

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

12-31-1851

The Morning Star - volume 26 number 38 - December 31, 1851

Freewill Baptist printers

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

Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 26 number 38 - December 31, 1851" (1851). *The Morning Star*. 2341.

https://scarab.bates.edu/morning_star/2341

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

NEW SUBSCRIBERS.
The past week we have received 20 subscribers, and discontinued 6; net increase 14; total net increase 1679.

NEW YEAR.
The end is not yet. Onward the earth is still rolling. While man has been busy here and there, she has reached her annual goal again, and gone, even so soon, is another year to the darkness and silence of the returnless past. O! 'tis wonderful to contemplate our planet as the chariot of God, bearing onward forever all the dwellers upon its surface. It bore our fathers across its appointed course, and now carries our children. It is now bearing us, and will soon bear us on. Nor will it cease its whirl and its rush through the open void, till the great Architect of creation, shall countermand the order of its motion, and bid it stand still. When this shall be, or when the good of intelligent existence shall require that the present geological period close, is among the things which the great I AM has put in his own power. Nor would we desire to pry between the folded leaves of "the things which belong to Him." We rejoice that God reigns alone. Nor do we think he would reign better, were we his privy councillor. Assured that he conceals in as much mercy as that which reveals, that he punishes in as much goodness as that which rewards, we will ever cry, Amen, al-leluia; even

"Through time, like him of days in his wrath, Flushing the pillars that support the world In nature's simple ruin lie entombed."

But that time is not yet. The earth still rolls well. It now commences measuring the new year upon which for better or for worse, for life or for death, we all enter. May all our readers make that will their law, which the earth fulfills in its motion. So shall our ardent wish concerning them be answered, and they have indeed a "HAPPY NEW YEAR."

While reflection, and pierces among the sorrows as well as joys of the year gone by, and gathers wisdom for the future, it is glorious to assure ourselves, that all our readers may, if they will, live under the sunshine of a constant joy. And sweet, too, is it to our souls, to think that by the grace of God, we can do something, little though it be deemed, to make that sunshine the purer. This we do pledge ourselves, that, to whomsoever the new year shall be an unhappy one, it shall not be our fault. The rays of our Star shall be everywhere peaceful. May its patrons be everywhere happy. May every family into which its rays shall fall be the theatre of Christian virtues—the place where parents and children dwell together in unity—a happy, happy Christian home.

The past year, like all which preceded it, has had many things worth chronicling. We are not about to write its chronicles. But not a few things are suggested to our reflection, which may be dwelt upon with profit, and not a few, certainly, which fill the very thought of them with grief. Among the latter may be instanced the fact, that during the past year, not a few, in the world and in the church, have been diligently acting upon the principle newly discovered by men of deeper research than Jesus and Paul, that men ought to obey men rather than God. This, if nothing else, will make the past year memorable, and fill a dreadful page in our nation's future history. But from this and all the like, we now turn away. We would not through our readers' mind with horrors. There are other and glorious things which will ensure a precious epitaph for the grave of the departed year. True religious reform, we believe, has been steadily (though it may have been in some instances somewhat covertly) progressing. Light has been encroaching upon darkness, and truth driving falsehood and vice to extremities. And not among the least of the proofs of this, is that unprecedented, unexpected, and lion-like refusal of the state "up under the North Star," for the extermination of intemperance. This bold and holy outbreak of one of our States, in coming down like an avalanche upon the strength of intemperance, and sinking it, we hope far past restoration, will make its year hereafter known not as the year of the whiskey rebellion, or even of the Cuban invasion, but as the year of remembrance—as the year when thousands of lost men and citizens, took to themselves their forfeited power and reigned, each again over his own soul. This will make the year '51 known—God grant that it may so prove—as the year when the "keynote" in the arch of intemperance for these States, was knocked out. Nor will the future withhold the honor of the deed from Maine and New Dow.

But we were not to dwell on the past. It is useless to wish our readers a happy old year. That is gone. Hannah More makes one of her characters say,

"When in the rolling year no joy I find, I trust the next, the next will surely be kind. The next fallations as the past appears, And venture me to still myself in vain. They come, they promise, but forget to give! I never live, but always hope to live."

If any of our readers found no joy in the "old" year, let them "trust the next." If, however, they trust the next, fondly hoping that the soft gales of a better fortune will waft to their souls fragrant joys from the shores of the celestial "Araby," they will find the "next" year, fallacious as the past. It may indeed "come," and in their giddy imagination, "promise," but in that case it will surely "forget to give."

"None are supinely good, through toll, pain, And various art, the steep ascent we gain." But goodness ever walks with happiness—These twin sisters, both of heaven, are never found separate from each other. As therefore "none are supinely good," so none are supinely happy. He, therefore, who trusts the new year for happiness, must bring to the aid of his hope, a stern and vigorous virtue, and a pious and grateful heart. Otherwise his expectation will perish. He must enter upon the new year with a firm purpose, to spend it in the service of God and humanity,—to count no self-denial too painful, and no sacrifice too great, when thereby "the cause of God" may be better served. His "purpose firm," too, must prove "equal to the deed," as it must be followed by a vigorous execution. Then, and only then, does he improve in his own experience the sentiment of Pope,

"Man never is but always to be blest." He will then feel, assuredly, that he is already blessed, while the wide-spread and far-reaching prospect of eternal blessedness lies off gloriously before him. He will then feel the sincere wish of his many friends, "answered, and have a happy year."

The practice of wishing, each his fellow, prospectively happy on the opening of the New

Year, originated, we know not, where, and has existed, we know not how long. It is a good wish, but certainly not the best one. The desire of happiness is inalienable from the human breast. But after all, there is something of higher consequence than that desire, in view of which man should regulate his conduct.—The promptings of benevolence should subordinate those of joy; and hence, he is to be actively useful, with only a subordinate reference to himself. Though of benevolence,

"Every end is happiness, the glorious consummation of design." on the part of God, still man is to act rather with reference to his usefulness. We, therefore, as taking a higher view of human existence, would wish all our friends a year of usefulness. So at the close of the year, the curtains of "soft memory lifted," shall smooth the soft "pillow of his rest." "Facts are solid as the pyramids." May the facts of our readers' usefulness, as he looks back from the termination of this year, so meet his eye, that he shall feel, though no cause of boasting, yet an honest satisfaction, the glory of which he shall refer to his God.

But this is not all. Benevolent desire, while it is to subordinate desire of happiness, in the heart of man, is to be itself subordinate to desire for the glory of God. Among our many good wishes for our readers, and for all mankind, this, then, is highest, to wit, that they may glorify God in their bodies and spirits, which are his. For this wish answered, all possible good is secured to the subject of it.—J. M. S.

OUR OBLIGATIONS TO HUMAN AND DIVINE GOVERNMENTS.

Much has been said of our duty to human governments. Some have gone so far as to make it the arbiter of conscience and religion, and its claim paramount to every other claim. Whatever may be our opinions or prejudices, it appears to me that Christ made a final decision of this matter when he said, "Render unto Cæsar that which is Cæsar's, and unto God the things that are God's."

The Pharisees held a consultation how they might entangle the Savior. A snare was laid, and they went to the execution of it, confident of success. They understood the public sentiment—how ready and barbarous tribes, as among savage and tyrants everywhere, to contest the most trivial refutations upon government into treason, and push the pretence to the imprisonment and death of their victims. Here they designed to entrap the Savior. They knew his superior theological knowledge; for he had already confounded them; and they preferred not to join issue with him there, but on the ground of "constructive treason," that he hoped to prevail against him. Hence with flattery and guile, they approached him to essay his loyalty to his prince with the question, "Is it lawful to give tribute unto Cæsar or not?" They waited in suspense for the answer, which they have already given.

In that answer is contained a rule, not only for them, but for us; and hence I refer to it as embodying the sentiment which I wish to discuss in this article. If it is not new, it may possibly contain more than every one has been accustomed to apprehend. It teaches us, "I. That human government has a claim upon us. Men having tried all ways, have ascertained from actual experience, that some kind of government is necessary to the existence of every nation. A poor government will administer far better than anarchy. Our persons and our possessions need protection. If our lives were dependent on the fickle passions and the caprice of every man we meet, and our property were the rightful booty of the multitude, and plunder and blood-shed would be the order of the day. This civil government prevents, by affording the necessary protection. Hence it is our duty to be subject to the higher powers." This duty Christ has plainly taught us, both by precept and example. He not only said "Render unto Cæsar the things which are Cæsar's," but he also wrought a miracle to pay tribute when it was demanded.

Again, we may see the necessity of allegiance from the nature of the case. Destroy all government, and how long before the weak would seek protection of the strong, and men be compelled to organize for their defence? They would immediately do it. Moreover, without that defence and safety which government affords, there would be no time or inducement for the cultivation of the intellect, the taste, the moral powers—no time to devote to the arts and sciences, or improvements of any kind. For our own good, then, government has a claim upon us. We could not exist without it, and it could not exist without us. Its strength is in the people; let them refuse allegiance and where are we? Then what shall we do as Christian citizens? Is it right, on every freak of fancy, to preach up rebellion even against a bad government? Christ said in regard to that foreign, heathen prince to whom the Jews were in bondage "Render unto Cæsar, &c." He would at the same time teach us also—

II. That Divine government has a claim upon us.

Every thing must be governed by its appropriate laws. The physical, political, or moral could not exist without them. We are conscious that we are moral, as well as physical and social beings, and that as such, we have a demand for a moral government; and, as long as men are not all equally enlightened, and do not harmonize in opinion, there must be some rule of duty—some standard to which we may conform. In doing this we are conscious of our moral freedom, and at the same time we are as well satisfied of our moral obligations. The existence of these obligations implies law, and is evidence of the claim which this law has upon us.

God has created us, given us moral powers, and moral law, and required our obedience, and is it not right? This obedience must be both internal and external. It commences with the heart. That must be right. It must be renewed and brought into entire submission to God. When this is done, it will be known by its fruits. He who has true faith shows it in his works. He lives a blameless life—a life of prayer; of self-denial, of patient activity in the work of the Lord. In the house of God, in the conference room, at his own fireside, and in his daily avocations, he exhibits the same principles, and others take knowledge of him that he has been with Jesus.—J. M. S.

DECLINING CHURCHES.

CAUSES FOR DECLINING ATTRIBUTABLE TO THE MINISTRY.

Our sermons are not too much studied, but they are too destitute of the "Holy Ghost" and power and much assurance. "The first is so important, that it should never be lost sight of. We acknowledge it as a fearful thing to preach, and not know "what we say or whereof we

affirm." We cannot be too well acquainted with all the intellectual, moral, and spiritual bearings of our sermons; nor can we be too sure, from unwearied and close application to study, that our theology is correct. But then we can no more dispense with the former, than the natural man can dispense with his breath or his blood. The Holy Ghost is the life that moves and breathes in our sermons, and makes them the means of communicating life to dead sinners. "The letter killeth, but the spirit giveth life." When we do not invoke the aid of the Holy Spirit, in the selection, arrangement, and delivery of our sermons, we thereby sin against him, and we ought to fear lest he should leave us forever. "Nor are we less dependent on his gracious influences for the acceptable performance of all our other duties, as pastors. Can we pray acceptably without the Holy Spirit, making intercession for us; or can we perform the awfully responsible duties of personal religious instruction and persuasion, without His aid? Men who can thus trifle with the influences of the Holy Spirit, and with the eternal salvation of the souls of men, who can be secured by no other agency, are surely unfit for the sacred office of the gospel ministry. And yet I fear that I am too much guilty in this matter, and I fear this sin prevails to an alarming extent in the ministry.

Now, brethren, permit me to suggest that we carefully search our own hearts in relation to this thing, and look over our ministerial labors, critically asking God, at the same time, to divest us of every motive of self-interest, which would prevent our coming to a just conclusion in the case; and if we find that we are guilty in this matter, let us set about the work of reform in good earnest.

It seems to me, there is a pressing necessity in this case. Our religion is peculiarly a spiritual religion. All we know of the plan of redemption and salvation, we owe to the Holy Spirit. Did the ancient prophets speak and write? It was because "they were moved by the Holy Ghost." Did Christ cast out devils? It was by the "Spirit of God." And in relation to his doctrine, he said, "The words that I speak unto you, they are spirit and they are life." When Christ made promise to his disciples, "Lo! I am with you always, even unto the end of the world," it was by the presence of his Spirit, he intended to fulfill that promise; and that promise is as really ours, as it was the apostles'. Our regeneration is the work of the Holy Spirit—"Elect through the sanctification of the spirit." Our calling is a spiritual calling, and our gospel is a spiritual gospel. Even the doctrines of the Bible, presented from the pulpit, or in the family circle, to be rendered useful to our people, must be attended by the spirit; and our appeals to all classes of sinners will be of little avail, if they are not made in the spirit. A cold, dry, heartless exposition of theology, is unfit for the Christian pulpit.

I am of opinion that many of those excitements which have prevailed through our country lately, denominated revivals, have been more the work of human passion, than of the Spirit of God; and I think there has been too much mechanical effort put forth to carry those excitements forward, while quite too little attention has been paid to the state of the hearts of the subjects of them. Now, I fear, that some of the promoters of these excitements have been stimulated by one of two very unworthy and objectionable motives—denominational more than Christian zeal, or else the love of worldly gain. Hence the churches, to their great injury, have received large accessions of numbers; but small accessions of Christians; and the standard of true experimental religion has been lowered in the public esteem. The great danger which now threatens Protestantism is a formal, literary, scholastic theology.—Such a theology will no more convert the world now, than it would in the Middle Ages.—Do we mean to be the instruments of the conversion and salvation of souls—and do we wish to witness the universal triumphs of the spiritual religion of Jesus—then let us be spiritual as well as enlightened ministers.

Another fault, which I think ministers are guilty of, is, that they strengthen and increase the liberality and covetousness of churches by speaking and preaching against the support of the ministry, by a regular salary. These men may be sincere in their opposition to stated salaries. But I would ask, what the difference is between a regular salary, sufficient to support a minister and his family, or that support procured by contributions and donations, provided the one is equally voluntary with the other? (As to legal taxation, it is altogether out of the question, at least in this country.) I acknowledge there is a difference, but not in principle. The principle is the duty of supporting the gospel. Now, shall the whole church support it, or shall one man support it? Suppose Paul had decided this question. He says, 1 Cor. 9:14, "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." "If it is the duty of the church, then, to support the gospel, they must support the minister, not because he is poor, but because he preaches the gospel; not according to the measure of their benevolence toward their minister, but according to the degree of his indebtedness to him. Churches may be benevolent toward their ministers, but they cannot be benevolent toward him, till they have paid the full amount of the debt they owe him. "This is the principle upon which we all acknowledge our churches. Now, let us look at the difference between the two methods by which this support is proposed to be obtained. The first is an open, frank demand on the church of that which God has as really ordained they should do for us, as that we should preach the gospel to them. Nor can I see how we can be faithful to the interests of the church and of souls, without making this demand; for it is obvious that where this duty is neglected, churches cannot flourish nor long maintain their visibility. Moreover, Christ absolutely requires us to "teach them to observe all things whatsoever he has commanded." But the latter method, while it does not abandon the principle (for in that case not one of these ministers dare ask for support), it disguises it, and confounds it with charity, and thereby leaves the church at liberty to withhold any amount of the debt they owe their minister, and then congratulate themselves that they have been very benevolent toward him. Under this withering, blighting influence, many a minister among us has labored night and day to preach the gospel, and to support his family, till his mental and physical faculties, over-taxed with labor and anxiety, have given way, and let him sink into a premature grave, and then these churches have praised him—(He was a faithful minister!—he has worn out quickly in the cause!—when their unkindness and covetousness have killed, not to say murdered him.

Others have been discouraged, and have left the ministry for some other calling; and still more have gone to other denominations, while the churches, which should have supported and encouraged them, have declined and disappeared. We suffer scarcely at all from the evils of which

Now, for all this evil somebody is accountable. May the Lord forgive us all our errors and help us to do all in our power to effect a glorious reform, both in our ministry and in the churches—then shall the Spirit of the Lord restore his gracious influences. Our churches shall be revived, and many souls will be converted unto him.—J. W.

Why are not more of our intelligent young men disposed to enter the Ministry?

But there are some men in the ministry, who, by their own mental power, and by dint of perseverance, or by the special favor of fortune, have, in spite of all obstacles, secured the favor of the people, and so managed as really to get their own living by preaching the Gospel. Now, such are the most fortunate above the majority of their brethren, must encounter trials of a different and of a more trying character. They at once become the objects of envy. While the brother is starving, and has no reputation, he may live if he can; but the moment he begins to arise in the estimation of his fellow-men, there are many who are greatly troubled, lest the poor brother should be spoiled. How to check his rising, and make him know his place, is the great concern, not only of many of the laity, but even of some of his brethren in the ministry; and hence he must have side thrusts, and thousands of secret maneuvers must be resorted to, to cripple his efforts and curtail his influence. Small minds can bear to see one so honored but themselves. If they were to utter the sentiments of their hearts, they would be constantly crying out, "for the Lord's sake, do honor me." If we mistake not, this spirit of jealousy and envy is more prevalent in our denomination than in some others. There are denominations whose ministers, perhaps, are too proud to be envious. Some would say they are too noble spirited. But whatever we may call it, pride or nobleness of mind, it is certain that there is a determination on the part of both ministers and people, to make the respectability of each individual tell in favor of the respectability of the whole denomination. We see too little of this amongst ourselves. On the contrary, if a man is accused of knowing something, though ever so unjustly, the cry frequently is, "check him—put him down, or he will be spoiled." Now, what effect does such a course have upon the minds of well-bred and well-educated young men? Why, it disgusts them and discourages them from entering the ministry.

Another reason why intelligent and pious young men hesitate in regard to entering the ministry, is, because they see it is extremely hard for ministers to maintain an honorable personal independence. A minister must please everybody, or else even his brethren in the ministry will join his own church in the administration of proper chastisement. He must vote both the Whig and Democratic tickets, or else he must do all such things in secret. If sick, he must take all the medicine, whether homoeopathic or allopathic, which each of his good friends see fit to prescribe, or else he is as bad as a self-murderer. Or, at all events, he must never express his private opinions on politics, medicine, education, or on scarcely any thing this side of heaven, lest such opinions should have an undue influence. In short, he must say as little about earthly matters as possible, and confine his instructions to heavenly subjects, so as to be sure and not come into collision with the opinions and earthly interests of his hearers. The fact is, a large proportion of the community do not want religious teachers. They want priests, who can stand between themselves and God, make intercession for them, and talk to them about the things of heaven. But intelligent young men, despise an earthly priesthood, and it ought not to be despised under the Christian dispensation, since Christ, the last great High Priest, has made the last acceptable sacrifice, whereby he has opened a way for every Christian to come directly to God and to intercede for himself. Priests, therefore, are not needed, though religious teachers will always be needed.—Now, the better qualified the young man for the ministry, the less he feels like giving up his own personal identity. He wishes to have opinions on all subjects, and he wishes to have the privilege of making those opinions known. But some will say that Free-will Baptist ministers are not proscribed, like ministers of other denominations. True, in some things, we are not. We may say as much against slavery as we like, where there are no dealers in cotton, and where our preaching conflicts with no one's interest. The people will be delighted with our eloquence; and while we incur no danger, we may congratulate ourselves that we are boldly walking in the footsteps of Daniel, and that we are the worthy successors of Shadrach, Meshach and Abednego. But suppose one of our ministers should have the audacity to act contrary to some of the traditions of the fathers. Let one, for instance, attempt to read a written sermon to one of our churches that has voted "not to suffer such things," and if he can go through with unflinching nerve, in spite of the typhoid fever of his hearers, he will do well. We are not advocating note preaching. We think extemporaneous preaching is, ordinarily, the most effective; yet, as this is one of those matters in regard to which the scriptures lay down no rules, but leave it to the minister's own judgment, we do not believe it right for our denomination to make laws that would prevent such men as Doctors Doddridge, Payson and the pious James Hamilton, were they now living, from joining us.—There are some of the most devoted and successful ministers that ever lived, who could not preach at all, except by note. Such was Hamilton, and such is Doctor John Todd. Must we have a machinery that will necessarily exclude such men from our organization, because they will not conform to our tradition, which has no foundation in Scripture at all, but is based entirely upon our own supercilious caprices? What right has any denomination to assume such dictatorial power over the individual conscience? If any of our churches insist upon imposing such a yoke on their ministry, there are many young men, who will not suffer it to rest upon their necks, who otherwise would like to enter our ministry.

Much more might be said on this important subject, but we have already protracted our remarks far beyond our expectations. We do not wish to give offence, to any, especially to the church of God; and if we have done so unwittingly, we hope to be forgiven. God, who knows our hearts, knows that we are conscientious in expressing these our soul's sentiments; and that we have the good of his cause in view.

We have not been indulging our personal opinion. We have not been piqued and chafed. Through the mercy of a kind Providence, our lives have fallen to us in most pleasant places, and we desire that every brother in our ministry should have as good a heritage as myself. We suffer scarcely at all from the evils of which

we have been complaining, and if any one imagines that we have been indulging in any personal reflections, all we can do for their relief is, totally to disavow any such design. Let us seriously consider this subject, and while we pray that God may thrust young men into the Christian ministry, let us resolve to treat them as such gifts of God ought to be treated.

How far young men are guilty, who, on account of the obstacles named, refuse to enter the ministry, we must leave to their own consciences, and to their God, to decide. It becomes not the churches to condemn them, until they do all in their power, to remove every stumbling block out of the way.—E. S.

SACRIFICED AFFLICTIONS.
Our human existence is mingled with sunshine and shade, joys and sorrows, blessings and afflictions. To us it is pleasant that the good preponderates, and that the evil comes in only as an occasional ingredient in our cup of experience. Men are in health more months than they are sick days. The sunshine of prosperity shines upon us for long days together, while the clouds of adversity flit hastily across our pathway and soon disappear.—But however much the better may preponderate over the worse, afflictions will sometimes be the lot of all; we should therefore expect them and be prepared to meet them. The Christian knows that the rod is in the hand of his Heavenly Father; he therefore acknowledges that he deserves the correction, and believes that the severest afflictions may be sanctified for his present and eternal good.

Sickness seizes upon our persons, or invades our family circle, boding fearful results, death apparently standing at the door. The Christian uses all possible efforts for recovery, and then cheerfully leaves the final result with God; or if the agony of pain racks the mortal body, patiently endures it, conscious that his Father in heaven knows and appoints all; for however much in the experience of the sick room may be chargeable to carelessness or a transgression of the laws of health, we yet know that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job 5: 6; that God appoints the rod, who will not willingly afflict or grieve his servants; but that for our benefit, he often corrects us, even as a father correcteth the son whom he loves. And here is the point, namely, that afflictions, whether of sickness or loss of loved friends or any other, may and should be sanctified; by which is meant that they should be the means of greatly quickening God's people, and of leading the impenitent to glory for themselves, treasures in heaven.—Such a result is justly to be looked for from the very nature of painful and afflictive providences.

For illustration on this point. Two months ago the writer of this article was thrown upon a sick bed, with continuous severe pains in the head for more than a week, and a settled typhoid fever preying on the whole system for a much longer time. Alas! how soon does the human countenance turn pale under any, however slight, derangement of the physical constitution. It was strictly charged that company must not be admitted to visit sick room. Nature struggled with disease. Heaven was gracious, and after a few weeks I began to amend. But God had shown me how frail I am, how uncertain is human life, and given me a nearer view of Eternity. Scarcely had I begun to be convalescent, when our only son of nine years was seized violently with the same fever, seeming almost to run into the still more dangerous brain fever. How it preyed upon his suffering body! What incoherence and wanderings of the sympathizing mind! What prostration in one short week! And yet for another week, what anxieties there were in anxious hearts. For days and nights, death seemed to stand at the very door. Kneel beside the couch of suffering, how fervently did the mother, ay, and father too, ask God for the life of the son, and promise and covenant, that if he might be spared, they would perform all the duties towards him that devolve on Christian parents, and consent that if he might live, he should go where duty should lead, if ever far away into heathen lands.—The son is now so far restored as to be almost ready to leave his sick room. O, what gratitude and thanksgiving are owed to God for his abounding mercies! Our experience for these two months, it will be seen, is such that its tendency must be to lead us to God, from earthly interests to the heavenly—so may it be! Sickness then only has its most natural tendency accomplished, when it is sanctified to the soul's best good, which it will be, if the vows made in distress are performed and our covenant be not broken.

And for illustration of still another point, take the afflictive circumstances of our next door neighbor. The typhoid fever has been in his family ever since last haying season.—First a son—next a daughter—then the wife, who deceased one week ago—last the other son, who is now slowly regaining his health again. What deep waters of affliction have not these dear friends passed through! What admonitions have feverish days and restless nights conveyed to them of life's uncertainties! But still more that dying mother's Christian exhortations and dying counsels, the solemn funeral and its services,—the irrevocable loss of such a mother, the vacated seat around the table and fireside hearth—what a hallowed influence ought to arise from all these afflictive circumstances that shall not be forgotten to life's latest breath. Yes, hundreds have been able to say, it is good for me that I have been afflicted, that I might learn Thy precepts.—These afflictions work out an eternal weight of glory, if they lead us to look at things eternal.

It is only for illustration's sake by specific instances that we have referred to our own or our neighbor's afflictions—and that we may record God's merciful goodness to us. On every hand are hundreds of similar cases, which might be cited as equally good illustrations of the tendency of earthly afflictions to lead us away from the earthly to the heavenly. Take the thoughtless wedding, and shut him up from the stirring scenes and enterprises of life in a sick room, let God appoint unto him wearisome days and nights, burning fevers, bring down his strength to nothing, and eternity stare him in the face, these trials will, awake his attention to God and his soul.—Or the Christian, and they will arouse him to a renewed consecration in his high and holy vocation. Or let us be called to part with dear loved ones in death, and the compelled sacrifice, has a direct and legitimate tendency to direct the attention to serious and eternal things. O, let all such cases be called to pass through painful providences, labor to be impressed with the gospel-revealed truth, that in these afflictions our merciful Father in heaven designs to benefit the undying immortal spirit.—E. S.

PREJUDICE AGAINST WHITE PEOPLE.

It is a very common thing for white people to exhibit gross prejudice towards their colored brethren; but it is seldom we see much of the same spirit on the other side of the house. We have, however, recently been apprised of the fact, that the tables have been suddenly turned upon the whites, who were accustomed to attend a church of colored people in this State (R. L.) It is said that the church actually voted to close their meeting house doors against their white neighbors. Now, as we hold, with Douglass, that "white folks are as good as black ones, if they only behave themselves," we feel somewhat inclined to proclaim against such oppression of our race. It is possible, however, that the reason why the whites were excluded was because they did not "behave themselves" quite as well as they ought.

ROBINA, THE SON OF GUNGA DHOR.

This young Hindoo, who recently graduated from the Hindoo College in Calcutta, we understand, has gone to the vicinity of Berham-pore, to take charge of the instruction of several Hindoo princes. These princes will, in a few years, be the kings of the best part of Hindoostan. Thus, the leading men of the empire are receiving instruction from a Christian. Who can tell what the result will be? We well remember Robina, when he was a bright little lad of six or seven years, and a member of a Christian school, of which we had charge for a short time.—E. S.

PARSONSFIELD SEMINARY.

This institution is still in a flourishing condition under the same board of instruction as heretofore. The examination at the close of the fall term passed off with promptness and interest. The concluding exercises in the evening, consisting of declamations, elocutions by the ladies, and a valedictory, interspersed with sacred music, conducted by the teacher of vocal music, gave general satisfaction. One young lady, having completed the regular prescribed course of study, received her diploma. It may do no hurt just to remark here, that the buildings have been repaired and painted the past year, which gives them an additional cheerfulness. They may be styled the honor and ornament of old Parsonsfield. No doubt the student will still find this retreat spot, an agreeable and profitable place for mental improvement.—J. M. S.

RELIGIOUS CONVENTION IN MAINE.

We insert in another column the Call for a meeting "to consider what duties the Word and Providence of God impose on us in reference to Slavery in our Country" to be held in Augusta, Jan. 20th and 21st, ensuing. May it have a full response from our ministers and brethren in that State. The cause of human liberty demands it.

THE MAINE LIQUOR LAW.—By request, we have inserted this law in full on the last page of this week's paper. It has worked finely so far, and promises well for the future. The people of New Hampshire, Massachusetts and Vermont, are preparing to demand of their respective Legislatures the enactment of laws similar to that of Maine.

Our last page also contains an expose of the deep depravity and wickedness of the Mormons at Salt Lake.

EDITORIAL CORRESPONDENCE.

WORCESTER, MASS., Dec. 18, 1851.

Bro. Burr.—Massachusetts and Rhode Island are both making a stir about legislating Intemperance to death. This day a convention is held in Woonsocket for Rhode Island, and in this place for Worcester County. All the Counties of Massachusetts, (possibly Berkshire excepted), are now organized to do what becomes men, to bring our State up side by side with Maine, on the Temperance Question.—Gov. Briggs says that seven-tenths of the voters of Massachusetts, would go for something like the Maine Law, and certainly, a state which can enforce a fugitive slave law, could easily put through a liquor exterminator. Whether it will do so, remains to be seen. But, at present, we regard the case as hopeful. In the course of remarks this morning, the Rev. Mr. Warren represented Maine as a daughter appealing to Massachusetts to come to her aid. He also thought Maine was acting according to the motto, on her court of arms. "Derigo," which signifies, I lead, (rather, I direct), and he hoped that Massachusetts, according to her motto, would now "seek a peaceful quiet by the sword"—not by the sword of metal, which has slain its thousands, but by the sword of the spirit of Rum, which has slain its tens of thousands, but by the sword of the spirit of total abstinence. Dr. Jewett is here, fresh from his Maine tour, and as full of himself—that is, of temperance—as ever. Bro. Vinton has given us a ready speech, calculated to fasten the conviction, that the principle of the Maine Law is the only one upon which it is feasible for Massachusetts to base her legislation on the subject of Intemperance. But action and not speech-making is the order of the convention. I have alluded to Rhode Island. She shows a strong disposition, henceforth, to run her million spindles to the tune of Temperance. Go, tell the people who live, as Chaste said, "up under the North Star," and their president, if not followed, will be respected, and that she will not long be permitted to be alone in her glory. Truly,

M. J. STEELE.

Correspondence of the Star.

Boston, Dec. 23, 1851.

Bro. Burr.—Among the many objects which attract attention here, one seems to claim particular notice—the interests of Temperance. Notwithstanding all the efforts made in this City to check the course of intemperance, the great evil has terribly increased, and now fifteen hundred rum-shops are day and night dealing out ruin and woe in the streets and lanes of Boston. The liquid poison sparkles, like the charm of the serpent, in the "first hotels," pervades the death-dropping vapor of the dark cellar; and attracts the thoughtless and the young in the gaudy "lounges" at the corner of almost every street. But the temperance sentiment is not extinct—the feeling has not died away. It may have slumbered—but it is beginning to awake. It has already, without array, mingled with the question of the mayoralty, and at two trials, prevented an election. It is now coming forward with public demonstrations in favor of the "Maine Law." It has given such indications of its power, that men are enabled to see the force and pertinency of a sentiment recently uttered here. "The temperance reform," said a public speaker, "is like the undulations of the sea;—a heavy and boisterous wave sweeps to the shore; another follows, not so heavy or boisterous, but it may be, as deep; others succeed, apparently diminishing in force, till at last not a ripple disturbs the surface of the water;—but the tide is up."

You are already aware that a general feeling prevails throughout this State in favor of an enactment similar to the Maine Law; and the indications are manifest, that a powerful movement will be made to procure its passage during the session of the Legislature this winter. In fact, a day in the latter part of January has been set apart, on which to present a "monster petition" on the subject. And Boston is moving in the matter. Last evening, a large meeting was held in the Free-will Baptist meeting house in Bennet street, on this subject, and was addressed with great power by a gentleman from Maine, who gave an encouraging view of the benign character and salutary and effectual operation of the splendid law of that State. Its influence will be felt.

This evening, there has been a general rally in Faneuil Hall, addressed by the celebrated lecturer, John B. Gough. Few speakers on this subject have as great a power of depicting the ruin of rum-drinking and the horrors of the rum traffic, as graphically as he has. Without great literary attainments, and with an oratory not fashioned in the schools, he pours forth, in nature's simple eloquence, from the deep fountain of experience (you are aware he is one of the reclaimed) the truths that startle, awake and reform. And as he held up before that large assemblage, in vivid outlines, the inevitable tendency of the use of intoxicating drink to debase man to idiocy, or transform him to a madman, and then, by a masterly transition, laid open the heartless character of the rum traffic, the enthusiasm of the meeting took a feeling that was ready to ad. A meeting like this, at this time, in Boston, will give encouragement to the friends of temperance here and elsewhere; it will create an influence before which the rum power must quail. Temperance men feel confident that an opportunity will soon be afforded to test the virtues of a measure like the Maine Law, in this State;—and then we may expect to see a far different state of things in this city. Certainly, every philanthropist, every Christian, must desire to see enforced here those provisions which have already proved so beneficial in Maine; must desire to see an effectual check applied to a death-dealing trade—must rejoice to hope that the time is coming when that may be said of Boston which it is said of Portland, "No open rum shop within its limits."

Fraternally Yours, B.

VARIOUS ITEMS.

Lord Bacon says: "If a hue and cry was to be raised after antichrist, and the Pope was to be taken up in consequence of it, and brought before me as a justice of the peace, I should consider it my duty to commit him, as having all the distinguished marks by which antichrist was described, and to put him upon his trial."

The French Catholic priests on the islands of Tonga allow the king to retain all his wives, and indulge other heathen practices, while they offer to baptize him and others doing the same things; and by doing this they profess to make them real Christians—not heretics like those baptized by Protestant missionaries.

Walter Savage Landor says, understandingly, of Romanism: "As long as this pest exists on earth, religion will be a prostitute, civilization a starveling, freedom a dishonored outcast, a named beggar." And yet many Protestants look upon it with complacency; or, at least, without disgust and abhorrence, as if it were "virgin pure!" *Merrill's diary.*

Rev. Alexander King, so favorably known to many of our readers as the "Irish Apostle," has sent a formal proposition to the Roman Catholic Primate of Ireland, and the Roman Catholic Defense Association, to memorialize the Pope, and demand that under his government, and, by his influence, under all Roman Catholic governments, Protestants shall be legally assured of the same amount of civil and religious liberty as is enjoyed by Roman Catholics in Great Britain and the United States. Rather a startling proposition, to be made to Popish authorities. If it failed to make them nervous at once, it will sooner or later contribute to their confusion.

The LONDON TIMES states it as a remarkable fact, that the peasantry of the south and west of Ireland who have been and are emigrating to America, "have evinced no greater inclination to carry with them their Priests than any of the other gentry which ground them down to the dust in their native land." That paper further says—"That the Priests, finding themselves stranded by the receding tide of emigration, show an inclination to reconsider their peremptory refusal to be paid by the State. But the cause, which has made them poor, has made them powerless, and not worth purchasing by the government. In the loss of

Dover, the last
previous to said
and at Ossipee in
ber, A. D. 1861.
TER, Reg'y.

