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WEDNESDAY, JAN. 22, 1851.

NEW SUBSCRIBERS—ENLARGEMENT OF THE STAR.

It is now ten weeks since we announced to our readers that the Star would be enlarged at the commencement of the next volume, in April ensuing, provided that one thousand new subscribers were added to our list by that time. Up to this date, only 222 have been received, and 111 have been discontinued, leaving a net increase of only 111. We do not despair, however, of getting the requisite number by the time specified. Our brethren have not taken hold of the work of procuring subscribers in earnest yet. When they do, we expect to hear a report from them that will gladden our hearts, and the hearts of all the friends of the Star, and place its enlargement beyond a doubt. Come, brethren, is it not about time to commence this work? But eleven weeks more, and the new volume must be commenced. Who will lead off?

We subjoin a line of encouragement from Bro. Moulton.

NORTHWOOD, N. H., Jan. 15, 1851.

Bro. Burr:—I send you three more new subscribers for the Star, making six within the space of a few weeks. And it is with comparatively little effort that they have been obtained. I have no doubt, if all our ministers should spend one day in soliciting subscribers, they would average one, and perhaps two, each with little labor. Or even, take the opportunities of public gatherings, and just inquire whether there are not those present who would like to take the Star, and some would be found. Brethren, let's try it! Those of us especially who have received the Star gratis for years, ought to feel under obligation to do what we can now, in view of its contemplated enlargement. F. MOULTON.

"THE FOOT-PRINTS OF THE CREATOR."

Or the Asterolepis of Stromboli. By Hugh Miller, Author of the "Old Red Sandstone," &c. From the third London Edition. With a Memoir of the Author. By Lewis Agassiz. Boston: Gould, Kendall, & Lincoln. 1850.

Never, at any previous age of the world, have there been so many, so able, or so earnest explorers in the field of physical science, as now. The human mind seems operating under the influence of the reaction, which is sure to follow from an excess of devotion to abstract and metaphysical pursuits. The spirit and tendencies of the age are eminently practical—utilitarian. Men wish to see the promise of outward and direct profit, before they are satisfied to dedicate their time and energy in any specific sphere. And so the temples of outward observation are constantly crowded, while the cloisters of patient thought and self-communion echo to the tread of fewer, and still fewer feet. Speaking phrenologically, the civilized world's forehead must have undergone quite a recession within a century or two, owing to the protrusion of the perceptive ridge, and the corresponding falling back of that section of the cranium assigned to causality and comparison. Phenomena once unobserved, or seen only to be forgotten, are now sought out and studied with a patience and assiduity, which make one think of Demosthenes in his cave, bending, with head half shorn, over the page of Thucydides. A lobster can hardly steal away to a retired shallow to deposit its spawn, or throw off its green jacket, without being peered at by a pair of human eyes, intent upon observing how the thing is done; and before the modest creature acquires the strength and courage to resist its quondam companions and pursuits, lo! these passages in its private history are spread out on the pages of some journal of science. A storm agitates the ocean, and a wave catches up some embryonic form of marine life from its resting place among the seaweeds; & before its gravity can gain repose for it again, some Agassiz has got it under his tell-tale microscope, making it give up its secrets for the entertainment of Cambridge students, or the wondering admiration of the attendants at the Lowell Institute. A piece of anthracite is kept back from the warmth of the grate till it will give some account of the forests that gave it its earlier life; and the pebble by the road-side is put to the torture till it is forced to unfold the character and conditions of Pre-Adamite existence.

The volume, whose title is placed at the head of this article, affords not a few striking illustrations of these remarks. It is the product of an inquisitive and scrutinizing mind, enriched by large scientific attainments; and especially which has learned to deal with the entire mass of Geological phenomena, which years of patient investigation have discovered and arrayed, as a child of ten years does with his alphabet. He has elevated himself to his present position in the scientific world, by dint of his own industry. He stayed but a short time in the schoolroom, while young, and even while there, his heart was prompting him to truancy in favor of the fields and forests and beaches. His occupation as a stone-mason, brought him into close and frequent contact with the phenomena of Geology, and these did he study long and successfully before availing himself of the aids which other observers had prepared for the student who sought to read the hieroglyphics of the adamant. But such patient, courageous perseverance, never fails of success, and Mr. Miller is now recognized as one of the most authoritative exponents of Geological science, as well as one of the most elegant and forcible writers on the subject, to be found in either hemisphere. To his laborious vigilance, mostly, is owing the proof that organic remains in great variety and abundance exist in the "Old Red Sandstone," one of the largest and oldest groups of stratified rock which has been laid open to Geological inspection. And what is still more interesting, is the fact—everywhere apparent in his writings—that he looks on these antique inscriptions of the Almighty, with the eye of a devout Christian; and summons every new fact to his side to nurture his religious reverences. He is the high priest of no skeptical philosophy; he builds no altars in this rocky temple on which to kindle the strange fires of unbelief. With scarcely less veneration does he seem to gaze on these "foot-prints of the Creator," than would a devout Jew on a pilgrim-

age to the city of his fathers—who should find on an evening ramble one of the Granite tables on which God had written, with omnipotent finger, the law of justice—look on the sacred relic of his nation's miraculous life.

An ample proof of the correctness of this representation, is found in the character and design of the volume before us. It was written, as its author distinctly asserts, to counteract the influence of what is called the "Development Hypothesis," promulgated a century since, supported on professedly Geological grounds by several philosophers on the continent, and recently advocated in its broadest extent, with much dogmatism of manner, and some show of learning, by an English Author, in a work entitled "Vestiges of the Creation." This theory is very briefly and fully stated by one of the German writers, as quoted by Mr. Miller, in the following words: "There are two kinds of generation in the world; the creation proper, and the propagation that is sequent thereupon—or the *generatio originaria* and *secundaria*. Consequently, no organism has been created of larger size than an infusorial plant. No organism is, nor ever has one been, created, which is not microscopic. Whatever is larger has not been created, but developed. Man has not been created, but developed." That is, this infusorial plant has grown up into a mushroom, the mushroom into a fern, the fern into a shrub, and the shrub into a tree. And when electricity is brought to act on this embryonic form of being, it becomes endowed with animal life; it becomes a worm, then a fish, then a reptile, then a bird, then a mammal, and then a man! The supporters of this theory claim that Geological phenomena bear witness neither slight nor ambiguous, to its correctness. They claim that, as we descend through the various strata of rock, the organic remains of the higher types of life, both animal and vegetable, consecutively disappear, and give place to those lower types from which the higher have been developed.

The Author says, in his preface, that "the development doctrines are doing much harm on both sides of the Atlantic; especially among intelligent mechanics, and a class of young men engaged in the subordinate departments of trade and the law." He admits there is not "positive Atheism involved in the belief." The original act of creation, is required even by the Hypothesis. But he adds: "There are however beliefs in no degree less important to the moralist or the Christian, than even that, in the being of a God, which seem wholly incompatible with the development hypothesis." It requires the admission that every form of animal life, even down to the electrified monad or mollusc, must be immortal, and responsible, or it involves the denial that man is so. It denies, too, the creation of man in a state of uprightness, and the lapse which gave rise to the necessity for a scheme of deliverance and restoration—the great fundamental idea of revelation. It makes Christianity "an idle and unsightly exercise on a code of morals that would be perfect were it away." And he adds: "Disassociated from these beliefs, a belief in the existence of a God, is of as little ethical value as a belief in the existence of the great sea-serpent."

Having thus stated the case, the Author proceeds to his task. He enters the lists with these skeptical philosophers on grounds of their own seeking, and with weapons of their own choice. He stands before them, not as a Theologian, but as a Geologist; he brings testimony, not from the Bible, (in which it is too apparent they want faith,) but from the stony record which they profess to hold infallible. He asks:—

"What, in order to establish its truth or even to render it in some degree probable, ought to be the Geological evidence regarding it? The reply seems obvious. In the first place, the earlier fossils ought to be very small in size; in the second, very low in organization. In cutting in to the stony womb of nature, in order to determine what it contained mayhap millions of ages ago, we must expect, if the development theory be true, to look upon mere embryos and fetuses. And if we find, instead, the full grown and mature, then must we hold that the testimony of Geology is not only not in accordance with the theory, but in positive opposition to it. Such palpably is the principle, on which, in this matter, we ought to decide. What are the facts?"

The Author then proceeds to give the results of his own patient and extensive observation on one of the oldest strata of rock which has yet been inspected. He confines himself mostly to a description of the remains of the Asterolepis, which have been found at various points. This animal is proved by comparative anatomy, to have been a fish of a high order of organization, and in size from ten to fourteen feet in length. These descriptions are remarkable for their minuteness of detail, and for their embracing an answer to every objection which could militate against the conclusions to which they tend. None but a well read Geologist and comparative Anatomist could appreciate these details fully, though others can follow and feel the force of the argument.

Having shown that Geology positively contradicts this hypothesis in giving this evidence of high orders of life during the earlier Geological epochs, he assails the hypothesis from every other position it has assumed. He shows that no organic remains were ever discovered which indicated that the animal or plant was in a state of transition—that every remnant possesses the characteristic marks of a distinct species, that there are as many—if not more—facts on which a theory of degradation could be based, as are added to support the theory of development; shows by striking examples that superposition does not imply parental relation; that the adoption of this hypothesis requires the most irrational credulity. And thus, having carried every outpost, and taken the citadel, he sets himself to torture the garrison. He convicts the Author of the "Vestiges" by his own words, of seeking to rule out of court the testimony of acknowledged eminent Geologists, who, of course, are the only proper witnesses, extorts a confession from one of the principal advocates of the theory on the Continent, that he regarded himself as under a kind of inspiration when he wrote his book, rather than engaged in a patient and careful induction of facts; and, what must prove "the

most unkindest cut of all," while he freely acknowledges the ingenuity and literary taste of the Author of the "Vestiges," brings and substantiates the charge of wanting observation and the power of abstract, philosophical thought;—in plainer language, charges him with ignorance and weakness which disqualify him for writing on such a subject. He says, this Author "has in every edition of his work been correcting, modifying, or altogether withdrawing his statements regarding both Geological and Zoological phenomena." "His development hypothesis was complete at a time when his Geology and Zoology were rudimentary and imperfect—Give me your facts, said the Frenchman, that I may accommodate them to my theory. And no one can look at the progress of the Lamarckian hypothesis with reference to the dates when, and the men by whom, it was promulgated, without recognizing in it one of, perhaps, the most striking emblems of the Frenchman's principle which the world ever saw. It is not the illiberal religionist that rejects and casts it off, it is the inductive philosopher. Science addresses its assertions in the language of the possessed to the sons of Sevea the Jew.—The Astronomer I know, and the Geologist I know; but who are you?"

The closing chapter, concerning the "Bearing of final causes on Geologic history," is one, which exhibits the ability of Mr. Miller as a profoundly original and comprehensive thinker, and a brilliant and forcible writer. If this article were not already so long, it would be hard to refrain from copying a paragraph by way of illustration; but as it is, they must be sought in the volume itself.

For a controversial work, it has many model features. Neither the dignity of the subject, nor the manliness of the writer, is sunk by vulgar epithets, or abusive personalities. The tone is decided; often sharp, and sometimes severe; but always calm, bespeaking great self-possession and self-respect. The reasoning is strong and lucid; the premises are carefully laid down, and every step toward the conclusion is taken with a caution which always indicates prudence, though never suggesting timidity. Every where there is revealed a candid spirit and an honest, upright endeavor. He is never guilty of what are sometimes termed the "tricks of logic." He advances to the attack like a man who feels that strength and skill would do discredit to themselves by employing the tactics of artifice; and as if he would scorn a victory that could be gained by the charge of unfairness. As he says in his Preface, he has "not written as if arguments, like cannon balls, could be rendered more formidable than in the cool state, by being made red-hot." The work would be read to much better advantage, after the great leading facts in Geology had been acquired.

There are special reasons why Physical Science should not be neglected by Theologians.—With its leading facts and principles so far as they are developed, the ministry should as far as possible acquaint itself. With the interest now generally felt in them, they may be employed in the pulpit as the most striking and serviceable illustrations of the Gospel. Besides, skeptics go to physical science now, justly, for their objections to revelation. Our Author says:—"The battle of the Evidences will have as certainly to be fought on the field of physical science, as it was contested in the last age on that of the metaphysics. And on this new arena the combatants will have to employ new weapons, which will be the privilege of the challenger to choose." And therefore should that ground be pre-occupied by Christian philosophers, who will so translate the language of nature, as that no eager eye shall discern a single altar in her temple dedicated to the UNKNOWN GOD.—G. T. D.

RESPONSIBILITY OF CHRISTIANS.

The views we have already taken show that Christians have a great work to accomplish in Christendom itself. Christianity is professedly the religion of some three hundred millions of people. But a very small proportion of these hold fundamentally evangelical sentiments in theory, and still fewer are in heart and life conformed to the faith of the gospel. Even in Christendom, tried by the standard of the gospel, the mass are in the broad way. In Great Britain and the United States, having a large proportion of true believers, and a purer faith than any other nations, only about one tenth of the whole population are within the pale of the nominal church.

Then consider the wickedness so prevalent here. Not that Christians are responsible for all that is done in nominally Christian lands.—Christians are not responsible for the oppression, intemperance, and other forms of vice, provided they do their own duty. But are they doing their duty? It cannot be, else such enormities would not thus abound. Within the last half century, much progress has been made in evangelizing the heathen. But at the same time home effort has been sadly neglected. We do not say that foreign labors have diverted attention from home efforts. On the contrary, we believe that the influence of Foreign Missions has been highly salutary upon every department of benevolence. But we do despair of seeing any of these causes prosecuted to a successful issue, until there is more real piety among professed Christians.

It is vain to hope that the world will be converted to the Christian faith while Christendom is in its present state. While superstition is rife in papal lands, and the various vices that disgrace protestant countries, Mohammedan and Pagan nations will scorn to embrace our faith.—Just think of China, Turkey, Hindostan, converted to the moral and religious condition of Austria, Russia, or even Germany. While Christendom is in its present condition the world will never be converted to her faith by moral means. It may be by force, by fire and sword, as has been already done to an extent in some instances; but this is far enough from the gospel plan. We have indeed heard some good men—missionaries, dwell with apparent satisfaction upon the spread of Christianity through the intervention of force and arms, as in the case of the

conquest of the Sikhs. We have no heart to rejoice in such victories. God will hold Christians nations to a fearful account for the wrongs they have done the heathen in every quarter of the globe. We have little faith in the propagation of any national religion, until nations become better. The work must be done by private, voluntary Christian enterprise. We do not deny that Christians may avail themselves of facilities wrongfully furnished; but if they do it as to countenance the wrongs, they will not prosper. Christianity makes slow progress in India, under the protection of British bayonets. After nations have been conquered, as the Hindus were, it is a hard effort for Christian missionaries, with the most unexceptionable conduct on their own part, to counteract the odium previously created. How greatly the progress of the gospel has been retarded by the inconsistencies of nominal Christians, and nominally Christian nations, the light of the judgment only can reveal.

Our first duty as Christians is to see that we have sinned in ourselves, that our religion is not spurious. The visible church must be brought to shed a true light upon the world—to present a practical representation of genuine Christianity—a model worthy of universal imitation.—Primitive simplicity, purity, and devotion must be restored, and the church present her hearty protest against every form of error and sin.

Two extreme views of the moral aspect of the world are entertained. Some look only on the bright side, the high position of Christendom, the facilities enjoyed, the work already done and proclaim the Millennium commenced, if not quite advanced. Others look only at the dark side; the world is worse than ever before, and ever growing worse, there is no pure church, no true benevolence; they are misanthropic and ready to despair. We should candidly view the subject on all sides. We should take encouragement from what Christianity has accomplished though not blind to existing faults. We should avail ourselves of facilities furnished, at the same time making no compromise of principle, forming no corrupt alliance with the workers of iniquity. In the present state of the world, we may do a mighty work, if we are faithful to our high trust.—The captain of our salvation is perfect, his doctrine pure, his triumph certain.—We must be true—to God, to the church, to mankind. At the altar of prayer, in our families, in the house of God, in our business, in society, we must be governed by principle, by an enlightened conscience, by the Bible. Thus living and doing, with the advantages enjoyed, the nations must soon bow to the empire of truth, and the whose right it is to reign have the universal dominion.—J. J. B.

POSTAGE BILL.—It will be seen by reference to the Congressional proceedings, that the new Postage bill has passed the House. It is not in all respects what we think it should be, yet it is better than the present one. It has yet to pass the Senate and receive the signature of the President, before it becomes a law.

NEW DENOMINATION OF BAPTISTS IN NEW BRUNSWICK.

The following letter gives an account of a new denomination in New Brunswick, and we doubt not will be read with interest by our brethren. We shall be happy to hear frequently from Bro. Underhill and the brethren associated with him.

ST. JOHN'S, New Brunswick, Jan. 1, 1851.

Bro. Burr:—Our Society in its early rise was composed of persons here and there throughout the Province, who could not receive the sentiment generally preached as held by the particular Baptists, and were consequently scattered as sheep without a shepherd; but, in process of time, there came along men who would declare that 'Christ hath me commissioned to say he died for all,' and through whose labors many were brought from darkness to light. They together were organized in church-fellowship in the different localities where they were situated, and afterward those churches united under the name and designation of the New Brunswick Christians Conference. But it was not long before there was considerable dissatisfaction with that appellation, as there were others holding the name of Christian only, who differed much from us in sentiment, particularly in holding Unitarian views, which were utterly opposed to, so that, in order to be relieved from unjust charges by persons unacquainted with our real sentiments, we at length resolved to publish a Treatise of our faith, and adopt the name of "Free Christian Baptists," by which appellation we are now known among the denominations in this Province. We are not very numerous, and by no means popular, but on the contrary are the sect in this country which is spoken against, but, to the praise of the Lord, I would say, I believe that God owns and acknowledges us as his, and that we are a medium through which light is reflected on those that are in darkness. Our gospel views, and also our church government and discipline, are the same as the F. W. Baptists, or nearly so. Our churches are dispersed throughout the Province. For convenience, we have divided them into six districts, in each of which we hold a meeting for the reporting of the churches and the transaction of business.—Said district meetings send each two messengers to the Yearly Meeting, who, with the Elders of the whole Province, compose the annual Conference. Our members & churches are far more numerous in proportion than our preachers, who we designate Elders, the names of which I subjoin, viz:

Robert Colpitts, Jonathan Shaw, Samuel Harth, Charles McMillan, Edward Wayman, Wm. E. Pennington, Joseph Noble, Samuel Wormwood, Ezekiel Syrell, Abner Newcomen, John G. Flanders, Benj. Merritt, Geo. Orser, Ezekiel McLeod, Jacob Gunter, Robert French.

Our Annual Meeting is held commencing on the first Friday in July, and continues over Monday and sometimes Tuesday. Our next Yearly Meeting will be held at Victoria Village, parish of Wakefield, Carlton County, commencing at the time above named.

I have no recent information of revival, but would say that during the year now past there has been in various parts of our Province considerable gathering. In our city there has been no powerful work of the Lord for some time, but small additions have been made from time to time. Our daily prayer is, O Lord, revive thy work; ride forth in thy gospel chariot; break down the strongholds of iniquity, and build up and extend thine own kingdom, so that where iniquity now abounds, grace and righteousness may much more abound, and the name of the Lord be glorified.

From your unworthy brother in Christ,
B. J. UNDERHILL.

NEW-YORK CORRESPONDENCE OF THE STAR.

The Slave Trade prosperous in New York.—The Sale of Henry Long completed.—The Anti-Popery skirmishes.

NEW YORK, Jan. 15, 1851.

Our trade in the bodies and souls of men goes on. As a strong flood, sweeping away the barrier that for a time held its course, roars on with but accumulated power from the temporary check, so our slave-trade, the consummating ingredient in the constitution of the Babylon of the Apocalypse. In this, our city and nation prove themselves to be of "that great city" whose certain doom is foreshown by the angel waving the great stone into the sea, saying, "thus with violence shall the great city Babylon be thrown down and shall no more be found at all"—when "the kings of the Earth shall bewail her," because "the hour of her judgment is come"—and "the merchants of the Earth shall weep and mourn over her," and the "ship masters" shall join the lamentation in view of the "smoke of her burning; casting dust on their heads," while the Heavens rejoice at her eternal overthrow. But the time is not yet. The cup is not full.

Long is carried back into slavery. The United States Judge, (Judson,) decided the case in favor of the oppressor, and United States officers carried him to chains and scourings and unpaid toil, the United States' people paying the expenses and fees for the transaction. The evidence that Long had labored through earlier years of his life for a John Smith, or some Smith of Virginia, was taken as proof that his labors for all his life-time belong to the said Smith.—Because he had been robbed of his liberty and wages for those past years, he should be robbed of them as long as he lives—by a certain Smith, rather than any other of all the "chivalry," for such it was testified was the "Will" of somebody "dead and rotten long ago." Mere verbal evidence of such a Will without the written proof was deemed sufficient by the Judge, so smoothly "runs the course" of slavery in the "Home of the Free"—the "Asylum for the oppressed of all nations"—but our own! Long is sold—sold by merchants, office-seekers and office-holders, editors of the Satanic Press and the tools of these and our city—sold by the Congress of the nation, by its Judges, its officers and its people who "love to have it so." The slave trade, so detested, so criminal in Africa, is honorable and legal, and yet more blasphemous. Christians in New York and this Republic: what is the difference in seizing a human soul in the groves and by the rivers of Africa, or in its hut there; or in snatching it from the mother's breast, or from the workshop, or the hotel where it serves in freedom, or from its habitation in the emporium or on the territory of this nation and bartering it for gain, selling it to tyranny and unpaid toil?—Is it that the parent had before it been seized and sold and enslaved, that it is a legal and Christian act in this country, while it is piracy in Africa? The parent's right was outraged; therefore the same act against the child is right, patriotic and Christian! Oh the logic is too shallow and too fiendish to be attributed to the Prince of the devils. Only diabolized humanity can be capable of it.

In the process of Long's case it became feared that Western, the Virginia lawyer, brought on to the emergency, and the Union Committee (of Castle Garden Meeting's creation) employed Wood, (who I believe was president of the Castle Garden Meeting,) deemed one of the most insolent and glib of the slave-law dogs, of our city. This same Wood, if I am truly informed, is, or was, a member of the Presbyterian Church. And the most zealous of the Satanic presses in the city, for the man-hunt, makes the phylacteries of its Evangelical professions more broad, and its Sabbath-day face longer than any other press in the city. There is another of the presses of this class that is undeniably, confessedly, boasting a devil, but this one is a most pretended saint, making long prayers at the corners of the streets, glorifying that it is not like those who advocate equal human rights, to the danger of (its gains) the Union, and most piously warning the world against the infidelity in a community of benefits in business and labor. When we fall upon such monstrosities in the religious profession of our city, may we not cease to wonder at the astounding fact which the religious census compared with the popular census of our city presents? Fifty thousand members of Churches claiming to be evangelical, out of a population of five hundred thousand souls! One to more than ten—and some of this one tenth in professors of Evangelical Christianity—such professors as some of them are! Oh if these were the only witnesses to the Truth as it is in Jesus, who would not be an infidel! If these be the salt of this half a million souls, what wonder at the rank and general putrefaction?

There are many who have seen on the blackness of this fugitive law, the light of promise for the speedier emancipation of the millions in bondage. As Plato argues, Immortality, from the fact of death itself, on the principle that every thing produces its opposite, they read in the cruelty of this enactment the assurance of mercy's near advent by a re-action from the humanity presumed to exist in the nation. I fear it will prove one of hope's illusions. Like other monstrous things that at first sight are abhorrent to all the senses of the soul, usage blunts the revolting sensibilities, and at length there comes to be not only acquiescence, but actual favor. If I read the heart of this city correctly, such a change is progressing in it: Happy the hour that shall show I mis-read in this, if such an hour shall come!

One thing is sure: if this nation can bear this law, it is a nation already lost, hastening irrevocably to a terrible destruction, and the day is already come when the Divine inhibition given in direct reference to an ancient nation, has its applicability to this: "Pray not for this people." We hope it has not come to this; but comforted with the character of past nations as it was when they had come to it, have we not too much evidence of a fearful approach to it, at best?

Our little anti-popery war, a mere skirmish it seems, to the pitched battle going on in England,

continues. Rev. Dr. Murray, the "Kirwan" of "Letters to Bishop Hughes," makes reply to the Bishop's lecture on the Decline of Protestantism, in the Tabernacle to-night. Between Dr. Hughes and Dr. Murray it is "diamond cut diamond." They are both Irishmen of the first gift and the largest mental calibre. The Arch-Bishop of New York will get thoroughly chopped up by the Bishop of Elizabethtown, N. J., Presbyterian church. But the real benefit of such writings up of the Rapiers, I think questionable. If our Protestantism protested withal against the great sins of the city and the nation, and of its own communion, its protestations against Romanism would be to better effect. Indeed it would not need this direct protestation against Rome, for its character for righteousness would best refute Rome's claims as the Church of Christ. Free will Baptists occupy this advantage ground; when will the other denominations come up to it? N. E.

A BIOGRAPHY of the late Eld. Daniel Quinn, by Eld. J. Woodman, is inserted on the first page. We have on hand two or three other biographies of deceased ministers, which will be published soon.

HELP RECEIVED.

I take pleasure in acknowledging recent help, on our church, as follows:
Eld. C. Dodge, Pa., \$10.
Of several individuals, by Bro. John J. Allen, \$27.14.

Received some time since of Sister Holmes, (wife of Eld. D. G. H.) Walworth, \$2.00, which she collected from her Sabbath school class.—This shows that all can do something if they will. E. Perkins for H. N. Plumb, \$5.00. Wm. R. Walworth, N. Y., \$2.00.

The following most encouraging letter accompanied this donation, too good to be lost.

CONSTATEVILLE, Dec. 31, 1850.

Dear Brother:—I enclose two dollars to aid a little in building the Rochester church. I would be glad if I were able to do more consistent with other duties, for I feel a deep interest in the enterprise from the fact that I spent some five or six months at Rochester some 20 years ago, then a village. At that time I found no Christian friends of our denomination there and indeed I formed no acquaintance scarcely with any Christian friends there. I had then but just enlisted in the cause of Christ and had met with a church of our faith there at that time it would have been a great advantage to me and a precious privilege to have united with them. I doubt not there are many similar cases in your growing city—and I trust the time is not far distant when a strong and vigorous church shall be raised up at your place, zealous of good works, from which the stream of benevolence shall flow to bless the world and demonstrate that it was a matter of true economy for other churches to render a little assistance now. Sincerely wishing that the divine blessing may rest upon you and the church of Rochester.

I remain yours affectionately,

WILLIAM R. WADSWORTH.

P. S. I am happy to be permitted to inform our friends, that we are beginning to enjoy a little revival. Yesterday we received five into our church, one of them was a young convert.

H. WHITCORN.

Rochester, Jan. 6, 1851.

A WATCHMAN FALLEN.

Died suddenly at Ames, N. Y., Jan. 8, Eld. A. NICHOLS, aged 33. Suffered here to say, the decrease of one so well qualified for the work to which he had given himself, and upon which he had entered with so much zeal and promise of usefulness, has not only thrown the church with which he had labored for the last two years with good success into deep mourning, but is felt to be deeply afflictive by all our churches in this vicinity and a cause of much humiliation and prayer. A more extended notice will appear in due season.

J. FULLONTOS.

Whitestown, Jan. 13.

FOREIGN MISSIONS.

Dear Bro. Burr:—

I forward to you for the Star the following extract as embodying the qualifications necessary for a missionary's wife—written sometime since by Mrs. Winlow, an American missionary to Ceylon. It need not however be confined to missionary's wife.—She should have sincere and humble piety—a good temper—a common sense—a cultivated mind—a thorough knowledge of household economy—and affable manners.—By the first, I mean something more than such a degree of piety as secures the safety of the individual. With clear and distinguishing views of what Christianity is, and what it requires; and with a well-grounded hope of an interest in the Savior, there should be a heart glowing with love to him, a lively and abiding sense of his fullness and sufficiency,—of the excellence and truth of the promises of his word,—and deep views of the utter helplessness and dependence of sinners on him. There should also exist a strong and impelling desire to do whatever the Lord requires; a willingness to give up comforts, and to submit to privations; to forsake ease, and endure toil; to change the society of friends for that of enemies; to assemble no more with the "great congregation"; but seek the Lord in the wilderness or in the desert, with one friend or none; in short, to make every sacrifice of personal ease and gratification for the one great object of making known the crucified Savior to those who are perishing in ignorance and sin. If your hands would be soiled by performing acts of kindness and charity to the poor and wretched,—if your mind would necessarily be contaminated by intercourse with the moral depravity and degradation of the heathen—if your habits are such that you shrink from all acquaintance with what is uncounted and unpurified,—if you have refined society so much that you cannot cheerfully relinquish it,—if the pursuit of literature is so charming that it cannot be abandoned,—if you cannot "spend and be spent," for others, and those too who are degraded almost to the level of the brutes,—you would better not think of the missionary work.

"By good temper, I mean not merely equanimity and mildness, but a readiness to please and to please— a desire to make others happy, and a patient forbearance towards all, even those who are the least agreeable—a willingness to submit one's own opinion to that of others, and cheerfully to bear contradiction: indeed all that the apostle includes in his definition of charity, in the 13th chapter of 1 Cor.

"By common sense, I mean that sense which enables a person to understand the common use of common things,—the results of observation, of experience, and of sound judgment in the every day affairs of common life; and be assured that, with all the learning to be acquired in ordinary circumstances, without this qualification, you would do but little good in the missionary service."

"The cultivation of mind which is needful, may consist in a good acquaintance with grammar, arithmetic, geography and history; some familiarity with polite literature, and a chaste

