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OFFICE OF THE MORNINGSTAR, In the P. W. Baptist Building, Washington St. (near the Town Hall), Dover.

WILLIAM BURN, DOVER, N. H. AGENT IN HOSTON—P. CONANT.

Contributors: Joseph M. Harper, Daniel P. Cilley, Wm. Burr, Silas Curtis, Elias Hutchins, Esch Place, Jonathan Woodman, M. W. Burlingame, D. Waterman, Thomas Perkins, Theodore Stevens, Jr., and S. B. Philbrick.

TERMS: The Star is published every WEDNESDAY on the following terms: For one year, in advance, \$1.50; for six months, in advance, \$1.00; for three months, in advance, \$0.50.

MORNING STAR.

THE SURPRISE OF THE WICKED AT THEIR OWN DESTRUCTION.

The prophet, Jeremiah, in the first chapter of his Lamentations, bewails the miseries which had come upon his beloved city, in consequence of the ravages of the Chaldean army, which had accomplished the destruction of Judah and Jerusalem.

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to make him truly comfortable and happy. He has many, and often more than the humble follower of Christ, and as far as God's providence is concerned, it would be impossible to interpret anything as indicating to the sinner a dreadful destiny hereafter.

But God does not only confer upon the sinner a common share of temporal blessings; but oftentimes permits him to prosper in the accumulation of wealth.

He becomes rich, either by inheritance or by his own exertions, which has raised him from absolute poverty to a state of opulence and independence, thus he lives in the aristocracy of wealth, he drinks deep into all the convivial and enchanting pleasures of earth, and feasts largely upon the richest and far-fetched dainties produced by nature.

He stands in the dignified stations of honor and becomes the recipient of the most lucrative and fame-giving offices in his land; nay, is even permitted to sit upon the throne of a kingdom or an empire, to wield the kingly scepter, and to receive the frenzied adulation of his almost adoring subjects.

Now, these worldly distinctions and sumptuous expressions of divine goodness, which the wicked are continually receiving, have a tendency to lull them into a deep security, and to prepare them for fearful surprise when the day of calamity and wrath finally comes.

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him and will crown him; quietly, though in poverty, pass his evening days. Such is the man whom God delights to honor; and had there been more of them, this earth long ago would have been more like a paradise.

See that feeble young man, who has been spending his prime to advance God's cause. His health is now poor, and but few take much interest in his welfare.

Who is that just expiring in the greatest rapture, on the same evening after he has been preaching a lengthy sermon? Ah, it is the devoted WHITEFIELD. He has crossed the Atlantic thirteen times, and has been travelling and preaching night and day.

How pleasantly its peals come ringing on the stillness of the morning air. And how full of holiness and beauty is the sound. It entrances the soul—lifts the thoughts to heaven—and stirs the heart-deeps of the listener to love and adoration to the Almighty.

It could be placed in the western wilds or neath the tropic sun, in the hovel of want or in the chamber of sickness and suffering.

It is a music of the Sabbath bell, and I fear would go from this earth on a Sabbath morning as its last echoes are dying away, that this may be one of the last sounds my departing soul shall hear.

4. When names are transferred to things destitute of names, they become in respect to these things the same as literal or proper names; as when we predicate head of a lake, foot of a hill, leg of a table, perception of the mind; for though we in fact use the words head, foot, leg, perception, metaphorically, in respect to the lake, hill, table, perception, yet in these cases the words may be called proper ones.

ROCKINGHAM QUARTERLY MEETING. A part of the Manchester delegation started on Monday, the 13th. We went by stage; and rode most of the day over the lofty ridges and granite hills of New Hampshire.

The Quarterly Meeting met on Tuesday, 14th, at 2 o'clock, P. M. It was indeed most pleasant and refreshing to meet on the shores of time so many of our old and tried brethren in the ministry and delegates from the churches.

THE WHISKEY TRADE IN CINCINNATI. We learn from Cist's Advertiser, that 276,000 barrels of whiskey, averaging fifty gallons each, are sold here during the year, while thirty-six thousand are manufactured into alcohol, to be used in medicine and the arts.

HEAVEN. Do not the fair objects with which even this ruined earth is brightened, tell us that there must be something beyond? From them we get passing gleams of the beautiful and the perfect.

NEW YORK ANNIVERSARIES. THE AMERICAN BOARD. A meeting on behalf of the American Board of Commissioners for Foreign Missions was held at the Tabernacle on May 10th.

238 other assistants from this country. Associated with them are 31 native preachers; and 100 other native helpers, making in all 540 laborers under the care of the Board.

There are also 87 organized churches, containing about 26,000 members, about 2000 of whom have been added within the last year.

JEWISH MISSIONS. The American Society for Meliorating the Condition of the Jews, held its anniversary in New York, May 8th. After the usual religious exercises, the Annual Report was read, and addresses were delivered by J. W. Marcusson, a Christian Israelite from Constantinople.

METHODIST MISSIONS. At the recent Annual Meeting of the General Missionary Committee in conjunction with the Board of Managers of the Missionary Society of the Methodist Episcopal Church, it was determined that the most appropriate mode of promoting the Missionary cause, for the year 1850, one hundred and fifty thousand dollars—an advance of \$50,000 upon last year, as follows:

For the Foreign field, \$64,000; For the Domestic, \$8,000; Total, \$72,000.

DR. BETHUNE'S SERMON FOR THE SABBATH. On Sabbath evening, pursuant to appointment, the annual sermon on behalf of the American Board of Commissioners for Foreign Missions was preached by Rev. Geo. W. BETHUNE, D. D., in the Reformed Dutch Church in Lafayette Place.

All the time of man is due to God. The division made in our books, between the duties we owe to God and the duties we owe to man, is false. The true distinction is, between what we owe to God directly, and what we owe indirectly.

The Sabbath is laid at the foundation of morals. God did not allow man to live a day, or to enter fairly upon his moral duties, until he had first kept a Sabbath with his God.

If the Sabbath was necessary for man holy, how much more necessary must it be for man fallen. God, who is rich in mercy, did not take away his holy Sabbath from a fallen world.

Let us learn caution, as to the method of arguing in favor of the Sabbath from its temporal benefits. As a secular rest, it is beautiful, and it is necessary to repair the fatigues of labor.

Let us rely upon the truth and Spirit of God only for the vindication and enforcement of the Sabbath. Every bond by which, in our impatience, we unite religion to secular power, by law or otherwise, is hurtful to religion.

Let us be diligent and faithful in giving the Sabbath its true character. It is a feast day, and men should not be repelled from it by a pragmatic gloom and ascetic severity. Let it appear to our delight. Our faces should shine as those of happy angels. It is the foretaste of eternal joy; therefore, on the Sabbath we should look up and sing, the happiest of the happy.

MORNING STAR.

WEDNESDAY, MAY 29, 1850.

AMERICAN BIBLE SOCIETY.

The thirty-fourth anniversary of the American Bible Society was celebrated at the Tabernacle on Thursday morning, the 9th inst. The exercises were opened by the reading of the 19th Psalm, which was followed by an address from Hon. THEODORE FREELINGHUYSEN, President of the Society.

Mr. Freelinghuyzen said: It is pleasant and profitable to reflect that amid the changes of time and the commotions which have agitated the world, the Bible still maintains its wonted sway over the hearts of its friends, and has extended still further its light and power into the regions of darkness and sin. This blessed Book of God, the fountain of all that is dear to our hopes, will yet recover an apostate world to its rightful allegiance. The promise and the faithfulness of Him who gave it, give us assurance that His Word shall accomplish this purpose of infinite grace. When we consider that whatever is pure in principle, and upright, just and kind in the intercourse of nations and men, trace their source and authority to the Bible,—that the stability of governments, the securities of the people, and the sacredness of domestic and social friendship, are all hallowed and fortified by the doctrines and precepts of the Bible; its claims address us with surpassing force, and exalt the humblest agencies that take interest in its circulation. It relieves the anxieties of the present crisis in our political concerns, to turn to this sacred Volume and contemplate it with a few appropriate observations:

Resolved, That the Society looks with favor and hope on the means adopted by the board for supplying our immigrant population with the Sacred Scriptures.

The plans of usefulness adopted by our Society, said Dr. H., are on a most magnificent scale. It restricts its benefits to no class of men, nor will its objects be accomplished until the world is regenerated. He had long resided in close proximity with the large German population of the interior of Pennsylvania, and had been deeply impressed with a sense of their moral destitution, and that of our foreign immigrants generally. He felt gratified to learn that the Bible Society takes measures to supply them with the Word of God. Among other good results, it furnished them with peculiar advantages for acquiring the English language. Aside from other motives, patriotism summons us to this work. If we would preserve our civil and political institutions, we must give these immigrants the Word of God.

Dr. Hodgson was followed by JOHN THOMPSON, Esq., who spoke to the following resolution: Resolved, That the Bible, in its letter and spirit, furnishes the best of all standards by which to test the numerous theories of the day for improving the condition and prospects of the race.

If there is any one great subject, said Mr. Thompson, which seems to command universal attention, it is that of the nature and objects of this Society. He adverted to the struggles of the European nations for freedom, and attributed their failures to their ignorance of the Bible, which alone can make men free. Revolutions based upon Christian principles, would be peaceful, and work serenely to an appropriate result. But in Europe, revolutions are too frequently actuated by the vagaries of philosophers, or the dreams of priests. Over this infernal vortex, Europe is now sailing, nearing the boiling centre at each turn. Europe can never see emancipation, until its principles of equality are more clearly understood,—until man discerns his own individual responsibility. Without these, what would have become of the American revolution? Constitutions and charters are well enough, but the Bible is the great charter upon which man must erect the structure of his social rights. We can only become liberty propagandists by first being Bible propagandists.

Rev. Mr. WIMMER, the Hungarian pastor and exile, seconded the resolution with a few remarks in the German language.

The fifth and concluding resolution was moved by Prof. TATLOCK of Williams' College.

Resolved, That the great need of the heathen world is the Bible, and the great duty of the Christian world to supply that need.

Man said Prof. Tatlock, is a needy being.—He is born in a state of entire dependence which clings to him through life. His great need is a spiritual being. It behoves him to possess a knowledge of his character and destiny. In no part of the world is this more essential than in heathen lands, and he proceeded to demonstrate the position that we are able to send the Bible to the whole heathen world.

A doxology was then sung, and the assemblage dismissed with the Benediction, by Rev. Dr. McGee of Elizabethtown.—N. Y. Observer.

strations. Just so as the age is practical, the Bible itself is practical. It is one of those agents which the people can understand; and feel its power upon their hearts. But it has great evils to contend with. Of these, the prevalent infidelity is the most gigantic. The German Transcendentalism has begun to inflict itself upon us, and in an aggravated form. The original errors of theory are combined with a great many evils peculiar to this country. It has been wittily said of Germany, that she once fell for many years into a Rip Van Winkle sleep, and that when she at last awoke, she found both sea and land in the possession of her neighbors; and so, finding nothing for herself to do, she concluded to take possession of the air. The fine-spun theories she there manufactures have been transported to America; and, with the peculiarity of the Yankee mind, our own reformers have thrown aside the Bible and common sense for the present, and concluded to go up still higher in the air, and take possession of the whole universe. The speaker humorously illustrated this idea, demonstrating the fallacy of the positions really assumed by this aspiring class. Aside from this, however, there is no real danger. The mind of the country tends to development. He only desired that the Bible may be freely circulated, without note or comment, argument or persuasion—resting its claims simply upon the divine truths taught in its pages. He would simply have the Bible drawn, as a *carton sanitaire*, all around our land, to keep off the danger.

Rev. Dr. HODGSON, of Harrisburgh, Pa., proposed the third resolution, sustaining it with a few appropriate observations:

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FOR THE MORNING STAR.

TO SABBATH SCHOOL SUPERINTENDENTS.

In all common schools, academies and other institutions of learning, the teachers keep a list of the pupils; and in many States the statistical accounts of the schools are made annually to the School Commissioner, or some other officer. It is necessary that something similar should be done in Sabbath schools. You will therefore see that you have a record of all the names of those connected with the schools you superintend. If you have not printed class papers for the teachers, request them to keep a list of all who belong to their classes, which, at a proper time, may be returned to you. Keep an account of the money raised for Library books, and of what is contributed in the school for missions. These things will enable you to make a correct Report, which will be called for next August.

Sabbath schools are important in every congregation. The early religious education of the youth depends much on them; and also the instruction of adults in a knowledge of the Sacred Scriptures. It is trusted you will do all in your power to make them efficient and interesting. Consult with the pastors of the churches about having them or some suitable person give occasional addresses. The members of the school may also be interested and profited by having a few remarks from the superintendent or some other one once in a while when the school is convened for the usual exercises.

These are suggestions respectfully made. Other matters will be thought of by you while studying to promote this great enterprise. Let all labor faithfully, and expect Heaven to crown the efforts with abundant success.

JOSEPH FULLERTON, Cor. Sec. F. W. B. S. S. Union.

THE LAST REFORM.—Henry C. Wright, who has figured in Mr. Garrison's school of anti-slavery and moral and social progress, goes for still further reform, which will probably be the hardest to be carried out.

"If death, as I have defined it, be a violation of natural law, it ought to be and will be abolished. Death, if it be a violation of natural law, is not of God; it has no more right to be in this world than has drunkenness or slavery; it is an enemy to God and man, and ought to be driven from the earth, and no longer be allowed, in the form of governments, churches, statute laws, constitutions, or Bibles, or of warriors, priests, or crusaders, to be used to terrify the hearts, crush the souls, and destroy the happiness of men, and array brother against brother in deadly hostility."

MORNING STAR.

WEDNESDAY, MAY 29, 1850.

GO TO THE PRAYER MEETING.

You pray. It is well. You pray in your family. God is pleased. You pray in secret. "To the way to live, to fear not and be strong. But do you attend the weekly prayer meeting? Or, if you attend occasionally, do you attend at the expense of self-denial. Or, is social prayer a by-business with you; one of the accidents of religion, and of but small or indefinite consequence? If so, pause, while asked whether, in the whole range of the Christian's duties, there is any one, in the performance of which he seems more assimilated to the disciples who stood nearest Christ's person while he was on earth, and who wept when he left it, and who gathered together with one accord in the upper chamber, to invoke the descent of the promised spirit? Is there any communion sweeter than that of Christians with Christians, and Christians with their Savior when they are kneeling in one another's presence, and saying amen to one another's prayers. Do Christians ever come forth with more of the air of Christ-taught disciples, and better able to win the confidence of men, and withstand the temptations of the world, the flesh, and the devil, than when they come forth from the retired place of private, social prayer? And if I may appeal to you, as to one who has had some experience in this matter, I will ask, whether experience has not taught you, that the little and may be despised prayer meeting is joyous and profitable from its vicinity to heaven?"

The prayer meeting has been called the thermometer of the spirituality of the church. And every observer of the history of any individual church, knows perfectly well, that when the prayer meeting is full of life, the church is, and that in proportion as the former languishes, the latter is "sicklied o'er." In all this, however, there is nothing remarkable, when we consider the marked prominence which, by the Founder of the church, is given to the duty of prayer.—"Prayer is appointed to convey the blessings God designs to give." In this there is something more than poetry.—Or rather in this there is no poetry.—It is only prose in rhyme. But the sentiment of it is deep, and commends itself to every Christian.

We have heard of revivals in various places. What would the evangelical Christian think, and what would be his emotion, if told that some of these revivals had been conducted without prayer? That there had been no unusual interest in prayer? He must needs think the revival moulded to a strange pattern. He would feel that he hazarded nothing in saying that it was no revival at all. Prayerfulness and salvation are bound together by an iron necessity. Hence we say to the soul who would have salvation, "seek it," "pray for it." We do not of course say that prayer is all, but we do say, it is indispensable. Just so if a church would prosper as a body, it must seek prosperity,—pray for it. If it would win souls it must pray for them. We do not say it must do nothing but pray. It must join works to prayer. But the latter is indispensable. And how can Christians offer prayer more to their own personal and mutual benefit, and in a way more pleasing to God, and effectual and availing, than in the private, social weekly prayer meeting? We do not set this duty up above the duty of secret prayer. But we do say it is a duty of vital importance, and hence should not be neglected. Then go to the prayer meeting. Go Christian—go backslider—go inquirer—go to the prayer meeting.

Sweet the hour, exceeding sweet, When the saints together meet, When the Savior is the theme, When they meet to pray to him.

—M. J. S.

IMMORALITY OF WAR.

Always in war the soldier's conscience is given up entirely to his officer, and the inferior officer's conscience to the commander-in-chief. No army is ever allowed to ask, its cause right? From generals down to corporals and through all ranks of privates, the only knowledge needful is to fight according to orders, the only thing to be done is the chief's commands. Any thought of right or wrong is not allowed to the embattling hosts. From this one fact it follows, true as that there is an individual conscience in every human breast, that the influence of all wars must be contrary to all true morals and all true religion. And their again there are one thousand little war incidents which are degrading to all the moral sensibilities in human breast, as the fate of deserters, the war-spirit in death-religion's sanctions to war, &c.

Take a single case in our war of 1814. "The poor fellow was taken from the guard-house, to be escorted to the fatal spot. Before him was his coffin—a box of rough pine boards—borne on the shoulders of two men. The deserter stood with his arms pinioned, between two clergymen. A white cotton gown or winding sheet reached to his feet. It was trimmed with black, and attached to it, over his heart, the black image of a heart—the mark of which the executioners were to aim. On his head was a cap of white, also trimmed with black. Our procession moved forward to the tune of a death march, played with muffled drums and mourning fife. The executioners, eight in number, were drawn by lot. The coffin was placed parallel to the grave two feet distant, between these the deserter stood. The officer, with watch in hand, whispers to him, "Two o'clock, your last moment is at hand; you must kneel on your coffin." This done, the officer drew down the white cap, so as to cover the eyes and face of the prisoner. He kneels on his coffin—the officer raises his sword—the eight soldiers take their aim. He gives a drum beat; they all fire at the same instant. The miserable man with a horrible scream, leaped from the earth, and fell between his coffin and his grave. The whole host of fellow soldiers march round to see the fate of a deserter, and then away from the fatal spot, the whole band playing Yankee Doodle with uncommon animation." What a

torpedo blow to conscience such war scenes as this.

Again—the warrior's smile in death, over the slaughter of their enemies, in example is sad and the mantle of our charity over the greatest defects, and extenuate, to our sympathies, a host of co-existing faults.

And it is when we look at the Holy One in those aspects of his character which indicate his readiness to suffer for others, that his pre-eminence is discovered. He was great in his stilling of the waters, majestic in his revelations of the unseen world, wonderful in his perfect penetration of character, and awful in his rebukes of Pharisaic wickedness; but he is more than all these when he bends himself to take the burdens of humanity upon him, when he humbles himself to glorify mortals, and welcomes the shameful death that alone can lift them up to the life of immortality. Gennesaret and Bethany, and the other spots which his presence and works have dignified, we visit with interest and admiration; but at Calvary interest deepens to fearful gratitude, and admiration rises to fervent worship. But the tomb which bore witness to his triumph was close by his cross, and there the highest glory hastened to crown the deepest humiliation:—And so true self-sacrifice forever yields up her gifts only to purchase a far more precious treasure. G. T. D.

OUR SABBATH SCHOOL PAPER. We have a Sabbath school paper. We have a great number of youth who need it to read.—Our denomination numbers about fifty thousand members; and perhaps it is safe to say, that the whole number of persons under the influence of the connexion is at least one hundred and fifty thousand. It has been ascertained that in most places, with the exception of manufacturing villages, about one third of the entire population is under twenty-one years of age. Then, under the influence of the F. W. Baptists, there may be fifty thousand youth and children. But let us estimate the number to be less, say thirty thousand. The past year, there have been a little short of three thousand subscribers to our Sabbath school paper. If there are, on an average, three readers to one subscriber, there are about nine thousand readers. Then there may be twenty thousand that do not read it.

Now, one class of the youth who do not have good books and papers to read, will be uninformed, grow up in ignorance, their minds contain little or nothing valuable, and they will be of but little or no use in the world. Another class, and this will be a very large one, will have had books and papers. These publications are abundant,—are offered cheap, and many of them in an enticing form. The human mind thirsts for knowledge, and knowledge of some kind, by the means of reading, the most will have. Let the great mass of our youth get a taste for the light and corrupt reading of the age, and we will be to them; we to the future greatness and glory of our country; we to our religious institutions; and we to almost every thing promising in the future. This matter must be seen to. Parents and all the friends of the young, and the friends of virtue and truth, must see that the youth and children are supplied with suitable reading.

About this time, Sabbath schools are opened for the season, or some efforts put forth to regulate them and make them efficient. The Sixth Volume of "The Myrtle" will be commenced about the middle of June. It is published once in two weeks. The terms are 30 cents for a single copy. Ten sent to one address, 20 cents each. When sent by mail, two are sent to agents on one sheet; so the postage is but 13 cents a year, making but 33 cents at most when so many are taken in one place.

It is intended to have at least one picture in each number. Those who are now subscribers will be considered such for the next volume, unless they order it discontinued. The subscription list must be much increased. It can be with proper exertions. Will our friends see that it is introduced into all of the Sabbath schools? Shall this paper be sustained, or shall it languish and die, and we be dependant upon other denominations for a Sabbath school paper, or have none at all? Subscriptions should be returned to WM. BURR, Dover, N. H.

EDITOR OF THE MYRTLE. The following is from the Augusta Age of a late date. The friends of Christ who are acquainted with Bro. Knowlton will rejoice to learn that he has decided to devote his talents exclusively to the Christian ministry.—

KON. EBENEZER KNOWLTON, whose name has been prominently mentioned in connection with the candidacy for member of Congress in the Waldo and Somerset district, as well as in connection with the Speakership of the next House of Representatives of the Legislature of Maine, of which body he is a member elect, has addressed a letter to the editor of the Belfast Republican Journal, affirming it to be incompatible with his intentions, desires and plans for the future, to stand as a candidate for either office. The Journal states that this determination has been formed by Mr. K. in consequence of his intention to devote himself hereafter exclusively to the gospel ministry. Mr. K. has represented Montville in the Legislature for several years. He was elected Speaker of the House in 1846, and discharged the duties of that high station with signal ability and to the entire satisfaction of the body. Throughout his whole public career, Mr. K. has illustrated that political responsibilities may be discharged in a manner consistent with the loftiest personal integrity and the precepts of the purest religion. Annexed is Mr. K.'s letter:

SOUTH MONTVILLE, April 8, 1850. Dear sir:—As I have reason to believe my name is sometimes used by some who are beginning to talk about our next Representative to Congress, I take this early opportunity to say that I am not, and do not intend, or desire to be a candidate for that office. Neither am I a candidate for re-election to the Speakership at the approaching session of the Legislature. With gratitude to my former political friends, and with a disposition to forgive those who have given me a full share of that peculiar abuse to which all political men of these times are subject, I desire after the close of the present term of office to which I am elected, that my name may be mingled no longer in the strife and contention of party politics. I have a settled conviction of duty, calling my private study and public labor in another direction. I am, sir, very respectfully, yours, &c. EBENEZER KNOWLTON.

G. B. MOORE, Editor of Republican Journal, Belfast.

the expense of present popularity, makes English history a splendid epic, and English legislation a philanthropic drama. Such deeds spread the mantle of our charity over the greatest defects, and extenuate, to our sympathies, a host of co-existing faults.

And it is when we look at the Holy One in those aspects of his character which indicate his readiness to suffer for others, that his pre-eminence is discovered. He was great in his stilling of the waters, majestic in his revelations of the unseen world, wonderful in his perfect penetration of character, and awful in his rebukes of Pharisaic wickedness; but he is more than all these when he bends himself to take the burdens of humanity upon him, when he humbles himself to glorify mortals, and welcomes the shameful death that alone can lift them up to the life of immortality. Gennesaret and Bethany, and the other spots which his presence and works have dignified, we visit with interest and admiration; but at Calvary interest deepens to fearful gratitude, and admiration rises to fervent worship. But the tomb which bore witness to his triumph was close by his cross, and there the highest glory hastened to crown the deepest humiliation:—And so true self-sacrifice forever yields up her gifts only to purchase a far more precious treasure. G. T. D.

OUR SABBATH SCHOOL PAPER. We have a Sabbath school paper. We have a great number of youth who need it to read.—Our denomination numbers about fifty thousand members; and perhaps it is safe to say, that the whole number of persons under the influence of the connexion is at least one hundred and fifty thousand. It has been ascertained that in most places, with the exception of manufacturing villages, about one third of the entire population is under twenty-one years of age. Then, under the influence of the F. W. Baptists, there may be fifty thousand youth and children. But let us estimate the number to be less, say thirty thousand. The past year, there have been a little short of three thousand subscribers to our Sabbath school paper. If there are, on an average, three readers to one subscriber, there are about nine thousand readers. Then there may be twenty thousand that do not read it.

Now, one class of the youth who do not have good books and papers to read, will be uninformed, grow up in ignorance, their minds contain little or nothing valuable, and they will be of but little or no use in the world. Another class, and this will be a very large one, will have had books and papers. These publications are abundant,—are offered cheap, and many of them in an enticing form. The human mind thirsts for knowledge, and knowledge of some kind, by the means of reading, the most will have. Let the great mass of our youth get a taste for the light and corrupt reading of the age, and we will be to them; we to the future greatness and glory of our country; we to our religious institutions; and we to almost every thing promising in the future. This matter must be seen to. Parents and all the friends of the young, and the friends of virtue and truth, must see that the youth and children are supplied with suitable reading.

About this time, Sabbath schools are opened for the season, or some efforts put forth to regulate them and make them efficient. The Sixth Volume of "The Myrtle" will be commenced about the middle of June. It is published once in two weeks. The terms are 30 cents for a single copy. Ten sent to one address, 20 cents each. When sent by mail, two are sent to agents on one sheet; so the postage is but 13 cents a year, making but 33 cents at most when so many are taken in one place.

It is intended to have at least one picture in each number. Those who are now subscribers will be considered such for the next volume, unless they order it discontinued. The subscription list must be much increased. It can be with proper exertions. Will our friends see that it is introduced into all of the Sabbath schools? Shall this paper be sustained, or shall it languish and die, and we be dependant upon other denominations for a Sabbath school paper, or have none at all? Subscriptions should be returned to WM. BURR, Dover, N. H.

EDITOR OF THE MYRTLE. The following is from the Augusta Age of a late date. The friends of Christ who are acquainted with Bro. Knowlton will rejoice to learn that he has decided to devote his talents exclusively to the Christian ministry.—

KON. EBENEZER KNOWLTON, whose name has been prominently mentioned in connection with the candidacy for member of Congress in the Waldo and Somerset district, as well as in connection with the Speakership of the next House of Representatives of the Legislature of Maine, of which body he is a member elect, has addressed a letter to the editor of the Belfast Republican Journal, affirming it to be incompatible with his intentions, desires and plans for the future, to stand as a candidate for either office. The Journal states that this determination has been formed by Mr. K. in consequence of his intention to devote himself hereafter exclusively to the gospel ministry. Mr. K. has represented Montville in the Legislature for several years. He was elected Speaker of the House in 1846, and discharged the duties of that high station with signal ability and to the entire satisfaction of the body. Throughout his whole public career, Mr. K. has illustrated that political responsibilities may be discharged in a manner consistent with the loftiest personal integrity and the precepts of the purest religion. Annexed is Mr. K.'s letter:

SOUTH MONTVILLE, April 8, 1850. Dear sir:—As I have reason to believe my name is sometimes used by some who are beginning to talk about our next Representative to Congress, I take this early opportunity to say that I am not, and do not intend, or desire to be a candidate for that office. Neither am I a candidate for re-election to the Speakership at the approaching session of the Legislature. With gratitude to my former political friends, and with a disposition to forgive those who have given me a full share of that peculiar abuse to which all political men of these times are subject, I desire after the close of the present term of office to which I am elected, that my name may be mingled no longer in the strife and contention of party politics. I have a settled conviction of duty, calling my private study and public labor in another direction. I am, sir, very respectfully, yours, &c. EBENEZER KNOWLTON.

G. B. MOORE, Editor of Republican Journal, Belfast.

THE AMER. BAPTIST MISSIONARY UNION held its 36th Anniversary at Buffalo, N. Y., week before last. A large number of the clergymen and the laity of the Baptist denomination from all parts of the Northern, Eastern, Western and Middle States, were in attendance. Gov. Briggs of Mass., was among the speakers. On the 16th, Br. Sutton was introduced to the audience by Dr. Stone of Boston, welcomed by the Chair, & opened the meeting with prayer. The Treasurer's Report states the expenditures of the year to have been \$87,586 25; present debt \$21,500 00; receipts for the year, \$105,829 20; expenditures, \$101,446 28. The Annual Report shows the following condition of the missions in charge: Number of missions, 13; stations and outstations, 32; missionaries, 361, of whom 52 are preachers; female assistants, 214; whole number of laborers, 324; number of churches, 157; members, 12,290; schools, 102, with 2,658 pupils; additions to the churches, 1,238.

RELIGIOUS SOCIETIES. The receipts during the past year, of the principal religious and benevolent institutions whose anniversaries have been celebrated in New York show an increase over previous years. The aggregate is larger than was ever before contributed to the same objects during a similar period.

Table with 3 columns: Year, Amount, and Receipts for the last nine months.

We hope the article from the editor of the Myrtle, in the preceding column, will receive attention from our readers. The number of subscribers to that useful little paper should be greatly increased. We have no doubt it could be done by proper exertion.

"REFORMER" is the title of a two-monthly sheet lately commenced in Providence, R. I., by J. Tillinghast and A. Keddon, at \$1.00 a year. May it do much good.

Bro. M. N. DAVISON of Fitchburg, Mass., writes that the prospects of the Free-will Baptist cause in that place are quite encouraging; the few brethren there are doing all they can. But they need a Sabbath school Library, and are unable to purchase it. He wishes some one of our churches would consider their circumstances, and help them to one of the Ten Dollar Libraries of the American S. S. Union, and so do we.

Rev. J. Peggs, late missionary of the General Baptists, to Orissa in India, lately died. He was a most active man and devoted Christian. He was the author of a history of the G. Baptist Mission and of several other works on India.

MEETING OF UNIONISTS AND REFORMERS.—A Christian Union Meeting, irrespective of sect or creed, is called to meet at Cazenovia, N. Y. on the 5th of June next. The enemies of Slavery, Wages Intemperance, and Licentiousness are specially invited. Gerrit Smith, Rev. S. J. May, C. A. Wheaton, and others, sign the call.

An exchange paper quotes from Paul's writings—"Owe no man anything," and then adds: "We fear some of our subscribers never read Paul's Epistles." Quite a rebuke to the delinquents.

A great revival has recently taken place in Lapland. Consciences have been awakened; scoffers have become serious. These men, apparently so rude and insensible, became like children; they were a prey to agony; they remained for hours upon their knees, their faces bowed in the dust, sobbing and crying for pardon and grace.

The number of churches in the United States is now 30,004, ministers 26,416, and communicants 4,480,425; this shows there are 3588 churches who have no pastors.

The Baptists of Middle Tennessee are about creating a Female College of the first class, with an endowment of \$50,000; and those of West Tennessee, not to be outdone, are taking preliminary measures for the establishment of a similar institution.

FOR THE MORNING STAR.

BIOGRAPHY OF ELD. SAMUEL COLE.

The subject of this notice died in Lisbon, N. H., March 7th, 1850, aged 69 years. His funeral services were attended on Saturday, March 8th, by numerous relatives, friends and brethren. The loss sustained by his friends, the public, and especially the ministry, is felt to be inconceivably great. His death was peaceful and happy. Bro. Cole was born in Salem, N. H. Soon after his parents moved to Rowley, Mass.—At eleven years of age he was put out, and subsequently lived in Bradford, Mass., and Chester, N. H., till 1798, when he went to Landaff, N. H., to live with his brother Isaac, his parents not being at Landaff. He went to work at the carpenter's trade; the country being new and the people generally poor, they had to work hard and use economy to get a fair living. At the age of 21 years, he left himself to his brother Solomon as a journeyman carpenter and joiner, about forty dollars' worth of clothes being all the earthly goods he possessed. He says, in his journal, that "about this time, much excitement among the people, and I went to hear them preach. Some heard with readiness of mind, while others mocked. The word at times brought conviction to my mind, though I was found among those that mocked." He says, "My brother was not a professor of religion; and being older than myself, I thought I could pattern after him.—However, my mind at times would be very much called up, and sometimes when I retired, I would pray to God and promise, that if he would convert my brother, I would serve him with my whole heart. It pleased God to convert him in a short time; and then an awful gloom came over my mind, and I felt borne down with the weight of sin. In a few days, there was a meeting for baptism. I thought I would not go, but soon after dinner, being alone, light broke into my soul, and I leaped and praised God, and ran to some of the neighbors and told them what a dear Savior I had found. Soon I was in the experience meeting, related my short experience, went forward in baptism, and returned home, praying and praising God. I lived faithful for

POETRY.

ON THE DEATH OF CHARLES HENRY AND JAMES ALBERT BURR.

INSPIRED TO THEIR AFFLICTED PARENTS. While the dews of spring unloosing, Smile beneath the smiling sky, 'Neath the verdant sod reposing, Sweeter flowers wreathing life, While gladness hails of summer, Sing on every trembling spray, Tunes are hushed, whose softest murmur Stirred a deeper chord than they.

of reform, and the urgent demand of this subject should receive the immediate attention of the church, were strongly and impressively insisted on.

Resolved, That the prevention of natural evil is true Christian economy, and that this feature of the work of the "American Female Guardian Society," is its crowning excellence.

Resolved, That the continued manufacture and sale of intoxicating liquors, as a beverage, is the scourge of our country; that its encouragement and protection by license laws is morally and civilly wrong, and that we will have a right and a claim to the right to protection from its degrading evils.

AMERICAN TEMPERANCE UNION.

The fourteenth anniversary of this Institution was held in the Broadway Tabernacle, Chancellor Walworth presiding. An abstract of the Annual Report was read by Rev. JOHN MARSH, Corresponding Secretary.

The Report spoke of the past year as one of unusual trial through the cholera delusion, driving multitudes even professed temperance men, to the use of brandy while in a feverish state.

THE BAC KSLIDER'S PRAYER.

Oh Savior, to this aching heart, Thy precious blood apply! From within, the bitter smart, Of past iniquity.

AMERICAN FEMALE GUARDIAN SOCIETY.

The sixteenth anniversary was held in the church of the Puritans on Tuesday evening—Rev. Dr. Cheever presiding. The Treasurer's report stated the receipts of the year at \$14,241.69.

Resolved, That the friends of freedom, and the friends of the oppressed, should be united in their efforts to secure the abolition of slavery.

and the largest audience which had assembled in the Tabernacle during the week, dispersed.—N. Y. Observer.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

The following are the resolutions adopted at the late Anniversary of the American and Foreign Anti-Slavery Society.

Resolved, That our fathers regarded slavery as a social and political evil—a curse bequeathed them from the British government; that the Declaration of Independence and the Constitution of the United States will always be sufficient evidence that they eschewed the notion of property in man; and that they intended that by the operation of these instruments, slavery should be speedily and forever extinguished.

Resolved, That the language of Senator Seward, in his higher law than the Constitution, and in the language of Sir William Blackstone, "no human law is of any validity if contrary to this," and that all compromises between Right and Wrong, and all statutes which are repugnant to Humanity and Justice, are NULL and VOID.

Resolved, That slavery being in variance with Republicanism, contrary to the rights of man, and a gross invasion of the Divine Law, cannot for any woman or to any extent be rightfully legalized; and that the voice of Humanity and Humanity's God calls upon every patriot and Christian to labor for its immediate and total overthrow.

Resolved, That we are cheered with the noble conduct of the Liberty-loving members of Congress, who, amid threats of violence and disunion by slavery-propagandists—are true to the ordinance of Liberty, and life of Freedom and Humanity; and that the friends of the meeting be specially given to the Senators and Representatives of the United States, and the friends of the Constitution, the friends of the Slave, and the Right of Petition; and who have contended so ably for California, Union and Freedom, without compromise, and illustrated with so much force Southern aggression, and the comparative weakness of the North.

Resolved, That we view with astonishment the abetting of the Massachusetts Senator in his apostasy and inhumanity, men eminent in the learned professions, in literature and in the church; and that the friends of the meeting be specially given to the Senators and Representatives of the United States, and the friends of the Constitution, the friends of the Slave, and the Right of Petition; and who have contended so ably for California, Union and Freedom, without compromise, and illustrated with so much force Southern aggression, and the comparative weakness of the North.

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to political nuisances, and fill the halls of the nation with sophistry, invecive, threatening, and deadly weapons, instead of evidence, argument and calm deliberation. It throws derision upon honest labor, and creates an itching in many of the north as well as the south to live without it; and hence many, for the want of slaves to labor for their support, resort to other crimes and end in the penitentiary. It impoverishes the soil where it exists, and fails to improve the natural facilities of the country, and demands the surplus produce of other states to feed its yawning mouth.

But I did not design to write upon the chattel slavery of the south. I leave that for more able pens, for the best cannot fully expose its enormity. There is a species of slavery that exists in the north, where there is a color, but not the same condition, and its exposure is not so popular. I refer to the treatment received by persons employed in the service of others. It is allied to the slavery of the south in three particulars. First, to obtain the largest amount of labor for the smallest amount of pay. Second, the absolute distinction made and kept up in the social relations of life, and last, not least, a disregard on the part of the employer of the moral character of the employed.

Young females, thrown upon the necessity of laboring for others for a living, are required to remain in the kitchen while the family take their meals, and to come at the ringing of the bell, and to take up the half worn but whole priced clothing of the family, and to be without society, or any other social enjoyments as they fly in the company, nearest at hand. Thus they soon become discouraged and dejected, and fall into habits that compare with their treatment and end in infamy. The same with young men. They are drilled at drudgery half the day, without time or opportunity to improve the mind or elevate the character.—Do they last, they spend their few idle moments in drinkeries and gambling houses, and thus come to shame and ruin. There are solemn responsibilities resting upon employers and guardians, as well as parents. I hope that this subject may receive proper attention and the evil be removed.

H. S. LIMBROCK, Jackson, Mich., April 6, 1850.

JENNY LIND. Jenny Lind is about 29 years of age. She is a native of Stockholm, and the only child of poor parents, both of whom are alive, and living in ease and independence in Sweden.

Resolved, That we view with astonishment the abetting of the Massachusetts Senator in his apostasy and inhumanity, men eminent in the learned professions, in literature and in the church; and that the friends of the meeting be specially given to the Senators and Representatives of the United States, and the friends of the Constitution, the friends of the Slave, and the Right of Petition; and who have contended so ably for California, Union and Freedom, without compromise, and illustrated with so much force Southern aggression, and the comparative weakness of the North.

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the happy influence of the Christian religion that he had previously lost while gathering in his crops, he was often heard to say that he was doing his work to the will of God. He expressed a willingness to live or die, as God in His Providence should see fit to order. He had no hope. We shall never see him more until Gabriel's trumpet shall sound to call the nations of the earth together, to receive their last and final sentence. We have reason to believe that he has gone where the wicked cease from troubling & where the weary are at rest. In his will he has left an affectionate husband, his children an indulgent parent, and the neighborhood in which he lived, a kind and obliging neighbor. His funeral was attended by Ed. Chick of Ossipee, who preached a sermon on the occasion from the text, "Prepare to meet thy God." B. E. PALMER.

Died in Newburg, Me., Apr. 11, sister SARAH GREEN, consort of Bro. Levi Green, aged 49 years. The subject of this notice experienced religion while young, joined a church of this name, which kept her virtuous some ten years since. Soon after, she joined the F. W. Baptist church in Newburg, of which she remained a worthy member until God called her away from the church here to visit the church above. She endured her distress of body with Christian fortitude, and the visitation of the spirit visited her a few days before she died. Her mind (in consequence of disease) was not so active as usual; but she expressed a good hope in Christ. She has left a husband, three children, a father and mother and seven brothers, to mourn her loss. May God multiply the dispensation to the present, future, and eternal good of all the relatives. Funeral discourse by the writer from Rom: 8:26. The congregation was large, and it was a most impressive season. May God bless the truth to all that hear. ADAM S. COTTON.

Died in Swanton, Me., Apr. 30, sister ARBY, wife of Bro. Daniel Bacheelder, aged 69 years, 7 months and 6 days. Sister B. was a devoted Christian, and experienced religion in the autumn of 1808. She was baptized by Eld. Jacob Norton, and with others were organized into the first Free-will Baptist church in that town. Although the church has passed through many trying times and many changes her place, sister B. has stood firm, and ever been forward at her post. Perhaps no member has been more attentive to the meetings of the church than our departed sister. She ever enjoyed the society of Christians, and it was her delight to minister to their comfort, as best she was able. She was a member of God and his church, and was loved and honored by all who appreciated her worth. After a protracted and distressing sickness, during which she mourned not, she calmly resigned her spirit, and is now at rest with her Savior. She has left her companion, a son and a daughter, the church of which she was a member, and many surviving relatives and friends to mourn her departure; but not without hope. Her family and friends can say with the poet, Her writer of trouble is past, The storms of affliction are o'er, Her struggle is ended at her rest, And sorrow and death are no more.

Remarks after funeral from Luke 20: 36, "Neither can they die any more." H. G. CANTON.

Death is doing its work amongst us. Sister ARBY, wife of O. C. Tompkins of Rattoson, Dane county, Wisconsin, fell asleep in the arms of Jesus, on the 10th of January last, aged 29 years, and 10 months. She was the daughter of Peleg and Olive Green, of South Ohio, who were both members of the same church. She was a devoted Christian, and was loved and honored by all who appreciated her worth. After a protracted and distressing sickness, during which she mourned not, she calmly resigned her spirit, and is now at rest with her Savior. She has left her companion, a son and a daughter, the church of which she was a member, and many surviving relatives and friends to mourn her departure; but not without hope. Her family and friends can say with the poet, Her writer of trouble is past, The storms of affliction are o'er, Her struggle is ended at her rest, And sorrow and death are no more.

During her two years' engagements in London, Jenny Lind hired the suburban residence of a stout and lively citizen, taking his furniture, his carriage and coachman, his servants and household belongings of all descriptions, on rent. The only addition that she made to the household establishment, was the attendance of an English chaplain, who, on the open lawn of the garden, whenever the weather would in any way permit, or otherwise in the drawing room, performed the devotions of the English church for the assembled household. The chaplain, as in the custom in England, and accommodations for his family in the wing of the stable; and his wife, the mother of two or three young children, was employed as "washer and ironer." While with profers of attention and acquaintance from the rank and fashion of London, the fair Swede was unavailingly beset—a kind of tribute to her genius and character which she refused to accept—the family of the coachman were commonly enjoying the much sought privilege. While Dutchesses and Countesses were being refused at her door, she was often seated in the center of the haymow, her favorite resort for every hour of leisure, tending the coachman's wife, and teaching the older ones to read! On this humble farm, for every day affections seem to have been expended. When away concert singing at Birmingham or Liverpool, she wrote to them daily as if to her own family, and with a tenderness of broken English which was not less touching as it was curious. These letters were lent and shown to the neighbors and others, and the friend (of her own) who had seen her and gives us these particulars, says that no daughter could have written more familiarly and affectionately. The coachman's wife still wears stitched to the sleeve of the calico gown in which she works, and changed and washed carefully to every dress she puts on, a metal cord in a round bracelet, her parting keepsake from Jenny Lind! It would be a hard extremity of poverty that would induce her to part with it.—Home Journal.

Resolved, That we deem it a duty and a privilege, by giving a preference to the productions of freedom, to encourage their labor over that of slavery; and that the establishment of stores for the sale of free labor, and the growing of cotton by free labor, and the efforts made to enlighten the friends of the slave on the subject of abstention from slave labor products, meet with our cordial approbation.

Resolved, That the friends of the meeting be specially given to the Senators and Representatives of the United States, and the friends of the Constitution, the friends of the Slave, and the Right of Petition; and who have contended so ably for California, Union and Freedom, without compromise, and illustrated with so much force Southern aggression, and the comparative weakness of the North.

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