in the transition from the command to the demand of our subject, and it is this—the very poor sermons we have sometimes preached when meeting the people at a week day lecture and sometimes on the Sabbath, have uttered and muttered in our ears on retiring, "Study your sermons," both commanding and demanding, till the resolve has been made—and, alas! broken too—that hereafter our sermons should be better prepared than that was. And we have the charity to think, that even if quite a number of our ministerial brethren would confess up, they would acknowledge the same short-coming, and the same resolution.—And here is seen a single chance—that a poor sermon may do good, demanding and commanding better sermons, crying to us, study your sermons.

But seriously, the very nature of the work, and the responsibilities of preaching the gospel of Christ, demand that the men who stand up to preach, should bring to the work all the efficiency they can command.—The messages of mercy with which they address the same congregation week after week, should be premeditated, arranged and studied beforehand. How can one preach except he be sent, how can he teach except he know? Either the text and sermon of that man of God who is to preach to hundreds of his fellow men Sabbath after Sabbath, should be studied and arranged beforehand, or they should not be. If not, then the preacher must rely upon special inspiration of God, to prepare him to give his people a new sermon on a new scripture, or on the ever present and always full stock of knowledge of his own capacities mind; adequate to preach the gospel in all its parts, on the spot of the present moment. But what warrant can any minister have, either too lazy to study his sermon, or too all-sufficient to use means, that God will do for him what he should have done for himself? And how unlike were such presumption to the instruction, study to show thyself a workman?

Men go from one extreme to another, very naturally. The Congregationalists, years ago, did not usually ordain a man unless he had been through a college and a theological seminary.—Free will Baptists, years ago, ordaining a brother, without asking a single question on the subject of what his education might be.—The former, years ago, were hard on parish (taken from even the poor; the latter, years ago, went forth preaching the gospel, taking money from neither rich nor poor. From these extremes, the two denominations are returning to a just medium, at length. So in respect of sermonizing, the one extreme, is always to be confined to written sermons; the other, is to preach on and on, with texts good enough, but without previous study and previous arrangement, and of course without any just plan or proper sermon. Now as it has pleased God to place gifts in the church, pastors and teachers, for the edification of the body; and as in these churches the usage is that the pastor is to feed the flock of God, dispensing the gospel steadily as the Lord's day returns, and as a portion of the work saved from all other duties may be devoted to a preparation for the public ministrations of the gos-

pel, it seems justly to be expected that ministers should study to be ready to preach profitable and instructive sermons to their people. So shall the faithful under shepherds feed the flock of God, guiding them into the green pastures and beside the still waters of gospel truths and grace.

A proper and careful preparation of sermons is not necessarily connected at all with the reading of sermons, or even the using of skeletons. We have often heard excellent sermons, printed just as delivered, without manuscript or any sketch at all. But all will allow that such sermons were arranged and matured beforehand. We recollect some eight years ago, when lots of ministers and other travellers were detained by the cars, between Springfield and Albany, and it required some 40 minutes to obtain another engine, one of the ministers, by invitation, preached an out-door sermon extempore, and yet that sermon, without any written sketch whatever, was a beautiful sermon, and one that word for word just as delivered, would be fit for the press. Yet will any doubt, but the sermon was a studied and prepared sermon. For ourselves, and we presume it will hold of people generally, it matters not whether the sermon is studied and prepared, on the road or in the study, by a half day's or a half week's study, if only it be the gospel in its fulness of blessing.

We chance to see a few just remarks, made by Eld. D. Millard in an introduction to the "Memoir of Eld. Elijah Shaw," lately deceased, from the Christian connection, where he had shone for years as a burning and shining light. "In preaching, his sermons were always delivered extempore. I doubt whether he ever preached a written discourse in his life, and probably he very rarely used what is called a skeleton. Indeed, most of them would have been fit for the press, had they been taken down word for word, as he delivered them. Often, as he warmed up with his subject, his language became sublime and his oratory thrilling. His gift of language, as an extempore speaker, was uncommonly full and free. It is not to be supposed, however, that, although he spoke extempore, he made no preparation for the pulpit. His sermons always gave evidence of previous thought and study." In this case, as in many other extempore speakers, no doubt the fact that Eld. S. was for years an editor, and was in the frequent habit of writing for the press, improved his style of speaking; and gave outflow and plan, as well as style and flow, to his thoughts. It will be so always. Frequent writing will improve one's method, both of speaking and thinking.

Here then, we rest. Extempore preaching, for ourselves, we prefer to written sermons. But in extempore preaching, let there be plan, arrangement, study. In our place of secret prayer, in our retired study, with our God and the Bible before us, let us assure ourselves, that when we come unto our people, we shall come to them in the fulness of the gospel of Christ.—R. S. A.

VARIOUS ITEMS.

The variations in the text and punctuation of the six standard editions of the Scriptures, collected by the Bible Society's committee, fall little short of twenty-four thousand; and yet, not one among them all "mars the integrity of the text, or affects any doctrine or precept of the Bible."

Fifteen thousand dollars were collected in the new State of Wisconsin the last year for the Bible cause, and thirty-three thousand Bibles and Testaments were put in circulation. The cause regularly advances. The little leaves shall leave the whole lump.

REV. G. C. MOORE.—This brother, who has labored successfully and successfully in securing the removal of a large number of Baptists from unhappy Ireland to this country, has entered the service of the American and Foreign Bible Society, as an agent in New Hampshire.—*Hutchinson & Reflector.*

INCREASE OF BAPTISTS.—Rev. Mr. Brown of Pennsylvania, said that one hundred years ago there were not so many Baptists in America as there are now in Germany, and 50 years hence will see a greater proportional advance in Germany than the same time has seen in America.

WORTH REMEMBERING.—Rev. Dr. Jackson, a clergyman in Vermont, in parting with a daughter who had been married, said, "I want you to remember this one thing: all you can get out of life is usefulness."

THE SOURCES OF THE NILE.—At the last meeting of the Bombay Geographical Society, says the Bombay Times of Feb. 18th last, a paper was read on the discovery of the East African Missions, on what appear to be the sources of the Nile. This mysterious river is said to arise from two lakes, one of which is of great dimensions, nearly under the equator, and they seem fed by the melting snows of the gigantic range, which rises to the altitude of 22,000 feet, at least, close by. The description of this long-looked-for locality coincides exactly with that given by Ptolemy, 2,000 years ago.

RELIGIOUS LIBERTY.—The Methodist Conference, recently held in Boston, adopted the following resolution: "Resolved, That a special committee of three be appointed by the chair to take into consideration the propriety of attempting to obtain, without war, bloodshed, or any unjust or oppressive means, the religious privileges for Protestants in Rome, Italy, and other Catholic countries that Catholics enjoy in the United States."

WORSHP THE LORD.—Mr. Clay.—The following extract is taken from the sermon of the Rev. Theodore Clapp, of New Orleans, on worship. It derived additional interest from the extreme illness under which Mr. Clay is suffering.

"The mail lately brought the melancholy intelligence that the Hon. Henry Clay is about to sink into the grave. The last winter of his residence here, in the family of Dr. Mercer, in a private interview, I had the pleasure of listening to his sentiments on the most interesting of all subjects, religion. He said, 'I believe in the truth of Christianity, though I am not certain of its divine origin. I believe in the truth of the new birth, but I trust in God and Jesus, and hope for immortality. I have not for years retired without prayer for the blessing of Heaven; and that, in His infinite mercy, he would be pleased to prepare me for the joys of another and better world. I have tried the world and found it empty. It cannot fill and satisfy the human mind. My dear sir, how utterly inadequate should we be without something better beyond the grave!' Instructive speech! Here is a man prosperous and powerful, great in genius and achievements, whom the whole nation had fairly idolized for nearly half a century—whose name has floated across oceans and reached the remotest boundaries of the civilized world—who solemnly assures us that all terrestrial glories to him appeared less than nothing in comparison with a hope in the mercy which Jesus Christ has revealed."

ville, Iowa, says that they stop neither their business nor pleasure for the Sabbath; their stores are opened, and their hearts are glad and happy on that as on other days; their practice of polygamy is notorious; they believe that God will destroy all of this nation who do not embrace the Mormon faith, and that they will then take possession of the whole land, and are now under an obligation to show mercy to those whom God has doomed to destruction; it spolia a man to become a Mormon, for the system is like the leprosy—it cleaves to its victim even if he renounces it; their leaders are despots, and the people fear their curses, as much as the dunes of Romanism fear those of the Pope; nearly all of them are addicted to the use of profane language, from the man of gray hairs down to the prattling child, and yet claim that they are the only true worshippers of God on earth. Such infatuated wickedness and hypocrisy are better worthy the 'dark ages' than the middle of the nineteenth century; but against such atrocious fanaticism has the church to contend in these days; and in vain are her efforts to overpower and destroy it except by the simple and heaven ordained instrumentality of a preached Gospel.—*The Congregationalist.*

A ROMAN CATHOLIC IN DESPAIR.—A Catholic woman lost her rosary, and in her despair cried out, "Lord, have mercy upon me! Christ have mercy on me! I have lost my rosary, and now have nothing but God Almighty to trust to!"

Also! nothing to trust to but the Almighty God! The remark reveals in a system of idolatry, and a false religion, that is nothing left of it but the sound. Bible Christianity trusts in God alone; Romanism, speaking through the simple-hearted feelings of its honest votaries, trusts in rosaries and ceremonies, and sinks into a state of despair when it has nothing to trust to but God Almighty! The fact is—a revelation of the system which gave it birth.—*Ex.*

CUMBERLAND PRESBYTERIANS.—This large body of Christians, who separated from the Presbyterian Church years ago, because dissatisfied with the requirements respecting ministerial education, and the prevalent high tone of Calvinistic theology, have recently held their General Assembly at Pittsburg. Though originally a small body, they have grown to be one of the most numerous sects of the South-west. They numbered 1,462 communicants; 700 ordained ministers; 77 Presbyteries; 136 churches; 110 candidates; and have a Presbytery in California and another in Oregon. The late Assembly was very harmonious; a new Theological Seminary was resolved upon to be located in Lebanon, Tenn. They also resolved to prepare a new and more explicit Confession of Faith and Form of Government. This assembly has ecclesiastical correspondence with either of the other Presbyterian Assemblies.

RAILROAD SABBATH BREAKING.—James Boorman, Esq., President of the Hudson River Railroad Company, has resigned his office in consequence of the determination of the Directors to run a train on Sunday, and has addressed a firm remonstrance to the Board. He says:—

"When engaged in procuring subscriptions to the stock of this Company at the commencement of the enterprise, I was in numerous instances asked whether there was any reason to hope that the road would not be operated on the Sabbath, and I answered that I had no objection in this respect then (and yet I believe), prevailing in the New England States, my invariable reply was, 'that I believed it would not be, and if it should, I should feel bound to retire from the direction.'"

THE JESUITS IN FRANCE.—Mr. Fry, a close and impartial observer of men and things, says, the recent irruption of the Jesuits into the colleges has unseated the most illustrious professors in France, such as Michelet and Cousin. Fourteen are turned adrift from their professorships or scholarships, and to save them from being degraded by the practice of the practice in this respect then (and yet I believe), prevailing in the New England States, my invariable reply was, 'that I believed it would not be, and if it should, I should feel bound to retire from the direction.'"

THE ZEAL OF EXORCISTS.—A private letter from Paris, dated the 25th ult., contains the following reference to a remarkable instance of deception or imposition:—

"In the house where I live, is a gentleman by the name of B.—an American, a Mormon and a prophet. He is one of the most polite and pleasant men that I have met since I left home; a graduate of the New York University, and familiar with several modern languages. He has a family in the Great Valley (Deseret) and has been connected with the Mormon faith for several years. He is one of the twelve prophets who conduct the affairs, and guard the interests of the whole community. He is now engaged in the laborious occupation of translating the Mormon Bible into French, and when I tell you that he has been occupied four months already from dawn to five each day, with a prospect of four more before the work is completed, you must acknowledge that it is no small task. I must confess that I have been perfectly amazed, when in his company, to find that such a man could believe in such a tissue of nonsense and monstrosity."—*Ex. Press.*

RELIGIOUS FREEDOM.—A private letter states that Gen. Urquiza, who succeeds Rosas as Governor of Buenos Ayres, has authorized the reading of the Bible in schools, and made liberal appropriations for their support.

DEATH OF ELDER JOHN W. COLWELL.

Our beloved brother John W. Colwell's earthly labors on the 29th of April last, aged 41 years. He died on board the Steamship Municipal City, between San Juan del Sur and Acapulco. His body was committed to the waves of the far off Pacific, while his soul was as we trust, in the home prepared for those who live Christ to the end.—His disease was the Isthmus fever. He was not considered dangerously sick but four hours before he died, most of which time he was unconscious, but he expressed a longing confidence in God, and a deep interest for his family.

Bro. Colwell was ordained at Rehoboth, Mass., Sept. 3d, '41, by a council from the R. I. Q. M. Ministers, chosen by the church, and continued Pastor of that church some four years. He preached one year with the Charleston & Richmond churches, and then removed to Cranston, R. I., where there was no church, and preached constantly there for over five years, and succeeded in raising up an efficient church, and in the erection of a good meeting house.

The death of this earnest and faithful Christian minister has excited peculiar sadness in the hearts of all who knew him. The circumstances connected with his death were all afflictive. His dying away from home & friends, on board a crowded ship, and finding a grave in ocean, was a sad supplement. And then those seven young, fatherless children and their widowed mother, touch a tender chord in every heart.

The fact, also, that he started for California, not as most of his own family, but as a missionary, though this is not wrong; but that the church for which he had labored might be freed from debt, and he himself be able to devote his time wholly to the work of the ministry, rendered his death all the more precious in the cause of Christianity.

We hope that the meeting house which he with so much effort succeeded in erecting, and to pay for which he sacrificed his life, will not be immediately freed from its debt.

Providence, June 9, 1892.

The following Resolutions were adopted by the church of John W. Colwell has been Pastor, on the 19th inst.

3. Resolved, That by his humility, his freedom and sympathy with the whole people, he had specially endeavored himself to his heart's content and his own, and that his death should be a source of grief to all who loved him, and a source of inspiration to all who followed him.

4. Resolved, That we recognize the fact that it was for that which he had devoted the energies of life, that he sacrificed life itself, it was for the church he labored while here—for the interests of the church he left home, friends and pleasures, for the church he died.

5. Resolved, That the death of one so much interested for our welfare should awaken us to our responsibilities, and stimulate us to more earnest and faithful efforts in the cause of God—to follow him as he followed Christ.

6. Resolved, That the remembrance of the covenant vows we made with him at God's altar, should prompt us, renewably, to consecrate ourselves to Christ, to each other and to the work in which we have engaged. Then and then our turn came to die we shall join him in his heavenly home.

8. Resolved, That we most deeply sympathize with the afflicted widow and fatherless children of our late Pastor, and pledge to them our prayers, counsel and assistance, so far as they shall need and we be able to bestow.

For the Morning Star.

NEW HAMPSHIRE YEARLY MEETING.

Met at Great Falls, N. H., June 11th, and the standing Clerk being absent, Eld. Simon Dana, being the oldest member present, called the meeting to order, after which the 189th hymn of the Christian Melody was sung, and the words of grace were addressed by Eld. A. R. Bradbury.

1. The Conference was organized by the choice of the following officers:

Eld. Thomas Perkins, Moderator.

Eld. Nahum Brooks, Clerk.

Eld. L. B. Parker, Treasurer.

Eld. B. F. Parker, Sec'y.

The following is an abstract of the minutes of the Conference.

2. Voted, That A. R. Bradbury, D. S. Frost and A. Cavenro be a Committee to draft resolutions.

3. Voted that all Cor. Mess. from other Yearly Meetings be respectfully invited to sit in Conference, and participate in the deliberations.

From the Maine Western Y. M., appeared Elds. C. B. Mills and E. H. Hart.—From the Vermont Y. M., Elds. G. Sanborn—from the N. H. Y. M., Elds. D. P. Cilley, B. Curtis and others.

Chose for corresponding messengers to other Yearly Meetings—Eld. M. W. Burlingame, N. Brooks and E. Hutchins to the Maine Western Y. M.; Elds. A. Cavenro, T. Perkins and M. A. Quimby to the Vermont Y. M.; Elds. E. Hutchins, W. F. Merrill and M. W. Burlingame to Mass. & R. I. Y. M.

During the session the following resolutions were passed.

ON TEMPERANCE.

Whereas the evils of intemperance are among the most alarming and heart-rending that curse the church and the world, and are causing untold miseries for time and eternity; and whereas the traffic in intoxicating drinks as a beverage is one of the most fertile sources of crime, misery and sorrow that exists in our land; and whereas the manufacture of intoxicating drinks for indiscriminate sale, stands at the gateway of this mighty stream of moral death; therefore,

1. Resolved, That the manufacture and sale of intoxicating drinks, as a beverage, promote evil and only evil and that continually.

2. Resolved, That we recognize as the legitimate object of the present temperance movement, the eradication of grog from the cause of God, and the removal of the vile and alarming cause of intemperance.

3. Resolved, That it is our duty as Christians to labor and pray for the enactment of a prohibitory law for the suppression of those factories of misery and death, familiarly known as tippling houses and drinking shops.

CHRISTIAN UNION.

1. Resolved, That in our opinion, Christian union may be promoted by personal correspondence and delegation to the established anniversary of the several evangelical denominations; and

2. We recommended this Yearly Meeting to appoint corresponding messengers to the Congregationalists, C. Baptists, Methodists and Christian Baptists in their respective annuaries, to be held the present season.

Pursuant to the above resolution, appointed Eld. M. W. Burlingame to Congregationalist, Eld. Nahum Brooks to C. Baptist.

Eld. A. R. Bradbury to Methodist.

Resolved, That the Maine Western Y. M., American and Foreign Bible Society to our churches, as worthy of their sympathy and aid.

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M. McINTYRE, Editor of the Nashville
J. M. ZIMMERMAN, Editor of the
FOR A CONSUMPTION
PITTSBURGH, Pa., Feb.
Dear Sir:—For three years I have
with all might, so distressing that I frequently
at night, as I lie down at night I was up
up all night in my chair, as my cough
who I laid down. Having used many
of medicine, without success, I am glad
which under Providence has cured me all
I am with gratitude yours,
JAMES W. HITCHCOCK.

From the President of AMHERST
C. ADAMS HITCHCOCK, M.D., L.R.C.P.
Edw. R. Cady, Sir:—Your letter of the 7th
to-day has been duly received, and you are
are satisfied, from its chemical constitution
an admirable compound for the relief of
cough, cold, croup, whooping cough, &c.,
character, can be of any service, you are
as it is your kind property.

JAMES W. HITCHCOCK, M.D., L.R.C.P.
Amherst, Sept. 12, 1849.

Among the other distinguished author-
list their names to recommend this preparation
President Parkins, Vermont Med. Col-
Prof. Stillman, Yale College
Prof. Wood, New York University
Prof. Cleveland, Bowdoin Med. Col-
Prof. Butcherick, Ohio Med. College.
Canadian Journal of Medical Science
Boston Medical and Surgical Review
Charleston, S. C. Med. Review.
New Jersey Medical Reporter.
Boston Medical and Surgical Review
Hos. Geo. P. Morley, Am. Ambrosian
Gen. Emanuel Bates, President of the
Rt. Rev. Edw. Jones, Lord Bishop of
Theological Seminary, the M. E.
Archbishop Parker, of Cincinnati, O.

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