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THE MORNING STAR. BY THE FREEWILL BAPTIST PRINTING ESTABLISHMENT,

At its Office, Washington St., Dover, N. H. TERMS:

WM. BURR, DOVER, N. H.

All Ministers, (Ordained and Licensed,) in good g in the Freewill Baptist Connexion, are authorised uested to act as Agents in obtaining subscribers, collecting and forwarding moneys. Agents are 10 per cent. on all moneys collected and remitted

MORNING STAR.

APOSTOLIC SUCCESSION.

EXEMPLIFIED IN THE LIFE AND TIMES

BENJAMIN RANDALL. CHAP. IV. CHILDHOOD AND THE WILDERNESS.

tation of this exquisite social sensibility, and the shore of the Maine Province. The

there was more than the constraint of that interests, such as would be a temptation to characteristic strength and exquisiteness in his some modification of the religious course, in sensibility to human approbation and rep- some respects, if not actually influential to it.

al characteristics of the young disciple, we must skies. And eternally shall the echoes of that consider the circumstances of his case and the renown sound throughout the moral universe, character of his times, for the intelligent understanding of his course and just estimate of sight of all holy intelligences. his character through years of an almost silent experience, and in his transition from this to ural life experienced the terrors of the Indian the fearless and abundant testimony of his and French wars against the colonies, with public ministry and the faithfulness of his private admonitions and instructions. It was not and captivity near around, and threatening his in the breeze of a general revival and reformation town and home with their horrors. The awakening but contempt and ridicule, far as it thunders pealing about him--not an indiffer special recognition, a member of the church, he was such by the parental and ecclesiastical

And as we view his course for the first six covenant of its baptism, and by an unquestion- years of his new life, with its circumstances, it ing confidence in its orthodoxy, and a zealous may appear (or if not in the process, in the sereverence for its and said and ministry, quel) that its comparative silence, generally

habit-till a stronger claim possession of the house, as we shall see in this case.

Farther than his constitutional diffidence and clicate regard to conventional proprieties, and his reverence for a formal church and ministry, \$1.50 with the existing state of religion and morals in his community, there was now operative in 2,00 the heart and conduct of our young Christian, an affective and motive principle, perhaps mightier in its control of mankind generally, than any other-that which gives to poetry its most effective pathos, and to romance its principal fascination; which has moved myriads, of men of all times and all nations, to effort, to endurance, to deeds of daring, to virtues, to crimes, such as no other human affection could impel them to; for which no sacrifice, no hardship is too great; for which reputation, wealth, crowns crowns for earth, and crowns for neaven, have been relinquished or foregone. But that the existence of this, in our young convert, had any share in controlling his course in respect to the declaration or concealment of what he had experienced, we cannot affirm .-Yet, it is an element in his life at its present stage, not to be overlooked in the consideraon of his circumstances and the estimation of his character.

In a household across the bright waters of the harbor, on the Kittery shore, was a young, RELIGION OF THE SPIRIT, fair life, that to the sight and thought of the sailor-boy that he was, and the youthful apprentice to mechanic art that he became, and the young man and mechanic that he now was, embodied the perfection of human loveliness. It was the youngest blossom of that household, making it, to his heart, the surviving vestige From the waters of Jordan, the opening of of earthly Eden, whereon was yet no "trail of the heavens to him, the descent of the Spirit the serpent." The father of that household, of God, lighting upon him, and the voice from heaven certifying, This is my beloved Son, in standing as the father of the young man, and whom I am well pleased, the Divine Leader both families probably derived from the same goes into the Wilderness of Temptation.—
Through the same his followers must needs
Through the same his followers must needs pass. This one, the subject of our narrative, his boyhood the name of JOANNA ORAM, indewhose history we have traced through twenty-one years of his natural life, and to the first consonant combination, was the sweetest muone years of his new life in Christ Jesus, just risen sic, and the name for the paragon of maidenly to this life, from his burial of baptism in death excellence. If so, it is certain, without the to sin, we now see rejoicing in the witness of record of a diary by the sailor-boy, that, away on the seas, and in foreign ports, fondly as his shore of deliverance, "leaping and praising heart turned to the home of his mother, broth-God, with ineffable joy." But he must pass ers and sisters, yet more fondly it turned to on, into the desert. Himself continuing the that household lighted by her, whose presence would cheer the dreariest place on land, and "Thus I continued for some time. But as I charm the terrors and hardships of the seas, had never seen any person in such raptures into composure and delights. And homewardbefore, I thought that no one could conceive bound, the waiting light of her eyes was his anything about it, and that everybody with heart's guiding star; and the shore on which whom I was acquainted, was a stranger to such she dwelt, more than the opposite one of his an experience. I therefore thought it would birth and father's house, and where his vessel be best to keep it all to myself, lest I should was to come to port, was hailed, in the first only be laughed at and ridiculed for it. How- sight and approach, as the home and port of ever, I soon discovered that this was a sugges- his heart-whereto, at earliest opportunity, he tion of the enemy, and that it would prove a followed in person, by the little sail-boat or the snare to me ; for I found that in order to keep oared skiff, dancing over the bright, lightlymy religion secret, I had in some measure to waving bay, his spirit more lightly and brightconform to the world, and could not much reprove the ungodly."

Here is the constitutional modesty, diffitamia, by Jacob, "seemed but a few days, for dence, and sensibility to approbation or dis- the love he had to Rachel." By the same grace, so eminently characteristic of our young charm sped away the three years' service of our man, now so promptly and energetically rising Benjamin, at Portsmouth, in his apprenticeto control the new life of the young believer. ship to a trade by which he would maintain a The hardest battle, perhaps, in all his trial- household, whose light was to be that dear life course, will be against the overmastering dicits suppression within its proper sphere, so prenticeship was now finished, and he had that, like all other constitutional endowments, come to the age proper, according to New Engduly governed, it may fulfil its proper offices land usage, for outset in manhood's life, by marin the Christian life, giving to it beauty and ef- riage and the institution of a household-when ficiency, instead of controlling, debasing, ex- his conversion occurs. In such a juncture of tinguishing it in cowardly man-fearing or syc- the domestic prospect and the new spiritual ophantic man-pleasing.

But in this silence of the new experience, actual, yet seeming, conflict, between the two

robation. The conclusion that anything he could tell of "such raptures," would fail to give a conception of his experience to those its, the character of the religion and state of who were themselves strangers to the like, as morals of the church and community, with sohe thought all his acquaintances to be, was the cial affection and domestic prospects-we must true apprehension, rather than that fancy in have regard to the political spirit and events of which the young convert, seeing now the way his time, the more justly to apprehend the so plain and simple, thinks he has but to tell trials of his faith" and appreciate his course to others what he has found, to open their eyes to the same vision. And then there was the years of his spiritual infancy, childhood and want of a language to express that experience. probation for Christian manhood and apostle-What earthly words could tell those heavenly ship. Truly to see the man, we must see his things? Or how could the dead understand times. The piety of Daniel, praying in his the language of that life, even if he, so lately chamber with its windows open, and the faithborn to it, knew himself the words that fitting- fulness of the three refraining from bowing ly would signify it? And yet farther than that down before idols, seen without their circumlack of speech for describing those heavenly stances, would be but on the level of ordinary things, was such a sense of their sacredness, as devotion; while, viewed in their relations to made it seem like a profanation of them, to the waiting lion's den and heating furnace, they open their shrine, in his own bosom, to give tower in the sublimity of Alpine moral and rethem to the gaze of disbelief, contempt and ligious heroism, rising to the wondering sight mockery. Nor is that sense a superstitious illusion or groundless cautiousness, recognized ever. The roar of the savage beasts awaiting and instructed as it is by Him who forbids the their promised prey, proclaims to the heavens casting of pearls where they will not be appreciated, but will provoke profanation and into God and truth. And that furnace-flame, by its reflection, paints the heroic integrity of the With these principles and these constitution-

tion that his spiritual infancy breathed with the time of his spiritual birth was half-way between example of shouting hosts around him, and the the passage of the Stamp Act and Bunker's Hill encouraging promptings of spiritual fathers -five years after the enactment of the British and mothers, to join his testimony with that of Parliament, and five before that of the Amerithe multitude. But the dead-calm of a formal can Patriots. The first breathing of his new religion reigned all around him. The cry of a life was amid the kindling fires of the Revoluspiritual life would disturb the harmony of the tion; and he grew up, through his spiritual scene. It would be an unintelligible discord, childhood, with its lightnings flashing and its should make itself heard. It would be an in- ent nor yet an inactive spectator. War-ships novation and a rebuke to the church in its set- of the oppressive power were moored in the tled order, and would be cause of offence and harbor, with their guns ready pointing against disapproval there, against one who should his town. The royalist soldiery held, for make so strange a profession. Of the order, term, its fort, and, in its streets and on its authenticity and validity of that church and its shores, royalists and patriots met, with jealous ministry, as the true Christian church and min- looks and reproachful words, and hostile fray. istry, he had not yet a suspicion. Though not And his hand was actively joined in the resisby personal profession, formal initiation, and tance to tyranny and the defence and estab-

This may seem incompatible with his own ex- for that term, was not dereliction of duty, nor perience hitherto. It has its explanation in defect of character; but rather the more efthe power of education and the persistence of fective cherishing of that new life, in the nur-

mained silent—that his silence was too nearly total—that his constitutional diffidence and respect to human approbation, his deference to the example and feelings of professing Christians, and his reverence for the church and ministry of his place and time, sometimes had mastery against duty and privilege, that he sometimes refrained from testimony when he should have given it, was felt and confessed by himself. We claim not infallibility for himbut believe his course generally true to duty, and effective of the best result.

For the Morning Star. KINGS OF JUDAH-NO. 7. MANASSEH.

This king came to the throne of Judah, under very auspicious circumstances. Under his father's administration, the nation had been refather's administration, the nation had been reformed and true religion respected, and the people instructed in the law of the Lord. He succeeded his father, at the age of twelve years, and reigned fifty-five years in Jerusalem. It is thought by some that he was an only son, and as such was improperly indulged, and consequently became a "spoiled child." This may in part account for his impiety. In the first part of his reign, he did very wickedly. He re-established idolatry, which his father had suppressed, and did worse than the heathen, who had been driven out of the land. He made altars to all the host of heaven, and caused his sons to pass through the fire in the Tork Morning Star

FIRST F. BAPTIST CHURCH IN NEW-FIELD, ME.

A short account of our church in this place may not be uninteresting to the friends of our Zion.

Under the labors of Rev. B. F. Manson, the church was gathered some seven years since. Like too many of our churches, it has lost ground by not having constant pastoral labor. When ministers have closed their labors, the church has sometimes failed to secure others to step in immediately as their successors.—

This course would in a short time greatly inshed much innocent blood in Jerusalem. Jo-shed much innocent blood in Jerusalem. Jo-this course alone many of our churches have sephus says that "He barbarously slew all the righteous that were among the Hebrews, nor would he spare the prophets, for he every day would he spare the prophets, for he every day slew some of them, till Jerusalem was overflown with blood." He would not hear the prophets which were sent unto him, and the Assyrians came upon him, and took him prisoner and carried him to Babylon, bound in fetters. When he was deprived of his authority and in affliction, he had an opportunity to reflect upon his great wickedness that had reduced him to such a pitful and wretched condition, and he humbled himself before God, and besought the Divine favor. God heard his prayer, and restored him to his kingdom. "Then Manasseh knew that the Lord was it is not the past of a very cordial invitation to assume the pastoral very cordial invitation. It is charge of the church, I did so about the middle of July. Since that time, sixteen have been added to the church. Peace, blessed, heaven-born peace has been and is with us.

There is one feature in my people here, than which few things else are more to be desired by every true minister, namely; Diotrephesian assumption is wanting. Should any wrangling, captious Diotrepheses migrate to our pleasant village, I cannot, on the part of our peace-loving church, promise them "a warm receplored in the pastoral very cordial invitation to assume the pastoral very cordial invitation. "Then Manasseh knew that the Lord was God." His repentance appears to have been very sincere, for his life was completely changed. He suppressed all open idolatry, took away the idols he had set up in the temple, repaired the altar of God, and sacrificed "peace offerings and thank offerings" unto the Lord. The people, however, who had followed him in his impiety, did not fully unite with him in his repentance, but still continued to sacrifice in high places, "but still continued to sacrifice in Maine. Not a great distance are we from Par-God." He was succeeded in the government Manasseh knew that the Lord was loving church, promise them "a warm rusalem, but did that which was evil in the sight of the Lord, as his father had done, but did not repent of his wickedness. He was slain by his own servants, "and the people of the land made Josiah, his son, king in his stead"

tead."

The pious Scott remarks, "The repeated As little and weak as we are—and it is ce, the long suffering and great forbearance member of the church is not box of God toward sinful men. It gives encouragement to sinners to humble themselves be-

For the Morning Star. LAY NOTES 3D SERIES. NO. 7. EUCHRE PLAYING CHRISTIANS.

These are prolific times, prolific in anomalies manic watchword, ruling all things. But the principles of truth are immutable. No improvement has been made on them, since first hey were ordained. The "style" of Christianity is not subject to the whims and caprices of men. Yet modern theology, as well as modern theology as well as modern th f men. Yet modern theology, as well as mod-rn science, has "sought out many inventions." ration is a very popular word. "Be tol-it and forbearing," say they; and so the rant and forbearing," say they; and so the argest latitude is given to the Christian's senual indulgence, and his piety is made a "coat" of many colors" to suit every particular cli- -Is a question exciting interest in the minds

these latter times. It used to be called card playing; now, by the marvellous transforming spirit of the times, it is christened euchre playing, and euchre parties are very common gatherings. And at these are to be found many who have vowed to be separate from the world, and have assumed the name of the followers of Christ. A card playing Christian is, indeed, a singular combination of words. They convey to the mind an apparent paradox. It used to be supposed that card playing must be confined to the circles of vice and the brothels of intemperance. It was not thought possible to reconcile the practice with a consistent Christian life. Such were its unhallowed influences and unsanctified associations, that no person who had really abandoned the world and all its evil habits, was expected to indulge in such pastime. My brother, when you first felt the breathings of the "new life," when first the radiance of the light Divine fell upon your heart, how did you feel in regard to such practices? diance of the light Divine fell upon your heart, how did you feel in regard to such practices? If you had been a card player, did not your affections wander away from the euchre table, and did you not at once resolve to abandon it? Has it become any purer in its associations and influences? Have the principles of Christianity changed? Has any penance been granted? Have the essential features of morality become more conformed to the figure of the world? Has now have received Christ Jesus, so walk ye in him." Did you receive him at the card table, indulging in the frivolity and sport surtable, indulging in the frivolity and sport sur-rounding it? Or did you receive him in the strength of that firm resolution to abandon the is, the desire of burying the dead out of sight strength of that firm resolution to abandon the world and all its evil associations? Ah, there is a syren voice, chanting a stranger melody that would lure you from the pure and peaceable ways of gospel consistency. But, say you, "What harm can there be in such simple amusement?" "Is it really wicked to indulge in such a harmless game?" And besides, you will say that the largest and most wealthy religious societies in our country sanction it.—Be it so, this cannot effect its consistency. The really devoted ones, those who dwell in the light of God's countenance, whether they beight of God's countenance, whether they be Here, then, are considerations pressing him ong to the wealthy or poor churches, wherever hard on the one hand, and hard on the other. long to the wealthy or poor churches, wherever they may be, condemn dard playing, as altogether inconsistent with the purity of a Christian life. Do you, indeed, deem it a sacrifice to give up card playing, dancing, and such kindred amusements? Then there is much reason to fear that your claims to real Christian character are not valid. Witness the spirit of Paul, that self-denying Christian exemples with the same property of the self-denying christian exemples. plar. "If meat cause my brother to offend, I Sabbath. It is sometimes necessary to keep will eat no more while the world standeth." the corpse as long as possible for the arrival of Was Paul too fastidious? Did he magnify distant friends, and thus the ultimate day it can small points beyond their real importance? evil. "But to sit down and have a game of euchre, where can be the harm?"

sery of private devotion, to its manhood stature and strength—the fitting detention of the bud within its sheltering cover from frost and heat and storm, while its root was striking deeper and wider, preparatory to its effectual development, at the fitting season, to blossom and fruitage, proof against frosts and heats and tempests. That there were trials and occasions when he should have spoken while he remained silent—that his silence was too nearly total—that his constitutional diffidence and relations.

which the foes of truth may charge at the very seat of Christian life. One euclire playing Christian will do more in the work of religious retrogression, than ten whose feet have never travelled in the narrow way of life. Remember the true motto, "Whatever year do, do all to the glory of God."

JAMES.

Niagara Falls.

For the Morning Star

aused his sons to pass through the fire in the This course would in a short time greatly in-alley of Hinnom. He made Judah to sin and jure if not destroy our best churches. From

od." He was succeeded in the government of his son Amon, who reigned two years in Je-

The pious Scott remarks, "The repeated mention of Manasseh's prayer, and how God was entreated of him, and of his being humbled, are well worthy our notice." This humble, menced to do something systematically for the supplicating frame of mind forms, as it were, a crisis in the sinner's case; and from the moment he is brought into it, he enters upon a ment he is brought into it, he enters upon a free publicly to say that if, under God, the conversion of the world is the mission of the new state, and commences a new life, however conversion of the world is the mission of the property to aid in sending the light of Chrisnity to all the world. ore God, and seek his favor. O that they rere wise, and understood their latter end.

W.

W.

Hally obligated to teach his children to lay by and throw into this treasury of the Lord their littles, as to instruct treasury of the Lord their littles, as to instruct them to keep the Sabbath, or enjoin them to read the Bible?

read the Bible?

As a people we in this place cannot do much, but we can and ought to do something in aid of this holy cause. In short, the best ground to hope for the outpouring of the Spirit, next to earnest petition and self-abasement, is found in giving every cent a people can These are prointe times, prointe to about — it, next to earnest petition and sen-abasement is found in giving every cent a people can spare to send to others the same blessings which they ask upon themselves. Let a church

For the Morning Star, Should a Minister leave his Congregation to go

out of his Parish to attend Funerals on the Sabbath?

of some ministers. I do not presume to an-You will say I have chosen a queer title for swer the question—each minister must decide this note. I know euchre playing has become it for himself—but I do wish to call attention to this matter. There seems to be an opinion, these latter times. It used to be called card in the minds of many, that the minister, how-

the was willing to declare perpetual abstinence hard for the most godless to be obliged to from anything which had the appearance of forego the rites of decent Christian burial for evil. "But to sit down and have a quiet want of a minister. And, too, if the corpse game of euchre, where can be the harm?"

progress, an unpleasant impression is left, lasting as life. The last sad look lingers longest. But in very many instances, no care is taken to have the burial on a week day, resulting to go to the house of mourning, is glad to point the sorrowing to the mourner's Friend, but he asks that arrangements may be made.

It cheers the hearts of Christians, and meets

draw attention to this subject, which is my only object in alluding to it thus.

For the Moraing Star.

SKETCHES OF A TOUR EAST. NO. 1.

PORTLAND, Maine, June 1, 1859.

Bro. Burr:—Having become much prostrated in health, I left, about the middle of May, Rutland, Ohio, long my place of residence and field of labor, for the Parkersburg Springs in Virginia. But realizing little or no benefit from the waters, I concluded to try the effects of travelling, and first directed my course to the State of Maryland, reaching Baltimore in twenty-one hours, the distance from Parkersburg by railroad being 382 miles. In performing this journey, passed over, or rather through, the Alleghany mountains and the Blue Ridge, which present a scenery magnificent beyond description, especially at Harper's Ferry, where the Potomac forces its way throthe Blue Ridge.

Spent one Sabbath in Baltimore, and heard

Dr. Fuller, formerly of South Carolina, but now pastor of one of the Baptist churches in this city. It is sad to see a man of his apparent ability, devote his energies in defence of sla-

very.

Proceeded next to Washington city, where Proceeded next to Washington city, where I attended, on the green, at the foot of the National Capitol, the Annual Celebration of the Washington Sunday School Union. The number of scholars present was estimated at 5,000, and the number of adults 2,000. The number of conversions reported was twenty-five per cent. greater than the preceding year. The number of teachers was 756—312 males and 444 females. The number of scholars was more careful to grand the "door of your line."

Christ, and become ornaments of his church and proclaimers of a free gospel.

Visited the Hall of Representatives and the Senate Chamber, where I lingered some time with none to disturb my meditations. Congress having adjourned, the members had mostly returned home, but their absence made the train of my reflections none the less profitable. Thought I, where are those flaming orators, whose thrilling eloquence once echoed within these walls, penetrating the inmost recesses of the human heart? Where are Clay, and Webster, and Calhoun, and others? Their seats are made forever vacant, to be occupied ats are made forever vacant, to be occupied by their successors. And where, soon, will be Seward, and Hale, and Sumner? Yes, their that word only is. Only this once will I discussed that word only is.

Potomac, fitteen files below the capitol. The house, with everything pertaining to it, remains in much the same condition as when Washington died. The furniture, the pictures, &c., are now seen as he left them. But the house, the plantation with its surroundings, and even the plantation with its surroundings, and even "Evil desire in the beginning is like a spining in the capital and the plantation with its surroundings, and even "Evil desire in the beginning is like a spining in the plantation with its surroundings, and even "Evil desire in the beginning is like a spining to it, remains in much the same condition as when Washington and the plantation with the same condition as when Washington and the plantation are now seen as he left them. But the house, the plantation with the plantation are now seen as he left them. But the house, the plantation will be a plantation as when we have set our foot in the way. But how hard to illustrate the plantation with its surroundings, and even the plantation are now seen as he left them. But the house, the plantation is a plantation and the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the house, the plantation are now seen as he left them. But the the vault in which he sleeps in silence, bear the evident marks of decay, and plainly show, Then let us beware of little sins, which so be that the world, with all its honors, is passing numb the soul. Let us remember that though away. Thousands and thousands annually vis-we must all our life-long say, "Silver and gold it this long-to-be-remembered spot, anxious to have I none," when we are

rather than to respect it.

Directing my course to the "East," I next for his sake; we may be eyes to the blind, or Washington, crossing Susquehanna river in a boat, near its mouth, at Havre de Grace. This is the most flourishing city in the State.—
Thence 28 miles up Delaware river to Phila-dalais, where L ment one Sabbath, attended delphia, where I spent one Sabbath, attended three meetings, and spoke once. Enjoyed the thankfulness, that when those dear arms were mentator, and pastor of the First Presbyterian church. His text was Ruth 1:16, 17, a sermon preparatory to the administration of the Lord's the day of small things. First the blade, then easy, calm, deliberate manner, without the demed. They are the little local slightest attempt at display. He bears the our vines, for our vines have tender grapes, impress of his character in his countenance, in simplicity, and that to an eminent degree. Few clergymen of this country can be found, whose pastoral labors and literary efforts are equal to those of Albert Barnes. He is now about sixty years of age.
Attended also the Thirty-Seventh Annual

ed in 1806. In the rotunda and in five galleries are contained over five hundred specimens of the fine arts, many of which are well executed. "Independence Hall," also on Chestnut street, in which the Declaration of American Independence was signed, is an object of striking interest to the visitor.

Leaving Philadelphia, went up the Delamore was signed as the control of the

took the cars to Trenton, New Jersey, the State capital. Thence to Princeton, New Brunswick, Elizabethtown, Newark, and Jersey city, distributing books and tracts at each place.—While travelling through New Jersey, was forcibly reminded of the indefatigable labors of that devoted man of God, David Brainerd. As a missionary he was eminently successful, tho he endured in this then wilderness country, almost incredible sufferings and hardship, which doubtless shortened his days. A little over a century has elapsed since these missionary efforts, and where, O where, are the people and the tribes among whom he toiled? Extinct!! For lo! the poor Indian has no home in New Jersey, in Pennsylvania, for whom Brainred sacrificed his valuable life upon the altar of missions. No! No! none but that of graves, and these obliterated by the wasting hand of time! Melancholy reflection, truly.

SELAH H. BARRETT.

One of the loveliest pictures upon which more from thoughtlessness of the embarrass-ment produced in the minister's mind than from any other cause. The minister is willing all the beauties of her green verdure, and the

his congregation. But I have said enough to draw attention to this subject, which is my only object in alluding to it thus.

It cheers the hearts of Christians, and meets the approving gaze of angels, when youthful disciples thus formally renounce the world and give their hearts to the Saviour. Such a scene was witnessed yesterday, by more than a thought to the saviour and meets of Christians, and meets the approving gaze of angels, when youthful disciples thus formally renounce the world and give their hearts to the Saviour. Such a scene was witnessed yesterday, by more than a thought to the saviour and meets the approving gaze of angels, when youthful disciples thus formally renounce the world and give their hearts to the Saviour.

the Blue Ridge.

Spent one Sabbath in Baltimore, and heard bors of those faithful ministers, it is but fitting

number of teachers was 756—312 males and 444 females. The number of scholars was 5,645—males 2,796, and females 2,849. At the conclusion of the report, Rev. Dr. Sunderland and others addressed the children in a happy, beautiful, interesting manner. The juveniles, with joyful countenances, with one accord united their voices in the spirit of song, which echoed melodiously through the crowd and in the distance. Though I had often grievously lamented my country's wrongs, especially that of slavery, yet I could but rejoice for once for this visible indication of good, hoping that, among these 5,000 children and youth, a goodly number of them will be brought to Christ, and become ornaments of his church and proclaimers of a free gospel.

Visited the Hall of Representatives and the Visited the Hall of Representatives and the visible in the country of the will be the country and the visible indication of good, hoping that, among these 5,000 children and youth, a goodly number of them will be brought to Christ, and become ornaments of his church and proclaimers of a free gospel.

Visited the Hall of Representatives and the visible indication of the moral, but unconverted men. Are you the moral, but unconverted men. Are you ward to careful to guard the "door of your lips," by avoiding all irreverent, impure, frivolous, deceptive, or unkind expressions? Are you to govern your appetites and pleasure, to advance the cause of Go-1? Do you faithfully discharge your duty to the destitute, afflicted, ignorant, and vicious? Are you using your business by the golden rule? Are you careful to lay aside all prejudice, all party spirit in so-

ONLY.

voices, too, in like manner, will soon be hushed obey my mother's command. Only this once in the stillness of death. During my stay of five days in the national metropolis, I visited several places of public interest, among which were the buildings of the Executive Departments, the Smithsonian the Executive Departments, the Con-Institute, the National Observatory, the Congressional Cemetery, and the President's mansion. President Buchanan, though far adsonverted by the Congressional Cemetery and the President's mansion. President Buchanan, though far adsonverted by the Congressional Cemetery, and the President's mansion. vanced in years, still possesses great physical and mental vigor, and is capable of performing a vast amount of labor pertaining to his official business. He is of large stature, some-dreamer. Only this one day will I waste in what corpulent, and possessing a predominance of the sanguine temperament. His complexion is fair; his hair thin and gray; his dress plain; read; surely one only cannot hurt my well-

his manners affable. From his personal or external appearance, a stranger would not supwill I lavish in vain display. Only one more pose that he occupied more than a common taste of the wine. Only one more throw of sphere in life. As to his political course and the dice. Only this or that small sin do I in-

sphere in life. As to his political course and policy, I shall say nothing, as his public acts are, or should be, known to all.

Visiting Georgetown, Alexandria, and Fort Washington, went to Mount Vernon, once the home, but now the tomb, of George Washington. It is very pleasantly situated on a high bank of the wile-spreading waters of the Potomac, fifteen miles below the capitol. The house with evalviting pertaining to it, remains

it this long-to-be-remembered spot, anxious to obtain some relic to carry away, in happy remembrance of the "Father of his country."

Though Washington should be admired for the excellent qualities of his heart, and for the signal service he has rendered his country, yet there is, evidently, in the minds of some, a tendency to worship the name of Washington, rather than to respect it.

Directing my course to the "East," I next obtains sake: we may he eves to the hind, or sure of hearing Rev. Mr. Barnes, the com- outstretched upon the cross to embrace us,

supper. The discourse was one well calculat-the ear; the same law of growth in sin as ir ed to impress the mind, and to arouse the feel-holiness. Little sins entwine and chill our in-He speaks extemporaneously, in an calm, deliberate manner, without the defiled. The are "the little foxes that spoi voice, in his attitude, in his gesture. All is beareth not fruit, is cast into the fire and burn-

MR. JEHU---THE FAST MAN.

John, son of Jonathan, drives furiously in the year 1859, as old Jehu drove in Bi Exhibition of the Pennsylvania Academy of Fine Arts, on Chestnut street. It was foundbusiness, and vanishes in a cloud of dust, and to-morrow is hauled out of the ditch from beneath the ruins of his equipage by some poor patient donkey that has been plodding on far behind. Jehu drives fast in domestic affairs; up goes the brown-stone front, and in and out of doors flash Mrs. Jehu and the little Jehus, resplendent in diamonds and taffeta; what crowd mobs his saloon on reception nights!

and these obliterated by the wasting hand of time! Melancholy reflection, truly.

SELAH H. BARRETT.

SELAH H. BARRETT.

BEXPERENCE: National religion may carry a person far in a Christian profession; but experimental knowledge of Christ can only bring perimental knowledge of Christ can only bring these insane runners for the prize of life.—

Rev. A. D. Mayo.

A COURTEOUS RETORT.

A local minister in England, who was distinguished for disinterested labor and ready wit, devoted several years of the last part of his life to gratuitous labor in a new cause in a populous town about three miles from his residence, to which place he walked every Lord's Day morning, preached three times, and then walked home. On one Lord's Day morning, as he walked along, meditating on his sermons for the day, he met the parish priest.

"Well, —," said his reverence, "I suppose you are on your way to your preaching again?"

"Yes, sir," was the modest reply of the humble minister.

humble minister.

"It is high time government took up this hind of travel-

subject, and put a stop to this kind of travelling preaching."
"They will have rather hard work, sir," re-

plied the imperturbable minister.
"I am not very sure of that," rejoined the priest; "at any rate, I will see whether I can-

"I judge," said the worthy man, "you will find it more difficult than you suppose. Indeed, there is but one way to stop my preaching, but there are three ways to stop yours."

"What fellow do you mean by that?"

ing, but there are three ways to stop yours."

"What, fellow, do you mean by that P" asked his reverence, in a towering passion.

"Why, sir," replied the little preacher, with most provoking coolness, "why, sir, there is but one way of stopping my preaching, that is, by cutting my tongue out. But there are three ways to stop yours; for take your book from you and you can't preach; take your gown from you and you dare not preach; and take your pay you and you dare not preach; and take your pay from you and you wont preach."

The parson vanished.

TRYING TO FIND THE ROAD.

A lady and gentleman lost their way one evening about dusk. Coming to a cross-road they spied a guide-board. The gentleman got out, and though he could but just see, yet by going close up to the board, he made out to read a direction which helped him to find his way to the place he wished to visit.

Suppose he had refused to look at the board.

Suppose he had gone blundering along in the dark, and had not found the place he sought all night, what would you have said of him? Served him right! Exactly. A man who refuses to look at a guide-board deserves to wander a good while as a punishment for his folly. But wouldn't such conduct be just as foolish in boys and girls, and wouldn't a good long tramp in the dark serve them right, too? We think it would, you reply. So do I. But, mark this. The Bible is the grand guide-board on the road to eternity. It tells you which way to travel; it warns you against bywhich way to travel; it warns you against bypaths and wrong roads, against false guides,
pits, traps, slippery places, and other dangers.
If you follow its advice, it will conduct you
safely along the narrow way, across the dark
river of death, and up the shining path into
the celestial city. Suppose, then, you refuse
to consult and to follow it; suppose, because
of that refusal, you wander into dark places,
stumble into pits, get caught in traps, and fall
at last into the lake of fire, who will be to
blame? Will God, who sent you the Bible? blame? Will God, who sent you the Bible? Will the Bible which warns you? No, no. --You, alone, will be to blame. You will deserve all the woe which will come upon you. If, therefore, you wish to escape evil, inquire r guidance in the pages of the holy book Whenever you are in doubt about questions of right and wrong, study the Bible as the manin the picture is studying the guide-board on the State's highway. Let God's word be a lamp

WILL JESUS SAVE ME P

for your path, and you will not be likely to stray in dark, waste, or dangerous places.—
Sunday School Advocate.

Christ is an Almighty and compassionate Saviour, saving all who come to him, even in the last stages of extremity and despair. An Episcopal missionary communicates the followng incident:

A short time ago, on visiting a hospital, I saw a young man in the last stage of consump-tion, and asked him if he was prepared for death. He looked at me with great earnest-ness as I spoke of the all-sufficiency of Jesus, but he remained silent.

Two days after, on entering, he grasped my

hand, and with tears, exclaimed: "I an I am lost!"

I had much satisfaction in directing him to that Saviour who came to seek and save the lost; and on leaving, I gave him, " Come to

The next morning, when I went to see him, he was taking breakfast; but so anxious was he for the bread of life, that he made the nurse remove it, that he might listen to me; and I will never forget his earnest look when he said: "Will Jesus save me? I am such a great sinner." Suitable direction was given him, and the truth that saves the soul was ful-

ly brought before him.

Next morning I observed a great change in the expression of his countenance, and I asked him if he thought Jesus could save such a sinner as he was. "He has saved me." was his immediate reply. He wished to know more of Christ, and he maintained the beginning of his confidence steadfast to the end. speaking to him of Jesus as the foundation, he quickly caught the idea, and said: "I see, I

see; I must rest up on the Rock."

When reminded that he had been a great sinner, he said he had, but he had found Christ a great Saviour; and he appeared to have such a view of the work of Christ, that the sinner was lost in the glory of the Saviour.

WORTH OF CHRISTIANITY. We live in the midst of blessings till we are utterly insensible of their greatness, and of the source whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been? what his civilization? Chistianity is mixed up with our very being and our daily life; there is not a very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it—nor a law which does not owe its gentleness to Christianfty—not a custom which cannot be traced in all its holy, healthful parts to the gospel.—Sir Allen Park.

LIFE. The life of man, how short! The poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lies in a splendid tomb? Sleep you with innocence. Look behind you through the track of time; a vast desert lies open in retrospect; through this have your fathers journeyed; wearied with years and sorrow they sunk from the walks of man. You must leave them where they fall, and you are to go a little far-ther, where you will find eternal rest. What ever you may have to encounter between the eradle and the grave, every moment is big with innumerable events, which come not in slow succession, but, bursting forcibly from a revolving and unknown cause, fly over this orb with diversified influence.—Dr. Blair.

Let your piety be winning by its loveliness We sometimes excuse the bad temper and ill manners of a Christian by saying that religion may be grafted on a crab stock; but when a tree is grafted, it is expected to bear fruit according to the graft; and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" against such there is no law.

PRAYER .- "Hungry persons," says a divine, who come to my door for bread, do not descant on the beauty of waving wheat-fields, the value of grist-mills and bakeries; nor do they preach homilies on the general goodness of God and the excellence of Christian benefit cence. "Bread, if you please, do give us bread!" O, when shall we have less of for-malism, and more of the spirit of prayer; less of preaching, and more of pleading in prayer;

MORNING STAR.

WEDNESDAY, JUNE 15, 1859.

THE MYRTLE.

A new volume of the Myrtle will be commenced on the 1st Saturday of July next. We shall retain all as subscribers whose names now stand or our books, (except such as have not paid,) unless they give us notice to discontinue. We earnestly entreat all to whom packages are now addressed, who DO NOT WISH THEM CON-TINUED, or who wish any alteration made in the number of copies sent to them, or any change in the direction, to notify us at once. Do not wait till after the commencement of the next Vol., but do it now. Also, let all who wish for the next volume take immediate measures to secure payment for it, so that it may be forwarded in season to reach us by the time of the commencement of the volume; and let all who are interested in the paper use all reasonable exertions to increase its circulation. The following are the terms on which it is

TERMS.-Single copy, 25 cents a year, 10 copies or more sent to one address, 12 1-2 cents each—payable in all cases in advance. We will send packages containing 20 copies or we will send packages containing 20 copies or more, and pay the postage, for 17 cents a copy, if paid in advance. Single papers, or packages containing less than 20 copies, are taxed with 1-4 cent postage each within the State, and 1-2 cent without the State, payable at the post office where they are received. The Myrtle is published twice a month.

All orders and remittances for the paper to be sent to WM. BURR, Dover, N. H.

Bills have been forwarded to the few have not paid for the Vol. soon to close; and we trust that they will see that they are paid without delay.

SLAVERY IN CUBA.

Much interest has been excited of late upo the subject of the annexation of this island to our country, and the consequence of such a measure to slavery, both in that country and in our own. The question therefore naturally arises, what is the state of slavery there? Much light has been cast on this subject, by a new work from R. H. Dana, Jr., entitled "To CUBA AND BACK." According to his investigations and estimates, the whole number of white inhabitants is about 700,000, slaves 500,000, free blacks 125,000.

The laws relating to slavery there, are very different from those in our Southern states, and much more favorable to the slaves. Says Mr. D., "The laws relating to slavery do not emanate from the slave-holding mind : nor are they interpreted or executed by the slave-holding class. The slave herefits by the division of power and property between the two rival and even hostile races of whites, the Creoles and the Spaniards. Spain's not slave-holding at home; and so long as the 'laws are made in Spain, and the civil offices are held by Spaniards only, the slave has at least the advantage of a conflict of interests and principles between the two classes that are concerned in his bondage." This is surely an important fact. Here is to be found one reason why so large a portion of the negroes are free.

Another important fact is, that they are enrolled in the soldiery. "The stranger visiting Havana will see a regiment of one thousand free black volunteers parading with the troops of the line and the white volunteers, and keeping guard in the Obra Pia. When it is remembered that the bearing arms and performing military duty as volunteers is esteemed an honor and privilege, and is not allowed to the favored by government, the significance of this fact may be appreciated. The Cuban slave-holders are more impatient under this favoring of the free blacks than under almost any other act of the government. They see in it an attempt, on the part of the authorities, to secure the sympathy and co-operation of the free blacks in case of a revolutionary movement-to set race against race, and to make the free blacks familiar with military duty, while the whites are growing up in ignorance of it."

It is well known that at the South no white person can be convicted of any crime on colored testimony alone. Indeed, the oath of a negro is made next to nothing. Not so in Cuba. "In point of civil privileges, the free blacks are the equals of the whites. In courts of law, as witnesses or parties no difference is known: and they have the same rights as to the holding of lands and other property."

Mr. D. also mentions some interesting particulars with reference to the character and operation of the laws. "The laws also directly favor emancipation. Every slave has a right to go to a magistrate and have himself valued. and on paying the valuation to receive his free papers. The valuation is made by three assessors, of whom the master nominates one and the magistrate the other two. The slave is not obliged to pay the entire valuation at once; but may pay it in installments of not less than fifty dollars each. These payments are not made as mere advances of money, on the security of the master's receipt, but are part purchases. Each payment makes the slave an owner of such a portion of himself. If the valuation be one thousand dollars, and he pays one hundred dollars he is owned one-tenth by himself, and nine-tenths by his master." Nothing like this exists in any of our slave laws.

A slave may also compel his master to sell him to another. Here is another provision which, at first sight, may not appear very important, but which is, I am inclined to think. the best practical protection the slave has against the ill treatment by his master; that is, the right to a compulsory sale. A slave may, on the same process of valuation, compel his master to transfer him to any person who will pay the money. For this purpose he need establish no cause of complaint. It is enough if he desires to be transferred, and some one is willing to buy him. This operates as a check upon the master, an inducement to him to remove special causes of dissatisfaction; and it enables the better class of slaveholders in a neighborhood, if cases of ill usage are known, to relieve the slave without contention or pecuniary loss." All these laws, Mr. D. says, he knows to be in active operation, and gives

Had we space, we would like to quote mor at length, but will give but one more extract. On complaint and proof of cruel treatment, the law will dissolve the relation between master and slave. No slave can be flogged with more than twenty-five lashes, by the master's authority. If his offence is thought greater than that punishment will suffice for, the public authorities must be called in. A slave mother may buy the freedom of her infant for twenty-five dollars. If slaves have been married by, the church, they cannot be separated against their wiff; and the mother has the right to keep her

tries, Ed.] beyond two hours allowed for nec- solate. To interest those of similar culture enemy lurks to injure, that perils lie in our ated. According to the last annual report of island is to be baptized and instucted in the. the hearer, is not always a good apology. He Catholic faith and to receive Christian burial. needs skill to go down to the capacity of the Formerly there were provisions requiring re- feeblest and darkest mind, and patience to lead ligious services and instruction on each planta- it out by slow and halting steps to a higher extion, according to its size; but I believe these perience. He that cannot appreciate the are either repealed or become a dead letter. troubles of souls that are dull, laden with sin, spects, and the providing of a sick room and down to this low estate, breathe into it th pointed magistrates, styled Sindicos, numer- patient solicitude the smallest aspirations, the duty it is, to attend to the petitions and com- preacher. His business is not to call the to their sale, transfer, or emancipation."

it would be to attach it to South Carolina, training but just commenced. trade, the result would be to rivet the fetters still more strongly on them and us. We have enough and too much slave territory already. Our fathers fought not for slavery but for day schools, is welcomed by all who are devottheir policy.

THE PREACHER AND PREACHING. of the Divine treasure.

stitute a good minister. A sound mind and an weeks. For libraries we are entirely depenhopes, compassion, of the gospel will reveal a will soon be produced. practice, they have trained their benumbed ber of attendants at the schools. hearts to awake, feel and respond to the love Bro. Chase has also a Certificate, which is and Spirit of Jesus. They may learn the the- designed to be given as a document of admisory of Christianity, and state its principles in the most precise and systematic manner; they making a point of the admission of a scholar may be accurate in their definitions, sound in into a Sunday school. If we make a good deal argument, and abundant in quotations, and of it, the scholar naturally esteems it a greater still fail to preach the soul, the tenderness, the long-suffering, the joy, of Christianity. The when the little fellow receives a handsome Cerbest preacher is the man, who, by nature and tificate, he returns home with the documents in culture, is the best qualified to grasp, under- his pocket, with a useful pride, and will be stand, and feel the full "spirit and life" of more likely to prove to be a faithful scholar Christianity; whose intellect and affections are than if he had slipped in silently, and no notice thoroughly permeated and vitalized by the love had been taken of him at all. This Certificate, and truth of Jesus, who both sees and feels the with the Cards, is just the thing exactly to they beget in the heart; he will preach the them good. This point gained, and they are gospel, the system of Divine life, and the life comes a delight. itself, the theory of Christianity and the experience, Christianity in the intellect and in the

other. The preacher is not merely to speak of Christ and his system, but he must breathe the appointment is a very common lot, and all may spirit, the feelings, emotions, as well as the know that it affords a wholesome discipline sentiments of Christ. He is a representative that is, yields good fruits as well as bitter.of a person, as well as a system; indeed, he But the extent of this culture depends wholly mainly represents Christ, and must do it, not upon the use that we have made of our trials. merely by telling of his excellencies, but by The proper effect of disappointment is to chasexhibiting them in the spirit, manner, current, ten and refine the feelings, subdue the pas of his discourse. Jesus is to be impersonated sions, allay excitement, encourage deep and in his kindness, sympathy, and all those traits sober thought, beget caution, and healthy dis of spiritual life which shone in him; and this trust of self and others, and ingenuity to conannot be done unless that life is incorporated vert even the disasters of life into means of into the soul-being of the preacher as a living, profit. It transforms many an air-castle into a loving, active force, gushing out in all his plain and useful structure; it explodes baseless words, looks and intonations of voice. He visions, and gives place to realities; it is formust not merely preach about love, he must ever at war with the false, flattering, unpreach love, a thing he cannot do, unless he real, and is ever pressing men to attend to the really loves. He is to preach Christ, which he substantial and valuable. When we find that cannot do unless Christ is formed within him upon which we have rested our hopes giving

ary labor, except on sugar estates during and experience with himself, will not do. To the grinding season. Every slave born on the charge his lack of success to the stupidity of There are also provisions respecting the food, benumbed by worldliness, contracted, warped, clothing and treatment of slaves in other re- morally deformed, in all their parts, and go nedicines, &c., and the government has ap- power of a new and better life, and nurse with ous enough, and living in all localities, whose least heavenward uprisings, cannot be a skilful plaints of slaves and to the measures relating righteous, but sinners to repentance, not to instruct the wise, but rather the ignerant. And We may judge from the above extracts what the glory of a preacher is to be able to unfold would be the effect, so far as slavery is con- the gospel so that the dullest intellect will uncerned, of bringing Cuba into our Union as a derstand, and the hardest heart will be made slave state. It has been often argued that to feel. This should be the aim of every Cuba should be annexed in order to deliver it preacher, and until he can interest such and do from slavery. We see what kind of deliverance them good, he should consider his work of

Georgia, Florida, and make it subject to such This is a great and glorious work. This laws as theirs. Bad as slavery is any where, going down to the ignorant and vicious, and it is evident that it exists in a much milder by the force of the gospel given to us, and the form in Cuba than in our Southern states. life which that gospel has created and feeds Slavery in Cuba may easily be abolished. It within us, raise them in their thoughts, purould be as readily and as safely done there as poses, hopes, joys, towards God and heaven, is in the British West Indies; and there can be a work worth studying, training, laboring for, little doubt from existing tendencies, but it with ceaseless diligence. It is a good work, will be ere long. Were it however attached to and deserves to be well done, that many souls our Union at the dictation of the South, in may be gathered into the tabernacle of our connection with legalizing the African slave God, and shine forever in the new Jerusalem.

HONOR TO SUNDAY SCHOOLS. Anything which adds to the interest of Sun-

LIBERTY. It is high time we returned to ed to this nursery of the church. Much study and effort have been expended upon this department of Christian labor, and large success has followed. Perhaps no field of labor has It was a wise decree that preaching should vielded a larger return than this; and hence in e the grand means of converting souls to none is there more occasion for perseverance Christ. The gospel preached is more power- in well doing. That there is great reason for ful than the gospel read, for in this way a liv- increased effort among our churches, is obvious ing, feeling, animated heart is superadded to from our annual reports upon Sunday schools. the truth, and gives it force and unction which There are many churches which have no school penetrate the hearer and awaken thoughts and at all, and a large share of those which do have feelings which otherwise would never arise .- schools, manage them so inefficiently, that but The Saviour did not write, but spoke directly little good is accomplished. It is surprising to the souls of his hearers, pouring his own what can be done by zeal and wise plans i souls into the hearts of his disciples; bringing Sunday schools; how many can be brought in, his feelings, hopes, convictions, aspirations, and what deep impressions are made upon the purposes, into familiar contact with theirs; and young minds. In the Ashtabula Q. M.; in then commanded them in turn to go into all Ohio, we have a good specimen, for the last the world, and pour out the same inner life few years, of what can be done. Though the which he had begotten within them, that, all churches are located in country places, where men might be brought to think and feel and the population is sparse, yet the schools have a hope as they did. The printing press can nev- large, regular attendance and deep interest. er do the work of a living preacher. Books, It is not uncommon for little boys and girls to tracts and papers do not carry a warm, stirring travel four or five miles to attend the Sunday heart along with them, and hence can never school, though the parents have no interest to possess, the communicative force, the trans- encourage them to go. During a trip through forming energy which belong to the living the counties occupied by that Q. M., we were preacher; who, in look, voice and gesture, as delighted to hear the children of irreligious ell as in sentences, conveys the moral vigor parents-children who would be most unlikely f his own soul to his hearers. The advantage to have an interest in the schools-talking of preaching is not merely to utter truth, but about the F. Baptist Sunday school, as if they also to pour out the life and love which that regarded it a place of remarkable interest.truth begets. Moreover, there are phases, Now what has been done in Ashtabula Q. M. excellencies in the gospel, which cannot easily can be done elsewhere, by equal skill and zeal be written, which words cannot convey, and The children can be so interested that they cannot be constructed into sentences, but can cannot be kept away, and so that they will b be perceived, understood and felt, when deliv- profited when they attend. Our Sunday ered from a living soul which has experienced schools ought to number two hundred thoutheir precious fruits, and rejoiced in possession sand scholars, and might, if proper means were used to secure such a result. But so long as These hints as to the superiority of preach- laborers are so few and zeal so limited, we can ing over other means of instruction in convert- realize no such blessing.

ing men, suggest the patural and acquired Our "Myrtle" is doing a good work, and accurate knowledge of the gospel are of course dent upon other parties; and in the departindispensable. And beyond this, ability is re- ment of question books and "Notes," we are quired to incorporate the truth and love of the equally dependent. Much desire has been exgospel into the currents of daily thought and pressed for the publication of a question book,

feeling, so that the light, truth, love, promises, and we hope that such a help to our schools ounterpart in the soul, so that the heart ex- We have seen some Certificates, published periences shall be composed of all that wealth by Eld. Chase of New Lyme, Ohio, for the use of noble purpose, aspiration, joy, peace, kind- of Sunday schools, with which we are much ness, sympathy, devotion and zeal, which the pleased. A beautifully engraved card is de-Christian system implies and is able to beget. signed to be given to every scholar at the close Now there is a constitutional difference among of every month, certifying that he has attended men in this regard. Some can never grasp the school so many Sundays. These cards have any system with that vitality which makes it a proved very useful wherever they have been controlling presence with them; they never used, and we wish that they might be introget impressive views, never have deep feel- duced into all of our schools. They are not ings, but are always dull, cold, and without expensive, and Eld. Chase can fill all orders the fire of moral life. Now such can never which may be sent to him. They furnish an preach the whole gospel, can never breathe that excellent basis for yearly presents to the scholinspiration into their sermons, which a gospel ars, or yearly certificates, showing the degree that is "Spirit and life," is designed to have of regularity the scholars have attained in their as an attendant. Then there are others who attendance. This is found to be a strong stimhave paralyzed their souls by worldliness; ulant to punctual attendance, as most scholars their emotions are dull, their moral nature will have a pride in having their card tell a pleasnot readily arouse, and feel, and pulsate, under ant story of their conduct. If all of our schools the power of Divine love, and gush out in would supply themselves with these cards, they ns of Christian life. These cannot preach would add to the interest of the scholars and the whole word of life, until by culture, effort, teachers, and, without doubt, increase the num-

beauty and value of the gospel. He will not please the dear children, and make them feel only preach ideas, doctrines, but the life which that we love them, and are really trying to do cause and effect, the power and fruits of the all zeal, love and confidence, and our work be-

DISAPPOINTMENT.

Whether it is better for us to be disappoint The oratory of the pulpit is dissimilar to any ed than to be always gratified, is a question for the hope of glory.

Beyond this he must have a quick percep- If what we have expected would prove a cer-

suit of the real gold of life.

Who realize fully the value of health until Of this sum \$110,000 are in the form of per they have been sick? Who appreciate the manent funds." uxuries of life that have not felt the bitings of Our work so far has been mostly literary and want? Who know the value of friends until preparatory, so that our Biblical School has stand the luxury of success so well as those it has aided more than 200 young men in their and misfortunes, as it magnifies grandeur and beauty. Poverty enhances the luxury of wealth, sickness adds value to health, death the five Theological Institutes of the Congredashed enrich the hopes that are realized.

not cherishing high and noble purposes of life. They have no worthy, fundamental motive, no grand, eternal object before them, but they live by accident, for the day; their thoughts and hopes revolve in a narrow field, and all their views of the accidents of life are therefore narrow and profitless. We should considritual in nature, Divine in relation. The ore plainly direct us to give more attention, penfidence, and hope to the spiritual and Divine, and warn us that we are in danger when we urge to an opposite course. We may fail eternal rest in God.

CHILDREN.

risome burden! In ancient times, the free north-western States. people talked of being blessed with children, but ut we have by far too many of them.

Children are really the chief blessing of life, man's heart, and especially a woman's, is ever developed, cultured, or blessed in some We never can gain the same harmony of our readers. soul, wealth of affection, depth of love, ten- The Convention as above, "under profe ne as gives breadth and excellence to human great providential and appointed duty them, love them, be blessed by them, and bless ject of the Church Anti Slavery Society to

OUR SEMINARIES.

In the spring of 1832, a youthful member of abolition of that great sin." eational facilities, but we had to contend with force of the Christian church, of all der

ng rank among our best 'Seminaries. Far in work! he West, speaking New England-wise, rises our first College, incorporated and established nursing child. Each slave is entitled to fine the mother has the right to keep her nursing child. Each slave is entitled to fine the mother has the mother has the right to keep her nursing child. Each slave is entitled to fine the mother has the

path, and its lesson is useful to those who will the Corresponding Secretary of the F. Baptist heed it, because it promotes diligence in pur- Education Society, "the whole number of pupils in attendance during the year at our vari-Moreover, all blessings are better appreci- ous institutions is estimated at 1800. The ated when interspersed by losses and failures. amount of funds invested is about \$250,000.-

they have tasted the bitterness of perfidy been hitherto without abuilding of its own, and ng those they have trusted? Who under- with very insufficient facilities otherwise. Yet who have often failed in their efforts? Con- studies, for the gospel ministry. Its number trast in experience intensifies both blessings of students for this year is 21, not what it makes life appear all the more precious, hopes gationalists, with all their advantages, have ashed enrich the hopes that are realized. each but the same number as ours, viz.: Yale,
But the vital point is to have the skill to East Windsor, and Chicago. We will not, seize the good that is hidden in these trying then, be ashamed of our beginnings, but arise events, extract the honey from these unsavory and build, and provide for our needs.

blossoms, gather up the lessons which they We have, in review of the whole ground suggest. Many fail in this. Disappointment surely some occasion of encouragement. urs their hearts, inflames the passions, de- ucational efforts among us have been blest.stroys energy, blights all hope, and they sink Let us go on, learning wisdom from the past, ler burdens which should have given them and with fresh vigor for the future. These Inenergy, and ennobled and refined their spirit- stitutions have been a great help to us, and they ual natures. .They gain no advantage, because are essential to our very life. We must take they do not seek and strive for it; they are care of them, provide for them, labor all as not on the look-out for good, and of course do one in every proper way for their advancenot find it. This result generally arises from ment, and God will richly bless them and us.

AMERICAN MISSIONARY ASSOCI-

This Society held its 13th anniversary Tremont Temple, Boston, May 26, and from its report, seems to be doing a good work, and enlarging its operations as each year passes. Its well that disappointment pertains to the expenditures from the beginning in 1847, have expenditures from the consistent, perishing forms of life, while cerbeen as follows: 1st year, \$13,000; 2d year, nty belongs to all that is infinite in value, \$17,000; 3d, \$22,000; 4th, \$25,000; 5th, \$34,000; 6th, \$31,000; 7th, \$41,700; 8th, al-life, the pardon of sin, the love of God, \$47,700; 9th, \$52,000; 10th, \$50,000; 11th, the crown of glory, are not hypothetical to \$47,000; 12th, \$40,000; a gradual and conose who use what skill they have to secure stant increase, save that the Society, as all othm. And the disappointments of life there-ers, had felt the financial pressure of the last

But with no more funds than the above figures indicate, the American Missionary Association has been very successful, so far. There be rich, fail to be learned, or honored among had been thirty revivals in the home field the nen; may lose health and friends; but we past year. Most of their churches were in annot fail of God's favor, cannot fail of imortality and eternal life, if we will use the lands; and all of them were distinctly antislave States, or on their borders, or in foreign cans to gain them. Here is certainty; here slavery, refusing all communion and fellowno one shall be put to shame. And happy are they who so learn from the disappointments of worldly life, that they secure this sure and eternal rest in God. for preaching than their preachers could attend to; and constantly new fields were opening to them in slave States; and the Associati What are children? A burden, a perplexireply hundreds of parents and guardians.— these slave States, asking for a full and free Yes, children a burden! an unwelcome and anti-slavery gospel, have claims on it above the

The Colporter department of the Asso wall of this is changed; and many mourn tion is prospering well; and also their educathat they have them, and others begrudge the tional movements. The Rev. J. G. Fee of care they are obliged to bestow upon them, and Kentucky, is at this time travelling among the nd them to school, or to any place almost, to churches here at the North, to raise funds to get rid of them, to be free from their annoy- establish a Seminary in his field. We wish ce. Thank God, all are not of this spirit; this Society success the more warmly, from the unequivocal anti-slavery stand it takes.

CHURCH ANTI-SLAVERY SOCIETY.

fits richest elements, until it is touched by We think that the Church Anti-Slavery So the love of children. It is a misfortune for ciety, organized within a year, and which held any person to pass through life and not be- its first annual meeting on the Boston annivercome a parent, after the order of God's ap- sary week, a movement in the right direction. pointment. A partial substitute can be ob- A company of ministers, on the 20th of last and bestowing upon them affection and care; pastors in the city of Worcester, "to consider and all persons who have no children of their the aspects of the slavery question, and its relaown, should esteem it a privilege to gain the tion to the churches of the North"- and a reliscipline, the experience, which the relation of sult of this preliminary meeting was a convenoster parents affords. There are fountains of tion of Christian brethren in Worcester, Mass., ife in our natures, there are mines of wealth March 1, 1859, and there was organized the in our hearts which can never be opened in Church Anti-Slavery Society, whose progress. my way but by the love and care of our chil- we trust, shall be such as to merit the attention

derness and ripe benevolence, in any other convictions of the inherent sinfulness of Amerchool. All the refinement of the schools, and ican slavery," proceeded to make a Declaration xperience of every grade of society, travel, of Principles-such as, "The rights of man are ady, reading, and observation, can never so sacred and inalienable without distinction of erfect and develop the heart as the duties and races-Property in man is impossible-The lations of parent. This world is dry, coarse, system of American slavery and the practice of old enough, at best, but if it were not for the slaveholding is essentially sinful and anti-Chrisnollifying influence of children, it would be tian, and to be dealt with as such by Christian mensely worse. It is not every childless churches and ministers-No compromise with erson who is cold and selfish, nor every par-slavery allowable, but its total extinction to be nt that is kind, and good. But that is no demanded at once in the name of God-The rgument against the blessing of children.— acknowledgment and adoption by the Ameri-They may be a burden, but they are such an can clergy and the American churches, as the nearts, and sheds sunshine into the spiritual generation, to destroy slavery." And in the life. Children are a blessing. May all have Constitution it is declared to be the great ob-"unite all Christians, on the basis of the Word of God, against slavery, and to concentrate the energies of the church and ministry upon the

he F. Baptist church at Great Falls, N. H., The first anniversary of the Church Antivished to enter an academy for a few terms, Slavery Society held in Boston recently, was at found on inquiring that there was none addressed by Dr. G. B. Cheever of New York, in the denomination, and was therefore under in one of the most able lectures we ever listen the necessity of attending one of another order. ed to on the evils of slavery; and also by sev So we were as to educational advantages eral other speakers; and many assurances were enty-seven years ago. That year, however, furnished on the above occasion, of a good and he Seminary at Parsonsfield was erected, and earnest beginning made in this new anti-slaits first term held in the district school house. very movement. The object here seems to be Not only were we then thus destitute of edu- to unite and engage the entire energy and adverse public sentiment, not only in the tions, in the cause of the abolition of slavery. churches, but largely also even in the minis- On a different platform from this Society,

the New England Anti-Slavery Society or Con-Let us consider our present state in these vention, which also held its meetings for two espects. Old Parsonsfield Seminary still days, on anniversary week, at which we listenlives-its history has been a varied one of pros. ed to several of its ablest speakers,-Mr. Garperity and adversity; but ever honored as the rison, Wendell Phillips, Francis Jackson, P. mother of our literary institutions, and widely Pillsbury, &c. These men are as heartily anuseful. Long may she survive, and be a blessing.

ti-slavery as it is possible for men to be—but looking upon the churches as pro-slavery, they ime, never a very large school, but one that are seeking outside of the church, and without s rendered good service to the cause. Then it, to abolish slavery-whereas the Church Anmithville Seminary, R. I., which has seen ti-Slavery Society declares its object to be to nany prosperous days, and also has had its marshal the anti-slavery in the churches to the adversity. It still holds on its way, and we help of the crushed bondman-to induce the pe will yet again witness the return of its gospel ministry to utter its voice as one ma imal success. The Clinton Seminary, New against the wrong of our brethren in chains York, well sustained as to students, for three We must say, Not over the church, but through rears, then removed, enlarged, and appearing the church, let the abolition of slavery come. Whitestown Seminary, which has had a very Let it come peaceably, speedily, gloriously,cessful career, ever holding and still hold- And let the churches haste to come up to the

SUNDAY SCHOOLS. The New Orleans Chris at Hillsdale, numbering in its various depart- tian Advocate says: "A church that neglects ents on the average about 400 students, with her children is doomed. Such a church ought its noble edifice and excellent faculty. New to be doomed; for it is a curse to the world, Hampton, N. H., whose praise, both in a liter- a dishonor to God and his gospel. Such a ary and religious point of view, is in all the church has no future-only a decaying present, nurches. Maine State Seminary, after a se- and a ruin-strewn past. Such a church vere struggle, now well established, already nives at the damnation of souls : for she neglargely attended, and with bright promise for lects the true season of dicipleship and converthe future. Other schools and Seminaries, sion-infancy and childhood-and commences more or less under our management, and for a her work upon adult sinners, when heavy loss

GREENE, June 7, 1859. Bro. Burr :- The Executive Board of the follows: Frustees of the Maine State Seminary have "Instantaneous Conversion," "Justification manimously to dedicate the Seminary on tural Argument for future Endless Punis Thursday, the 14th of July next. Will our ment," "Reasonableness of Future Endles. friends forward their subscriptions and pledges Punishment," and "God is Love." immediately? Particulars hereafter.

WICKEDNESS IN HIGH PLACES.

In haste,

A distinguished Senator of the United States A distinguished Senator of the United States said to us a few years ago, "Evangelical religion, as your churches hold it, is disbelieved by the greater part of our public men and men of literature. He instanced a then lately deceased statesman, whose bentification had been almost unanimously pronounced by the pulpit and the religious press, but who, he said, had within his own personal knowledge spoken with great contempt of the superstitions of "experimental religion." Our honorable friend was probably not aware that he was merely giving probably not aware that he was merely giving a paraphrase of the apostle's declaration, that has been said for the last one or two hundred

But without religion, there is no security for morals. Men and women who are "lovers of pleasure more than lovers of God," will find pleasure more than lovers of God," will find the common maxims of prudence and honor a frail defence against the violence of these passions which it is the study of their lives to pamper. So long as the present state of things continues, we must expect to see in the extremes of society—the highest and the lowest alike—the evidences of moral decay and dissolution.

ation was formed in London for the prepara-tion and circulation of tracts among the rich and educated. That is certainly a class great-domestic relations, deeds and mortgages, partly needing evangelization. Every minister who has had experience in the matter can testify, as one did not long since in review of a pastorate of twenty-five years, that he finds the poor far more ready to receive spiritual counsel than the rich. The wealthy and refined and prohibited to Congress, and the powers may be pleased with their pastor's society, but are less likely to be gratified by faithful dealing with their souls. It is hard work trying to convince of sin a comfortable, well-to-do, selfcompacent gentleman, especially. But how shall those be reached who live in a sphere of splendid irreligion, feeling themselves exalted imments made therein by Congress; thirty pages of a history of "political parties," which appears to be impartial, and sixteen pages of valuable "practical observations." We have always the gospel, it has them—the homage of the greatest minds that have received the homage of their fellows. But though the praises of heaven will not suffer diminution because such their calamity will be none the less grievous State legislatures. Eight pages of index, a from its coming upon them suddenly, like the valuable addition to any book, completes the awakening from a dream. And yet we antici- whole, pate the day when earthly power shall no long-er be hostile to the will of Christ. What can

RECENT PUBLICATIONS HOUGHTS ON EDUCATIONAL TOPICS AND INSTITU-

TIONS. By George S. Boutwell. Bos lips, Sampson & Co. 12mo., pp. 365. We do not know when we have met with a k more interesting on ed than this. Its author in every sense of the ren

speak often upon educational topics will find it

eminently suggestive of thought.

The Recollections of Geoffer Hamlyn. By Henry Kingsley. Boston: Ticknor & Fields.—12mo., pp. 525.

This volume is written with a great deal of this volume is written with a great deal of the power. It describes a young Engineering Tengent Tenge

where he enters upon a new career of vice as a effort. where he enters upon a new career of vice as a public robber. Finally he is captured and hung. While young, he gains the affections of them all exceedingly kind and social, and the hung. While young, he gains the affections of a clergyman's daughter, whom he persuades to elope with him and marry against her father's will. After incredible suffering she returns to her father's house, worse than a widow, her husband transported for life. It describes very finely the manner of life in Australia. It points out very powerfully the evils attending runaway marriages. Those who like such kind of reading will find it a very entertaining book—the scenes a little hurried and too exciting.

An ESSAY ON INTUITIVE MORALS: Being an attempt to popularize Ethical Science. Part 1.—The Theory of Morals. First American edition,

do right because it is right, yet how are we to know what is right? The author says by intuition alone. And here we differ from him; for he makes the science of morals one of the extra control of the care many expressions in it we cannot we then the response of the state of the care many expressions in it we cannot control of the care many expressions in it we cannot control of the care many expressions in it we cannot control of the care many expressions in it we cannot control of the care many expressions in it we cannot control of the care many expressions in it we cannot control of the care many expressions in it. ition alone. And here we differ from him; for he makes the science of morals one of the exact sciences, placing our intuitions above everything—which leads directly to the "absolute religion" of Theodore Parker. We do not believe our intuitions alone of what is right are to be trusted. The history of the human race teaches this if it teaches anything.—Outside of the Bible, there is no safe way of determining what is right, save by inquiring whether the consequences would be for the virtue and happiness of mankind in general.—Whatever is a man's duty is for his happiness, and whatever is for his happiness, and whatever is for his happiness on the whole, is his duty,—is right.

The Great Congenn: or, Man's relation to God and a Future State. By Nehemiah Adams, D. D., Pastor of the Essex street church, Boston. 12mo, pp. 235. Boston: Gould & Lincoln.

We never take up a volume of Dr. Adams'

Very respectable native gentlemen came and asked for "a glossary of the Bible," saying, "there are many expressions in it we cannot fully comprehend without assistance." They were desired to name some of them, which they did, and expressed themselves satisfied with the answers received. The question was asked, "Are all the sayings and doings recorded in the Bible supposed to have been inspired in the Bible supposed to have been inspired, not the things themselves." This seemed to be satisfactory, and they said that a difficulty in the way of their received. Here, then, is proof that these parties are engaged in studying Christianity, and any other questions were asked and answered, when they left, expressing they are trying to become acquainted with the Bible.

Such parties as those above referred to are

We never take up a volume of Dr. Adams'

but what we regret that apparently so good a by no means scarce in Midnapore, and here is

DEDICATION OF THE MAINE STATE man and so able a writer should have written the "South Side View of Slavery."

The contents of the present volume are as

just closed their session here, and have voted and its Consequences," "Our Bible," "Scrip-

As will be seen, the volume is mostly of Tracts which Dr. Adams published in 1857-8, under the title of "Truths for the Times." The "Scriptural Argument" was an article written for a newspaper by invitation. It is an excellent volume, as all know who have read the Tracts, and will exert in this more permanent form a good and more extensive influence than before.

THE CITIZEN'S MANUAL OF GOVERNMENT AND THE CITIZIN'S MANUAL OF GOVERNMENT AND LAW: comprising the elementary principles of civil government; a practical view of the State Governments, and of the government of the United States; a digest of common and statutory law, and of the law of nations; and assummary of parliamentary rules for the practice of deliberative assemblies. By A. W. Young. New York: H. Dayton, 1859.

has been said for the last one or two hundred years about Christian statesmanship—that there is a certain region of eminence in "they world," into which very little of Christianity finds entrance. Those who represent the power of society, those set in authority, and those whose wealth and station give them commanding influence, are in large proportion irreligious. We do not mean to say they are generally profane or skeptical. Many, perhaps most of them, treat Christianity with decorous, but still rather distant, respect. Their complais-We have given the whole of this rather long of them, treat Christianity with decorous, but still rather distant, respect. Their complaisance is sometimes really insulting. It was said of a late prominent politician, and said in a complimentary way, that he was always very respectful to ladies and clergymen, a collecation which was pretty evidently adapted, if it was not intended, to suggest that the man who becomes a minister of the gospel, does so at the sacrifice of his manhood.

But without religion, there is no security for

This being so, it is of course impossible to It was stated, some time ago, that an associ-

mplacent gentleman, especially one who pat-nizes the gospel liberally. But how shall ose be reached who live in a suberc of splen-ments made therein by Congress; thirty pages heaven will not suffer diminution because such the general election, and the meeting of the worldlings turn their backs upon the holy city, State legislatures. Eight pages of index, a

Of course such a book will be invaluable for be done to Christianize society in its extremities—to send the sap of piety upward and outward to the highest branches?—Examiner. lisher will find an extensive sale for this useful

For the Morning Star NOTES BY THE WAY.

than this. Its author in every sense of the word is a practical man—a self-made man.

The work consists of addresses delivered on public occasions and of extracts from the annual reports of the Secretary of the Massachusetts Board of Education. The table of contents is as follows:

"The Intrinsic Nature and Value of Learning, and its Influence upon Labor," "Educative effort for the conversion of Children," "Educative effort for the conversion of this country-" men, i. e., not publicly. He informed us, how-

ing, and its Influence upon Labor," "Education and Crime," "Reformation of Children,"
"The Care and Reformation of the Neglected and Exposed Classes of Children," "Elementary Training in the Public Schools," "The Relative Merits of Public High Schools and Endowed Academies," "The High School System," "Normal School Training," "Female Education," "The Influence, Duties, and Rewards of Teachers," "Liberty and Learning," "Massachusetts School Fund," and "A System of Agricultural Education."

The book is not only valuable to teachers; but those especially who are called upon to the Registration of the English residents are pious, and some of them express some anxiety that the station them express some anxiety that the station should become a permanent mission station.—
And, there is no doubt they would not be slow to render pecuniary aid, if called upon to do

lishman, who, led away by wicked associates, not only willing but anxious to hear. We becomes a gambler and a coiner of counterfeit cannot but look upon Midnapore as a large money, and is finally transported to Australia, and interesting field, fully ripe for missionary

tempt to popularize Ethical Science. Part I.—
The Theory of Morals. First American edition, with additions and corrections by the author.—
Boston: Crosby, Nichols & Co. 12mo., pp. 279.
This work is written with a good deal of one religion could not come from an infinitely was Good and that religion must be pure.— This work is written with a good deal of ability, and in such a style that all may understand it. The author says that the end of man's life is not happiness, but duty—we are like in the world. The conclusion that the man's life is not happiness, but duty—we are never to inquire whether a course of action will result in happiness or not, but simply is it duty. We have no doubt but that we should do right because it is right, yet how are we to

Such parties as those above referred to are

been connected with their parishes more than

a field for a missionary at once, to employ himself in, even before he is able to preach to the lower classes in their own language.

Our native preachers have been daily engaged in the bazaar ever since our arrival.

Monday, 7th. Struck tent to-day, and started for home. Having worked our way

Monday, 7th. Struck tent to-day, and started for home. Having worked our way up to Mid, and finding the weather fast becoming oppressive, we determined to lose no time in reaching our homes.

Wednesday, 9th. Reached Jellasore to-day. All in good health. Have, during this tour, enjoyed many precious and important opportunities of preaching Christ to the benighted. May God in rich mercy grant his Spirit to follow any favorable impressions that may have low any favorable impressions that may have been made upon the minds of any.

E. C. B. HALLAM.

P. S. I forgot to state in my "notes" that Bro. Smith left us at Dantoon, and worked his way homeward.

For the Morning Star.

Bro. Burr:—It is now something over a year since our building; the Prairie City Academy, was consigned to ruins. In consequence of the financial crisis, we have been compelled to suspend further operations till the present. But we have again resumed our work.—The contract for rebuilding has been let, and we expect to be ready for school by the first of November.

ovember. Now, I wish to say to our brethren, espec ially of the Walnut Creek Quarterly Meeting, that we have some funds yet to raise, which are not pledged, before the building can be completed. While some of our brethren have done nobly, others have not yet done anything; but we shall expect all to do something. Since we circulated the subscription, our Q. M. has doubled its membership, and we apprehend little difficulty in raising sufficent funds to accomplish the desired object. I wish to say also to those who have pledged to this enterprise that the contractor has taken those

public and social meetings. Bro. Tarbox presented the wants of the Bangor interest, and obtained \$140 in good pledges, \$25 of which were from a brother belonging to the Montville Q. M. Received \$15 cash, and Bro. W. F. Higgins and Charles Boyd gave their note for \$100, on behalf of the Q. M., for the balance of the 80 cents' apportionment, and they are to look to other brethren and to the church-es which have not paid in full, to aid them in nary by putting its claim in a tangible form to be used in paying its debts. Thank the Lord, and thank the dear brethren and sisters. The Bangor meeting house will be finished—the Maine State Seminary will be paid for—both will live to bless the world, when we are gathered to our rest. E. KNOWLTON, Agent for M. S. Seminary.

For the morning Star.

For the information of Rev. A. Rollins' numerous friends, by his request, I would say, his health is rapidly declining. He does not expect to preach again, nor is he able to write to friends. His mind is stayed on God, and he has no fears, but many hopes, of the future. His temporary wants, thus far, have been well seen to by friends in this vicinity; but should he continue long with us—which is not likely—friends from abroad should also render him aid. Sister Rollins has suffered, and does yet laws ever passed against freedom in religion. suffer much from the loss of sight, but is some better. May the Lord sustain her in this hour of trial, when health and grace are so much needed. M. W. B.

SUMMARY OF QUARTERLY MEETINGS.

season was enjoyed. Some of the churches reported revivals. It was resolved to appropriate the collection and such donations as could be obtained, to create a permanent book fund, under the direction of the Q. M., for the purchase and sale of our denominational books, and Rev. L. L. Sweet was chosen agent. The

and Rev. L. L. Sweet was chosen agent. The following resolution was adopted:

Resolved, That, in the opinion of Conference, the cash policy adopted by our printing establishment is ruinous in its tendency, and calculated to open the way for the introduction of the books of other denominations to the exclusion of ours; and also requiring agents to run the same risk of loss which they refuse to bear.

The rest are Infidels and Bonvivants, 175,000

Next session with Rolling Prairie church, Aug 26. It will be remembered that the name of this Q. M. has been changed from Marquette to Waupun.

L. L. SWEET, Clerk.

CATTARAUGUS CENTRE, N. Y .- Held its midst. We enjoyed the labors of Revs. A. N. McConoughey and C. L. Gardner, Corresponding Messengers from Chautauque and Cattaraugus Q. M's; also Bro. W. E. Lewis, from Sherburne. Chose brethren Rev. D. W. McCoon and Rev. J. H. Loveless, Corresponding Messengers to Chautauque and Cattaraugus Q. Messengers to Chautauque and Cattaraugus Q. Messengers to Chautauque and Cattaraugus Q.
M's. Next term with the Humphrey church.
O. DAKE, Clerk.

much revival reported among the several churches as at some former times, yet it ap-

of God.

The following delegates and substitutes were chosen to attend the Yearly Meeting: Delegates, N. Brooks, M. W. Burlingande, G. W. Bean, A. Caverno, L. Brackett, G. W. Gould, A. W. Wales there has been an unusual interest. 1 o'clock, P. M.

Baptist exchange—in noticing the air of sar- pure religion is gaining ground. From stacasm with which a Presbyterian journal refers tistics, carefully prepared, it appears the Protto the "less learned" of Baptist ministers- estant population have gained upon the Cathsays: "I have never thought there is much in- olics during the last fifteen years, and the tenspiration in an ability to read Greek. If I had dency is still in the same direction. In some long ere the present, have become convinced lages, have embraced the Protestant faith and that it is erroneous, seeing so many Presbyte-rian clergymen, who profess to be able to read An interesting movement is going on in

Rotices, Appointments, Etc.

St. Lawrence Yearly Meeting will meet with he church at Hopkinton, on Friday before the last Sabbath under William Whitpishb, Clerk. in June.
Pierpont, N. Y., June 3.

Central New York Yearly Meeting. The next Session of this Y. M. will be held with the church at Unadilla Forks, Otsego Co., N. Y. twenty miles south of Utics, commencing Friday, June 24, at 10 o'clock, A. M. E. May, P. PHILLIPS, J. Committee J. S. Gardner, J. S. Gardner, Location. P. S. These who come by railroul to Utica, by being there on Wednesday or Thursday, at 2 o'clock, can have a free passage to and from the meeting by informing the aubscriber at Unaddila Forks, N. Y., immediately by mail, which day they will-be there, stopping at the American, opposite the depot.

P. Phillips.

Ministers' Conference. The Central New York Ministers' Conference will meet with the Plainfield church, with the Yearly Meeting, on Wednesday, June 22, at 7 0'clock, P. M. Opening sermon by Rev. E. C. Hodge; sub-ject—Freedom of the Will.

Clock, F. M.

288A78.

M. O. Brown—Christian Fellowship.

Wm. C. Byer—Sanctification.

G. P. Ramsey—Methodist Theology on Baptism.

S. S. Cady — Providence.

O. T. Moulton—Denominational Peculiarities.

Subjects expected from J. W. Hills, J. C. Dyer, J. M.

Langworthy, L. G. Preston, L. D. Gardner and others.

O. T. Moulton, Clerk. Oneonta, N. Y., June 6, 1859.

Van Buren Quarterly Meeting. The next assion of the Van Buren (Mich.) Q. M. will be hold with the church at Copper, commencing Friday, July 1, 1839, at 1 o'clock, Z. M. R. J. MYSBS, Clerk.

Notice. Teams will be in readiness at Adrian on Friday, June 24, to convey brethren and sisters to the Hillsdale Q. M. Please come on the trains which arrive at Adrian before 3 o'clock, P. M. See "t time table" in this paper. In behalf of the Committee of Arrangements, Madison, Lenawee Co., Mich., June 4, 1859.

Call for a State Subbath School Conven-tion, to be held in Portland, Tuesday and Wednesday, June 28 and 29, 1859.

To the Friends of Subbath Schools:

The Sabbath school is an institution of general preva-

to accomplish the desired object. I wish to say also to those who have pledged to this enterprise that the contractor has taken those pledges in payment for his work. He will collect his own subscription, but will furnish his own means till after harvest, and then he will expect his pay.

JOHN B. FAST.

Prairie City, Ill., May 25th.

For the Morning Star.

June 1st and 2d, attended the Otisfield Q. M., at Canton Mills. Chusches well represented, and in good union; meetings of worship spiritual and interesting. Bro. Cheney and myself were cordially received. The balance of the 80 cents apportionment due the Seminary was promptly made up—about sixty dollars cash, and a note signed by ten brethren, on behalf of the Q. M., for two hundred dollars. This Q. M. has the right Spirit, and the Lord will bless and prosper them.

June 4th and 5th, attended the Unity Q. M. at Troy. Pretty full delegation, assembled with a disposition to labor for the "Master." The Spirit of the Lord rested down upon us in the public and social meetings. Bro. Tarbox presented the wants of the Bangor interest, and obtained \$140 in good pledges, \$25 of which were from a brother belonging to the Montwillow, by any of the railroads or steamboats, will be fursible to the sand obtained \$140 in good pledges, \$25 of which were from a brother belonging to the Montwillow, by any of the railroads or steamboats, will be fursible to the sand obtained \$140 in good pledges, \$25 of which were from a brother belonging to the Montwillow, by any of the railroads or steamboats, will be fursible to the sand obtained \$140 in good pledges, \$25 of which were from a brother belonging to the Montwillow, by any of the railroads or steamboats, will be fursible to the sand the convention. We hope your school will as many others as they can tatend.

Fars Half Price.—All persons coming to this Convention, by any of the railroads or steamboats, will be fursible to the sand the sand the sand the sand the sand the convention of the sand the sand the sand the sand the sand th

FARES HALF PRICE.—All persons coming to this Convention, by any of the railroads or steamboats, will be furnished with a certificate which will entitle them to a Fas passage home.
Place-of Meeting will be notified by placards about the streets.
ENTERTAINMENT.—A committee will be in attendance at the vestry of the place of meeting, to direct to places of hospitality.

Post Office Addresses

- tev. S. Russett, Athens, Me.
 " L. Given, Presque Isle, Aroostock Co., Me.
- T. R. DUNN, North Terrisburgh, Vt.
- " J. WETHERBER, Castle Grove, Jones Co., Iowa.

Sister Rollins has suffered, and does yet laws ever passed against freedom in religion. One of the London papers says: "Here in England we used to have an established church. and we have it still in name; but every year's legislation is tending to Americanize the Eng-

The Western Christian Advocate says that WAUPUN, Wis.—Held its last session with all the preachers of the Methodist Episcopal the Winnebago church, May 27—29. A good Church North, except two, have been driven out of Texas by the slave holders.

An exchange says: "Short, pithy pieces stating a thought in a few words, are the kind of articles we want; pieces of six and eight

RELIGION IN FRANCE. France numbers now thirty-six millions of people, of which there

36,000,000 The number of Infidels, however, is not re duced to 175,000; they are in far greater numbers in France, although perhaps less known.

June session with the Mansfield church, May 28 and 29. The churches were well represented, both by delegation and letter. Enjoyed a good time. The brethren and sisters had a mind to work, and the Lord was truly in our milder. We suived the labors of Roys A. N. lions inhabitants. The remaining 35 millions lions inhabitants. The remaining 15 millions belong to the Protestant, Greek, and Jewish religions. Cor. of Journal of Commerce.

THE REVIVAL IN WALES. The remarkable work of grace now progressing in Wales is chiefly confined to the shires of Caraigan and Carmaethan. The more immediate instruments of the work seem to be Rev. H. R. Jones and Rev. D. Morgans. In Cardiganshire Bowdoin, Me.—Convened with the church in Green, June 7—9. Although there was not so Calvanistic Methodists alone, and all denominations are partaking of the increase. Most churches as at some former times, yet it appeared to be a time of general steadfastness.

Rev. W. P. Merrill from the Cumberland Q. M., and Rev. A. Wheeler from the Otisfield were present, and performed a very acceptable part in the services of the occasion. It was truly a refreshing season to the children of God.

M. Gatchell, D. Libbey, A. F. Hutchinson, J. S. Burgess, C. Quinnam. Substitutes, L. L. Harmon, J. Haskell, A. Fogg, C. Bridge, J. ing to their spiritual concerns. In Cardignan-Weymouth, B. Sylvester, H. Davis, D. Adams, shire alone, it is said that no less than 4000 W. Chase, W. L. Badger, Dea. Jordon, W. have become converted, and the movement is Woodward, W. M. Bucknam, A. M. Jones, still progressing. There is no excitement, but White. The delegates are requested to a still progressing. There is no excitement, but a deep, silent, earnest impression prevails attend, or procure a substitute. The next a deep, silent, earnest impression prevails session of this Q. M., will be held with the everywhere. In Sweden, the extended revival nencing Sept. 27th, at which has prevailed for some months still continues, and is spreading to still wider circles. The spirit of toleration is steadily gaining LEARNING. A correspondent of a Southern ground in Sweden. In Germany the cause of ever imbibed that belief, I should certainly, cases whole parishes, and in others whole vil-

Greek, but who cannot preach even a respect- Scotland. The kiquor dealers have been laborable sermon without writing it all down, and ing hard to have the law which closed all liqwhen reading (not preaching) it to the congre- our houses in Scotland on Sunday repealed, tion, are bobbing up and down over their man- and the main argument they have used is that uscripts, as busily as a duck catching minnows vastly more liquor has been sold and (secretly) drunk under this law, than ever was openly

nake report of the effect upon the peace of the 1821, and only five clergymen in the State Sabbath, the morals, the pauperism and crime have remained with one society more than a of the country, of closing up the drinking quarter of a century. In New Hampshire there ouses on Sunday. This the liquor dealers is one pastorate that extends beyond fifty years, warmly contested. The whole subject was and only eight that date back twenty-five years. ably discussed, and resulted in the Queen's In Vermont the oldest settled preacher was or appointing a Commission to thoroughly inves- dained thirty-two years ago, and the next oldigate the matter. The friends of temperance est dates back twenty-six years. In Massand of religion have nothing to fear for their chusetts there are four clergymen who have

cause under such an investigation.

A correspondent of the S. S. Times, writing from Bangor, gives some statistics of the Hammond street, Congregational Sabbath School, mond street, Congregational Sabbath School, that ought to prove most encouraging to those engaged in this most important part of Christian labor. The twenty-fifth anniversary of the school was celebrated in December.

Three thousand and ninety-two pupils have been enrolled from the beginning, of whom three hundred and forty-eight were hopefully converted while members of the school; and of these sixty have become teachers in this school. Eight have already become ministers of the gospel, fifteen wives of ministers, and ten officers of churches. The past year was also noticed as one of marked religious prosperity. Out of three hundred and forty pupils. so noticed as one of marked rengious prosper-ity. Out of three hundred and forty pupils, between forty and fifty were converted, and thirty-three received into the church, being five-sixths of all the additions by profession.

between forty and fifty were converted, and thirty-three received into the church, being five-sixths of all the additions by profession.

In 1632, Barker & Lucas, King's printers, issued an edition of the Bible, in which the negative particle of the seventh commandment was omitted, so that it read: "Thou shalt commit adultery." For this offence the Star-Chamber inflicted a fine of three thousand.

was omitted, so that it read: "Thou shalt commit adultery." For this offence the Star-Chamber inflicted a fine of three thousand pounds.

THE Cost of War. Probably few have ever thought how miserable and meagre are the whole charitable benefactions of the Christian world, when compared to one Christian war. Look at the following estimate, and think that the total contributions of American Baptist and Presbyterian Christians—not to speak of other sects—for missions, for that work which our Saviour inaugurated, when he said, "Go ye into all the world, and preach the Gospel to every creature,"—the total contributions of these two great denominations, at the present fate, would take one thousand years to equal the cost of the Russian war for one year!—
Think, then, of the sum which our politicians are willing to give for that bone of contention, Cuba. Is the earth "the Lord's, and the fulness thereof," or are we under some hallucination?

A British statesman publicly declared that the cost of the Russian war for a single year of the Austrians and French in 1812, and where one of Napoleon's Generals, Marshal Lannes, also obtained the victory over the Austrians which

A British statesman publicly declared that the cost of the Russian war for a single year was \$250,000,000. This sum would build 5,000 churches, at a cost of \$5,000 each; 5,000 was \$250,000,000. This sum would build 5,000 churches, at a cost of \$5,000 each; 5,000 mechanics' institutes at \$5,000 each; 5,000 public braries at \$1,000 each; 5,000 public baths and wash-houses at \$5,000 each; 5,000 public baths and wash-houses at \$5,000 each; 20,000 life-boats at \$5,000; 50,000 houses for the laboring poor at \$500; and leave \$105,000,000 for foreign missions, Bible, tract, Sunday School, temperance, and peace societies, and orphan asylums!—Chronicle.

English Opinion of American Missionaries, which we have no doubt is justified by the truth:

At this time, nearly one quarter of all the missionaries in India are American, and pursuing their labors with the energy and enterprise which always characterize American undertakings. The English, both military and civil, often told me the American missionaries of the told me the American missionaries of the told me the American missionaries of the average a fearful butchery took place; but the upsito of the matter was that the Austrians retired a leaving a fearful number of killed and the streets of the village of Montebello. The London Herald has the following account:

A fierce contest took place in the streets of the village of Montebello, from whence the French willinge of Montebello, from whence the village

prise which always characterize American un-dertakings. The English, both military and dertakings. The English, both military and civil, often told me the American missionaries were the only real missionaries in India, who worked steadily and untiringly at their duties, and always called themselves missionaries, and themselves clerks, curates, etc., as if ashamed of the purpose for which they come to the country! Many told me they gave their subscriptions for religious purposes to the American missionaries in preference to their own. scriptions for religious purposes to the American missionaries in preference to their own. Mr. Ireland adds:

I am informed by one of the best and oldest missionary authorities in India, that there are at this time in India 331 missionary churches for the natives alone. Some of them have from 200 to 300 members, others a few only, from being but recently founded. The whole number of communicants is 21,295 which is nearly an average of 64 to a church; while in ting such offence. It is contended that a slave is not a person, but a thing, and that as such, numerous, none (except those in the large cities) have as many members, though many are more than a hundred years old! while a large number have not even 64 members, which speaks well for the labors of our self-sacrificing Should it be decided that slaves are persons, then untrymen and women.

THE INFLUENCE OF CHRISTIAN MOTHERS. peers, according to the Constitution of the Unit-—We read of heroines—of women who could ead states, that is to say, by a jury composed of ead armies, and govern states. But depend slaves! Such is the logical consequence of the upon it, she who can forget self, and patiently discharge home duties in the fear of God, out-shines them all, and her memory will be blessed when her more showy sisters have passed into oblivion. I once read of a little their own "order" is concerned, and clever lawmeeting of twenty-five Christian men, several of whom have taken a distinguished part in the religious improvement of their fellow men in different lands, and twenty-three of them does never to be out to the honof traced their first impressions for God and sal-vation, to the faithful instruction of their or of Austria, has directed that the faithful shall No wonder that those twenty-three favored mothers seem to beckon me on in the path they trod, and in which, God helping me, I strive to follow.—The Mother's Mission.

The papal government not being able to

ANTIOCH COLLEGE STILL IN TROUBLE.

Judge Wm. Mills, of Yellow Springs, publishes

creditors, considering the high pretensions of the

lege, with its property, was assigned to F. A. Pal-

Though repeatedly urged to sell, and told that

\$80,000 could be had for it, an amount suffi-

cient, then, to have paid its debts, he still with-

held it from the market; and now, after a lapse

tice, and himself, by his agent, becomes the pur-

other and responsible men, that the property was

A man named John W. Halstead, left his

home in the interior of Illinois, lately, and with

his sister started for California. Arriying in

consume more cotton than England did in 1830,

manity and Christianity.

On a recent Sabbath morning, a stranger isited one of our fashionably built churches On a recent Sabbath morning, a stranger visited one of our fashionably built churches for the purpose of worship, and, on asking the sexton for a seat, he replied—forgetting St. Paul's instructions, "Be ye courteous"—"We been relieved of its embarrassments to be one of have plenty of seats to let, sir!" The sexton, the grossest frauds upon confiding friends and the grossest frauds upon confiding frauds and the grossest frauds upon confiding fri owever, notwithstanding his curt answer, ondescended to show the stranger a seat. At the close of the service, the gentleman inquired party, that has ever occurred in any Christian infor the Treasurer of the Society, and ascertainistitution in our land." Two years since the Coling the price of a seat for one way the contract of the service, the gentleman inquired party, that has ever occurred in any Christian information in our land." Two years since the Coling the price of a seat for one way that has ever occurred in any Christian information in our land." ing the price of a seat for one year, he quietly handed him the amount, with the request that the seat might be "reserved for strangers."—

Cambridge Chronicle.

Line Treasure of the Society, and asserted in the growth of the

Brooks' (Senior) last letter to the N. Y. Express contains the following:

"Upon my return to Bethlehem, I rode by the tomb of Rachel—a small building with a whitened dome, and having within it a high oblong monument, built of brick, and stuccoed dicial sale, for eash, with only thirty days' notice, and himself, by his agent, becomes the purtice, and himself, but over. The spot is wild and solitary,—and not a tree spreads its shade where rests the beautiful mother of Israel. Christian, Jew and Moslow appraisement—and immediately transfers it lem all agree that this is just the spot where to a new organization, without any advance; s buried, and all unite in honoring it. while in a circular, under his own signature, Rachel was buried, and all differ in a circular, and a circular, the has certified, with The Turks are anxious that their ashes may within a few months past, he has certified, with rest near hers, and hence their bodies have been strown under tombs all around the simof Rachel. The sweet domestic vir- worth \$138,000. ple grave of Machel. The sweet domestic virtues of the good wife have won their love and admiration, as the tomb of Absalom, near the brook Kedron, their detestation—upon the latter they throw a stone to mark their horror of the disobedient son, while around the former, Cleveland, they put up at a hotel, when the the disobedient son, while around the former, they wish when they die, their bodies may be interred. Nor is this wonderful. The wife, worth fourteen years of service as a shepherd, must have been a wife worth having. The whole life of Rachel is, indeed, one of the most touching in Biblical history: The sweet sheptoneous have been a wife worth a worth for the worth touching in Biblical history: The sweet shep-herdess has left her mark upon the memory of man, as well as the place of her tomb. The tribute to her is the tribute to a good wife, and infidel, and Jew, and Christian, all combine to pay it. The great women of the earth—the it. The great women of the earth—the ler to almost ove to leopatras have died, been burisued by fiends. Zenonias and Cleopatras have due, been forgot—
ten—but to this day, stands over the grave of
ten—but to this day, stands over the grave of Rachel, not the pillar Jacob set up, but a modern monument in its place, around which pil grims from every land under the sun gather in respect and reverence for the faithful wife and land then, as now, depended mainly upon her good mother in Israel."

under the former license aystem, and that Scotland is in a far worse condition now than Scotland is in a far worse condition now than Journal has an article in regard to long pastorate at ever was before. The friends of temperance at the Sabbath, boldly denied the allegation, and went up to Parliament challenging investigation, and petitioning that a commission might be appointed by the Queen to go through all the cities and villages of Scotland, and make report of the effect upon the peace of the

ly damaged by rats. The corn-cribs being empty, and very little to be found in the barn-yards, the rats have betaken themselves in large bodies to the fields, where they dig below the stalks and eat the kernels, thus ruining large tracts of growing corn. Large numbers have been killed, one farmer having slaughtered eleven hundred, the consumption cannot be cured by drugs taken into the stomach. For centuries past medical men have

A man named Atkinson, and his wife, were A man named Atkinson, and his wife, were ecently killed by lightning, near Hickory living at a distance and unable to visit the city, can be broakfast table, with a laborer in company, when struck with lightning. Both remained sitting the company of the company in their chairs, dead. The laborer was not seriisly hurt, and the house but little injured.

GREAT BREACH OF PROMISE CASE. Miss ffie Carztang, of New York city, has recovered \$100,000 for breach of promise of marriage, of

the pipes the stems on which the grapes hang.

Physiologists have computed each lung to contain 1,744,

Judge Taney now has before him a case connot unfrequently in a very impure state, the great wonder not unfrequently in a very impure state, the great wonder is that so many survive the period of adolescence, or that any should reach maturer years. The lungs may properly be considered the great laboratory of the system. It is here that the blood is made pure, and rendered fit to nourish eerning slavery and slaves, that must be shard for him to decide. He must say that a slave is a person, before one charged with stealing a letand sustain life, and here the impurities and worn out particles of the body are expelled and thrown out of the system. To illustrate this, all the blood of the human body passes through the body once in four minutes, and is gistributed over millions of air cells, by means of a system of small vessels forming a perfect network over the inner surface of each cell. The coats of these vessels are so extremely thin and delicate that the air in the air cells can pass through them, and thus mingle with all the blood in the short space of four minutes. The heart throbs, and every vessel is filled with blood. We breathe, and every vessel is filled with blood. We breathe, and every vessel is filled with blood. We breathe, and every air cell is filled with air, and by this wise and beautiful law of the human mechanism, the interchange of air and blood, the carbon, that poisonous element, is thrown and sustain life, and here the impurities and worn out par-ticles of the body are expelled and thrown out of the sys-tem. To illustrate this, all the blood of the human body passes through the body once in four minutes, and is dister from the post office can be punished under that law which speaks of "any person" committhe one now under trial at Richmond cannot be fined or deprived of liberty, because liberty and they have the right to be tried by a jury of their beautiful law of the human mechanism, the interchange of air and blood, the carbon, that poisonous element, is thrown air and blood, the carbon, that poisonous element, is thrown off in the form of corbonic acid, and thus the dark or venous blood is instantly converted into arterial blood.

Haverhill, Lishon venous blood is instantly converted into arterial blood.

And it is no less interesting to know that the same chemical changes which purify the blood and impart life and endecision in the Dred Scott case. Would it not be a rather alarming time for the South, if slaves ergy to the system, also serve to generate and maintain the natural heat or warmth of the body. Having estab-lished the fact that the oxygen, the vital principle of the atmosphere so essential to life and health, is absorbed into cide, with safety to itself, whether it should order prayers to be put up for the benefit of France that in the same manner we can convey air when medicat-ed, not only to the seat of the disease in the langs, but through the circulation of the blood to the kidneys, stompray for the restoration of peace—an ingenious decision, and one that is in conformity with hu-

hat we can establish healthy action in the lungs, improve the appetite, restore the reparative or nutritive functions, and raise the tone of the entire system. All these happy and beneficial changes, I am happy to say, can be brought about without the unpleasant and disagreeable effects occa-sioned by the action of drugs upon the unoffending stom-ach. We have learned from years of careful observation and experience, that there is no change or action necessa-ry to be produced upon the lungs or upon the blood itself, y to be produced upon the lungs or upon the blood itself, hat cannot be brought about more speedily and with tended greater certainty by inhalation than by any other possible mode of administration. No fact is better established the mode of administration. No fact is better established with the mode of administration. When the mode of administration is better established the mode of administration. that cannot be brought about more specify and with ten-iold greater certainty by inhalation than by any other pos-sible mode of administration. No fact is better established than that medicines when introduced into the system in a gaseous form, always act with more promptness and energy than either solids or fluids. If any one has any doubts on this point, let him inhale only a few hundredths of a grain of arseniuretted hydrogen. Though perhaps the experi-ment may cost him his life, it will nevertheless prove the doctrine true that we have advanced, that one hundred times that quantity introduced into the stomach would not produce the same result.

"It is most astonishing," says the learned Professor

Carpenter, "to witness the extraordinary increase in po-tency which many substances exhibit when brought in retion with the blood in a gaseous form." The foregoing facts, so well authenticated, will we trust, forever silence the objections not unfrequently raised even by medical men, that "inhalation is only a local remedy," and as such annot act upon the general system, and therefore not adapted to the radical cure of tubercular disease. Enough has already been said to satisfy any one on this point; owever, to make the illustration more impressive, let them clubs of five (the package sent to one address) \$1,00. To chale for a short time the poisonous exhalations of some clubs of ten (package sent to one address) \$1,00, with an address short time the poisonous exhalations of some clubs of ten (package sent to one address) \$1,00. aguant pool or putrid marsh; or if you please, the effluila escaping from the bodies of those suffering from small all cases in advance.

oox or other contagious diseases; and we venture the preletton that in due time they will be compelled to acknowldge its power, and bear ample testimony to the edge its power, and bear ample-testimony to the constitutional effects of inhalation. All medical men know by
common observation that medicines set with promptness
and power in proportion to the minuteness of their divisibility. And this, let me add, is one of the secret charms of
Hommepathic practice. For example, a medicine in a solid
or crude form may lie in the stomach for hours before any
visible effects are meatigated about the gratery which as or order form may le in the stomach for hours before any visible effects are manifested upon the system, which accounts for the fact that we may remove deadly poisons by means of the stomach pump long after they have been swallowed, without the least injury having resulted. Not so with medicated vapors when inhaled. Their action upon the lungs and general system is instantaneous; as they are absorbed into the blood, so they pass through the entire large and its five injuries may be detected in the variety of the stomach pump long after they have been swallowed, without the least injury having resulted. Not so with medicated vapors when inhaled. Their action upon the lungs and general system is instantaneous; as they are absorbed into the blood, so they pass through the entire large and the five and the story of the stomach pump long after they have been swallowed, without the least injury having resulted. Not so with medicated vapors when inhaled. Their action upon the lungs and general system is instantaneous; as they are absorbed into the blood, so they pass through the entire large and the story of the stomach pump long after they have been swallowed, without the least injury having resulted. Not so with medicated vapors when inhaled. Their action upon the lungs and general system is instantaneous; as they are absorbed into the blood, so they pass through the story of th ous secretions of the body, and thus we frequently hear
patients speak of the soothing and agreeable effects they almost immediately experience on the simple use of a mild
inhalation. yet we have not ceased to import more than we export of the goods made from it, while Eng-

the poisonous and haneful effects experienced by the breath- thorized to contract for ug at our lowest rates.

one farmer having slaughtered elèven hundred, and another two hundred, and so on.

The trial of John McLaughlin, now going on in Chicago, for throwing a train of ears on the Galena and Chicago railroad off the track, has disclosed a most daring and diabolical gang of villains, both male and female. The members of the gang are located at Buffalo, Cleveland and Chicago, and it seems they are engaged in murders by all sorts of devices, such as poisoning, arson, and railroad obstruction. Several configuration, and railroad obstruction. Several configuration, and an accomplice in Chicago reveal the whole matter, and the entire plan of operations.

The Oberlin Slave Rescuers. The fugitive slave act has been pronounced constitutional by the Supreme Court of Ohio, and the slave rescuers remanded back to prison. There is no hope for them but to serve out their sentence.

A man named Atkinson, and his wife, were

office open daily from 9 o'clock, A. M., till 5. Person

(near Revere House) Boston.

Weekly List of Receipts for the Star.

Strafford: D. W. Jackson, Starksborough; H. McAnaster, without apparent means of subsistence. They belonged for the most part to the laboring class, L. A. Abbutt, A. Whitney, B. Baldwin, A. B. Knight, Lowell;

without apparent means of subsistence. They General Residual Control of the most part to the laboring class, and exhibited in their dress and looks the symptoms of hunger and destitution. To such an extent had the evil grown, that full grown men went about at dusk, like mendicants, begging for the control of the control

Physiologists have computed each lung to contain 1,744,000,000 air cells, composing a surface equal to twenty
thousand square feet, and exceeding by far the entire surface of the human body.

When we reflect that this immense surface is continually
exposed to the action of the atmospheric air, and which is
the property of the star.

P. Chesley, 1; C. L. favorda, 2; M. Carr, 1; D. Pease,
1; S. Abbott, 1; H. Brewer, 1; T. H. Leavitt, 1; W. H.
Harmon, 1; M. C. Walters, 2; J. H. Foye, 1; N. Andrews, 1; O.
W. Bridges, 1; C. L. Gardner, 1; S. Burbank, 1; J. M.
Exposed to the action of the atmospheric air, and which is
the property of the property of the property of the property of the star.

P. Chesley, 1; C. L. favorda, 2; M. Laserda, 2; M. H. Cavr, 1; D. Pease,
1; S. Abbott, 1; H. Brewer, 1; T. H. Leavitt, 1; W. H.
Harmon, 1; M. C. Walters, 2; J. H. Foye, 1; N. Andrews, 1; O.
W. Bridges, 1; C. L. favordner, 1; S. Subreau, 1; D. Pease,
1; S. Abbott, 1; H. Brewer, 1; T. H. Leavitt, 1; W. H.
Harmon, 1; M. C. Walters, 2; J. H. Wesscher, 2; S. Semans, 1; O. Nutter, 2; J. H. Foye, 1; N. Andrews, 1; O.
W. Bridges, 1; C. L. favordner, 1; D. Pease,
1; S. Abbott, 1; H. Brewer, 1; T. H. Leavitt, 1; W. H.
Harmon, 1; M. C. Walters, 2; J. H. Wesscher, 2; S. Semans, 1; O. Nutter, 2; J. H. Foye, 1; N. Andrews, 1; O.
W. Bridges, 1; C. L. favordner, 1; T. M. Abbott, 2; F. H. Partridge, 1; M. McDonald, 1; M. M. C.

P. Chesley, 1; C. L. favordner, 1; O. H. Star.

P. Chesley, 1; C. L. favordner, 1; O. H. Star.

P. Chesley, 1; C. L. favordner, 1; O. H. Star.

P. Chesley, 1; C. L. favordner, 1; O. H. Star.

P. Chesley, 1; C. L. favordner, 1; O. H. Star.

P. Chesley, 1; O. L. favordner, 1; O. H. Star.

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P. Chesley, 1; O. L. favordner, 1; O. H. Star.

P. Chesley, 1; O. L. favordner, 1; O. H. Star.

P. Chesley, 1; O. L. favordner, 1; O. H. Star.

P.

The past week we have received 33 subscribers and discontinued 9; increase 24. Increase since the commence ment of Vol. 34,602.

Home Mission.

Danville and Poland, Me., con Wolfboro' Q. M., F. W. B. church, Great Falls, Rev. S. McKeown, Dea, W. Wa P. W. B. church, Great Falls, &v. S. McKeown, Dea. W. Warner, B. W. Raymond, P. Obery, 1,00 each; W. H. Carpenter, W. Ham-mond, Dea. W. Buzzell, A. Goff, S. J. Goff, H. Da-vis, W. Packer, H. Wilbur, E. Low, J. Dix, S. Dix, G. M. Park, 50 each; J. Hill, ,75; C. Dix, ,25, 2d Taunton, Ms.,

71.40

and society, 3,87,
Cattaraugus Centre Q. M.,
Wheelook Q. M., Vt., Female Mission Society,
2d church, Sheffield, Vt.,
Dea. Flagg, Wheelook, Vt.,
James Brown and wife, Bradford,

WILLIAM BURR, Tre It requires \$20,00 paid at one time, to constitute a gen eman a Life Member of the Foreign Mission Society.

Education Society.

The Quarterly. SUBSCRIBERS FOR THE 7TH VOLUME. The past week we have received 1 subscriber; before

TERMS. The price to single subscribers is \$1,50. To

eccived, 439. Total subscribers for Vol. 7, 440.

in due time by the persons to whom they are directed, they

inhalation.

Star, and the most influential and largest circulating NewsWe have adverted briefly in our foregoing remarks to papers in the United States and Canadas. They are au-

This new Tune and Hymn Book is now for sale at our Book Room. We think it a fine selection. About two-thirds of the Book is filled with tunes and hymns adapted to Congregational or Choir singing, and the remainder is occupied with such as are adapted to Conference and Prayer Meetings. It contains 248 pp., large 12mo., and is handsomely bound in muslin. The price for a single copy is 58c. with postage prepaid, 71. For a dozen, cash, \$5,22. With postage prepaid, (which is \$1,50,) \$6,72. On six months' approved credit, \$5,57. Any larger number at the same rate. The work will not be sold on commission

P. P. P.
PARK'S PRICKLY PLASTERS. They sooth pain; pro-PARC'S PRICKLY PLASTEELS. They sooth pain; protect the chest; they extract the congulated impurities and soreness from the system, and impart strength. They are divided into sections, and yield to the motion of the body. Being porous, all impure excretions pass off, and they cannot become offensive, hence can be worn four times longer than any other plasters, and are cheaper at 25 cents than others are at 10. Where these Plasters are, pain cannot exist. Weak persons, public speakers, delicate females, or any affected with side, chest or back pains, should try or any arcoted with side, close or back and, see they are.

Them. You will then know what they are. They are a new feature in the science of medicine. All druggists have them. Take no other. Each Plaster bears a Medallia a Stamp and our signature.

BARNS & PARK

13 & 15 Park Row. New York.

Palpitation of the Heart. When not arising from organic disease, palpitations are due either to nervous excitement or to a general impoverishment of the blood. The PERUVIAN SYRUP, by restoring the vital fluid to its proper condition, calms nervous excitement, arrests palpitations, and invigorates the whole system.

Messre Squire, Parsons & Co., in writing from Brant ford, Ct., says:—We are out of Davis' Pain Killer, and some of our customers are suffering from the want of it. It has, from its own merit, acquired a popularity beyond anything in the whole category of medical preparation Sold by druggists.

Married

At Meredith Centre, June 5, by Rev. O. Butler, Mr. John Webster and Miss Lucetta A. Piper, both of Meredith. In Ossipee, June 7, by Rev. J. Chick, Mr. Jacob Brack-ett of Acton, Me., and Miss Belinda B. Folsom of O. In New Osstle, May 15, by Rev. J. O. Holmes, Mr. Aura L. Gerrish of Nottingham and Miss Lizza V. Holbrook of

BRIGHTON MARKET . . June 9, 1859 At market 800 Beeves, 160 stores, 2000 Sheep and Lambs,

mess 20 a 27. Pork lower; sales 3100 bbls, including 500 bbls mess for July at \$17; mess \$17 a 1712; prime 15; Western prime mess \$18 a 18 50. Bacon nominal; Hams 7 3-4 a 31-2; Shoulders 6 3-4 a 7; Cut meats heavy; sales 150 pkgs. Lard dull; sales 631 bbls, at 11 a 11 3-4c. Butter quiet; Ohio 13 a 17c; State 14 a 20c. NOTICE.

NOTICE.

THERE will be a meeting of the stockholders of Prairie City Academy, on Tuesday, the 28th of June next, in Prairie City, Ill., at 2 o'clock, P. M., for the purpose of electing eight Trustees, and to transact such other business as may be found necessary. Done by order of the Board, this 19th of May, 1859.

2w11]

S. H. BRADBURY, Sec'y. S. H. BRADBURY, Sec'y.

MELODEONS.

THE Excelsior Melodeons are still manufactured by the subscribers at Meredith Village, N. H., where purchasers will at all times find an assortment of forty or more to select from.

These Melodeons are made in the same style of Piane Fortes, and so constructed that they will not get out of repair for many years.

By application, Circulars, with full particulars, will be sent free to any address.

6m11]

S. A. LADD & CO.

A RARE CHANCE!

FOR SALE OR EXCHANGE. FOR SALE OR EXCHANGE.

The subscriber, having changed his business, I would like to dispose of his FARM, which is pleasantly situated in East Wilton, on the Androscoggin Railroad, one mile from East Wilton village and depot, woollen and scythe factories, saw and grist mills, and meeting house, and in one of the best school districts in town, three miles from Wilton Upper Village, four miles from Farmington Hill, one of the prettiest and smartest villages in Maine. Said Farm is well fenced, and in a good state of cultivation; 77 acres of land; 250 Apple trees, 100 of them young, just beginning to bear, engrafted. Also, Pears, Cherries and Grapes. A new Cottage House; built in the most modern style, containing 9 finished rooms. A good Shed 50 feet long, and a good Barn and other necessary outbuildings; two wells of never failing water, at buildings; two wells of never failing water, at house and barn. Said farm is one of the most de-sirable locations in Franklin County, and will be seld for a fair price.

Terms to suit purchasers. Or he would exchange for a small stand in or near Lewiston Falls Village.

Stock sold with farm if desired. Possession given

Stock sold with Annual Stock sold with Annual Stock sold with Annual Stock Sto

FARM FOR SALE,
SITUATED in Topsham, about two miles north
from Brunswick and Topsham villages. Said
Farm contains about one hundred acres of land,
divided into Mowing, Tillage, Pasture and Wood
Land, with good Buildings thereon, in good repair,
and well arranged for two families, being a twostory brick house and a one-story wooden house
connected. Said farm cuts not far from 25 tons of
good Hay annually, has a large Orchard, also, two
wells of good and never-failing Water. The hay
crop will be included, if desired. Price, \$2500.
For further particulars inquire of Rev. W. Smith,
Gray Corner, Joshua Haskell, at Topsham village,
or of J. Smith on the premises. Any reasonable
time will be given the purchaser to pay, if desirable,
by his giving good security.

W. SMITH. W. SMITH.

BOSTON & MAINE RAILROAD. SUMMER Arrangement, April 4, 1859. Station on Haymarket Square.

Trains from Boston.

For Lawrence, (South Side,) 7, 71-2, and 10.15 A.
M., 12 M., 3, 5, and 6.20, P. M. (North Side,)
71-2, 10.15 A. M., 12 M., 5 and 6.20 P. M.

For Manchester, Concord, and Upper Railroads, 7
1-2 A. M., 12 M., and 5 P. M.

For Haverhill, 7.30, A. M., 12 M., 3, 5, and 6.20
P. M. For Exeter, Dover, Great Falls, and stations east of Haverhill, 7 1-2 a. m., 3, and 5 r. M.
For Portland, Saco, Biddeford, &c., 7.30 a. m., and 3 r. m., and on Monday, Wednesday and Friday at 5 r. m., to connect with Steamer Daniel Webster for Bangor and intermediate landings.

Trains for Boston.

From Portland, 8.46 A. M., and 3 P. M., and on Monday, Wednesday and Friday at 5 P. M., or on arrival of Steamer Daniel Webster from Bangor.

From Great Falls, 5.40 and 10.35 A. M., and 4.50

From Dover, 5.50, 10.55 A. M., 5.05 F. M.
From Bester, 6.30, 11.35 A. M., 5.50 F. M.
From Haverhill, 7.05, 9.30 A. M., 12.20, 5.10 and
6.38 F. M.
From Lawrence, (North Side.) 6.30, 7.25 and 9.50 A.
M., 12.15 and 5.30 F. M. (South Side.) 6.32, 7.30
9.52 A. M., 12.17, 12.40, 5.32 and 6.55 F. M.
WILLIAM MERRITT, Supt.

Poetry.

For the Morning Star. THE LOVED ONES COMING HOME.

BY J. W. BARKER. ATR-" Field of Monterey. The hours of eve are damp and chill, And dim the weary eye, The shadows settle o'er the hill, And the night-wind whistles by; Still the heart, with fond devotion, In the distance seems to roam, And it turns, with warm emotion, To the loved ones coming home;

The loved ones coming home, And it turns, with warm emotion The weary hours are lingering, Each moment seems a day,

When the treasures of our household hand. Pursue some distant way; But the hope of future meeting Can cheer our bosom-love, O, sweet will be the greeting Of the loved ones coming home; The loved ones coming home O, sweet will be the greeting

But there are shadows in our homes That never will depart, For death amid our dearest forms, Hath thrown his poisoned dart; Beneath the bending willow, We sadly laid them down, And never more may greet them-

Of the loved ones coming home.

The loved ones coming home; The loved ones coming home, We never more may greet them,-The loved ones coming home.

But now upon that other shore. In shining robes they stand. With crowns upon their radiant brows, And harps within their hand; No more thro' night and shadows Of this dark world to roam, And waiting to receive us, Their loved ones coming home

Their loved ones coming home, Now waiting to receive us, Their loved ones coming home. Niagara Falls. GOD IS EVERYWHERE.

O! show me where is He,
The high and holy one,
To whom thou bend'st the knee,
And pray'st "Thy will be done!"
I hear thy voice of praise,
And lo! no form is near;
Thine eyes I see thee raise,
But where doth God appear?
O! teach me who is God, and where his glories shine,
That I may kneel and pray, and call thy Father mine.

Gaze on that arch above.

The glitt'ring vault admire!
Who taught those orbs to move?
Who lit their ceaseless fire?
Who guides the moon, to run
In silence through the skies?
Who bids that dawning sun
In strength and beauty rise?
There view immensity! behold my God is there—
The sun, the moon, the stars His Majesty declare! See where the mountains rise:

See where the mountains rise:

Where thundering torrents foam;
Where, veil'd in low'ring skies,
The eagle makes his home!
Where savage nature dwells,
My God is present too—
Through all her wildest dells
His footsteps I pursue:
He rear'd those giant cliffs—supplies that dashing stream—

Provides the daily food which stills the wild bird's Look on that world of waves

Where finny nations glide;
Within whose deep, dark caves
The ocean monsters hide!
His power is sovereign there,
To raise—to quell the storm;
The depths His bounty share,
Where sport the scaly swarm:
sts and calms obey the same Almie

Tempests and calms obey the same Almighty voice, Which rules the earth and skies, and bids the world

Nor eye, nor thought can soar Where moves not He in might; He swells the thurder's roar, He spreads the wings of night. O, praise the works divine!

Bow down thy soul in pray'r;

Nor ask for other sign,

That God is everywhere—
ne viewless Sprirt He—immortal, holy. blesse,
worship Him in faith, and find eternal rest!

The Family Circle.

For the Morning Star. SUSIE GREENE:

THE INEBBIATE'S DAUGHTER.

When the inebriate awoke it was quite light, and raising himself on one elbow, he yawned and muttered an oath about lying on the floor all night. Then suddenly he looked up, and seeing Susie sitting so still by the bedside, he demanded why she was there. The little girl did not speak, but pointed sadly towards the still, white face before her. The gesture was more eloquent than words, and in a moment the wretched man was bending over his dead wife, and gazing, with a look which was a strange mixture of horror, despair, and anguish, into her placid face. He did not speak, he did not even attempt to, and as he stood there in the presence of the dead, trembling beneath a crushing weight of agony and remorse, he was such a pitiful sight as one

Susie looked into his face, from which every particle of color had faded, and into his eyes, which had a strange wild stare, then with a low cry of alarm, she threw her arms around his neck and sobbed out: "O, father! dear father, don't look so dreadful. Speak to mespeak to your Susie."

But he kept gazing on, as though she had not spoken to him. "Father! father!" cried the child. and

weeping aloud, she nestled her face in his Then the man seemed called back to himself

again, and folding the slight form to his bosom, he sank into a chair. "Is she dead. Susie ?" whispered he. "Is she dead?" "Yes, papa, said the little girl softly. Then her heart rose in her throat, and the firmness and wondrous calmness which had sustained

her through the weary hours of that never-tobe-forgotten night was all swept away in a flood of burning, bitter tears. "O, this is dreadful," groaned the poor man. "It is dreadful. I did not think she would die so soon. I was not prepared for it." And still holding Susie in his arms, he swayed his body to and fro, in the depth of his an-

guish; while she, poor little thing, sobbed as though her heart was breaking.

When her task was completed, she said quite and never return; have added chewing and calmly: "Now, Willie must play while sister drinking to their first narcotic acc

and it was not till Willie came and laid his est; and the chief enterprizes of the town dehands upon his knees, and spoke to him in his sweet, innocent way, that he seemed to know where he was, or what had happened. Then he rose quickly, and paced across the room two or three bigs. two or three times, with his head bowed upon sketch, but a chapter of history.

Now for the "improvement" of our story,

Now for the advantage of giving boys occupasaid, "Susie, are you afraid to stay here alone tion. a few moments ?"

of surprise, " afraid of what?"

step over and ask Mrs. Grey to come here. 1 toast-water at ho will not be gone long:" and closing the door after him, the man walked rapidly down to the agree. Susie looked after him a moment, then resumed here the state of heart was so sad and her thoughts so busy ute of limitation that she did not notice Willie, who had Thirdly, they very soon learn, and in the climbed upon the bed to see his mamma, until she heard his sweet voice exclaiming, "Boo peep! mamma. Open your eyes, and kiss little they learn it to their sorrow.

"Dead! what is dead?" asked the little like reading the ten commandments to a tornafellow, looking wonderingly into the white face do. before him.

hardly know myself, Willie, but this much I do know: She has gone to live with the angels, and will not be our mother any more."

Lastly, and summing up, and putting it as a maxim of education, As fast as the faculties develop, give them something useful to do.—Religious Magazine.

"Wont she never come back again?-Wont she kiss me any more, nor call me her darling Willie ?" "No," sobbed Susie, in a choking voice.

Then with a wild and bitter cry the poor baby pressed his ruby lips to the cold cheeks, exclaiming: "Wake up, mamma! You must not be dead. Wake up, for Willie loves you;" and he peered anxiously into the half shut siding in London, gives the following useful eyes, which ever before had smiled a blessing hints about the care of the teeth. They are upon him

air, and soothed him as best she could. She sured, in every case—more particularly the gathered him a handful of wild violets, which grew in the fence corner, then she took him to see a little blue bird's nest, and all the time she kept talking to him very pleasantly and cheerfully, and tried, O, how hard, to keep back the solutely examined to such or similar habits may truly be called the dentity's friends. Cleanliness is absolutely examined. thickly gathering tears. Soon she heard the gate open, and looking, saw that her father was going i towards the village: then she clasped her hands and murmured a prayer that

alone with his dead, and thanking, sent them cle of acid should be used at the matin did not pray. O, no, he had oftimes said
"There is no God," and now in his darkest
hour he stood alone. He could not pray,
though once or twice he tried to remember the
prayers his mother taught him when a child.—
But he had lived so many years of sin and mis
ery since he used to lisp the holy words that
they had become, as forgotten music, and he
only knew that they were very sweet, and full
of hely meaning the had oftimes said
early age should be instructed in the use of the
tooth-brush, and taught the value and importance of the teeth, in order to inculcate habits
of cleanliness and a due appreciation of the ornaments of the mouth. A brush properly seceted—not too hard—may be used by children of five years of age, every morning; and
by being part and parcel of the general ablution, and thus directing habitual attention to
the teeth, a useful and cleanly habit will be engendered which will probably insure for them
arrower care through life. of holy meaning. Hours passed thus, and proper care through life. then the storm of feeling gradually subsided, and sitting there beside his dead, the wretched man resolved. Resolved to leave off drinking - We have very rarely seen more good coun--Resolved to act the part of a tender parent sel in the same space than the following conowards his children—Resolved to stand up clusion of a medical essay:

less, is the village in which reside the families of Doctor Pillberry and Farmer Bloomfield.—
Doctor Pillberry had seven boys, who became very decided characters, and were very much "developed" and "progressed." The Doctor was called early in the morning to see his patients, and returned late at night; and the boys out of school-time had abundant leisure and opportunity to seek seven other spirits like themselves, and hang about stores and taverns, lounge in the streets, learn to fight and swear, and get down the gun and trample the clover-fields to blow bluebirds and robins in pieces. The Bloomfield boys were kept at work on the farm when school was not in, except when a holiday came round, such as the old election and general training days. At first they thought it rather hard, and they quoted to their father the case of Tom Pillberry, who had a good time, and had such a fine chance to be somebody, while they were kept at work. Tom had time allowed him to hunt and fish, skin live eels, stone windows, rob orchards, steal melons, torment the cat, shoot at marks, smake cirars, and all such pleasant one. and fish, skin live eels, stone windows, rob orchards, steal melons, torment the cat, shoot at marks, smoke cigars, and all such pleasant pursuits and recreations; while the Bloomfield boys had to drive cows, dig over potato patches, and do the like tedious and vulgar things. It was rather hard, and they wished their father hard, and they wished their father had been a doctor, a minister, or a lawyer. ther had been a doctor, a minister, or a lawyer. However, Farmer Bloomfield knew what he was doing; and the boys finally learned to love their duties, and took pride in raising the

gets the breakfast;" and rising she proceeded quietly to prepare the morning meal.

And all this time the inebriate had sat by

And all this time the inebriate had sat by the bedside in an attitude of utter despair; office in the state, and looks toward the high-

dropping like rain. Suddenly he stopped and showing the advantage of giving boys occupa

First, it is the best physical education they few moments?"

can have, giving them good digestion, hard muscles, and robust frames; and you will not be obliged to put them on spare diet for "Never mind, if you are not afraid, I will pepsia, or send them abroad to be turned blue in water-cures, or put them on beef-tea and

resumed her labor with a heavy sigh. Her vices will be kept out for ever by a moral stat-

the Willie. Wake up, mamma, it is all light, and Willie wants to see you."

Then she glided quickly across the room breath for nothing in giving advice. Moral instruction is well, but standing alone it is and said softly, "O, Willie, dear, mamma cannot wake, she is dead."

Instruction is well, but standing worthless; and to apply it to boys boiling over with animal life, and with nothing to do, is

Fifthly, you settle practically the question susie hesitated a moment, then said: "I speaking, only idle boys will need it.

Miscellany.

ADVICE ABOUT TEETH.

Dr. Hayes, an eminent surgeon dentist resimple, timely, and deserve attention:

And in the midst of all this the door opened, and the father, with Mrs. Grey and another lady, entered. Then Susie coaxed Willie on to ascertain their strength:

And in the midst of all this the door opened, and the father, with Mrs. Grey and another the duties of crackers for nuts, experimented on to ascertain their strength. away, and led him out into the cool morning rival scissors in cutting thread; for rest as he might be kept from temptation; and the prayer was heard and answered, for when, two hours later, the man returned, he was sober, perfectly sober.

That the stomach, or by day from hears, may not be allowed permanently to adhere, causing, firstly, discoloration, then tartar, and subsequently, if I may so express myself, undermining the constitution of one or more, as from their position they may be more or less liable. That night neighbors came and kindly of- look natural—that is, retain their natural colfered to stay, but the inebriate preferred being or -- a dentifrice free from the smallest partiall away. Then, as he sat in the gathering twi- and the mouth rinsed with tepid water, for exlight, memory went back into the dim past, dicial not only to their color but also to their and he lived over again, as it were, the happy durability; and I know no method so simple days of his childhood. Then his youth and early manhood passed in quick succession before him, and as the dark pictures came, he hand his head upon his hands in career, the person who habituates himself or herself, bowed his head upon his hands in agony of thought. His massive frame shook and trembled with the wild storm that was raging within, and deep, heavy groans ever and anon within, and deep, heavy groans ever and anon and deep, heavy groans ever and anon the state of the should be on what is called the penetrating principle are accounted his line. And in all this anguish he had a large of the state of the should be of the should be on what is called the penetrating principle are the should be on what is called the penetrating principle are And in all this anguish he best. I would also observe that children at an did not pray. O, no, he had oftimes said early age should be instructed in the use of the

STUDY, DIGESTION, EXERCISE.

towards his children—Resolved to stand up and be a man again. O, if he had humbly kneeled and asked the good Father to help him—but he did not. He was trusting alone in his own strength. His stubborn and wicked heart was not ready yet to acknowledge and bow to a superior power. The rebellious spirit was bent but not broken.

Avoid study as much as you can during the first periods of digestion. The eyes and stomach are both supplied with nerves from the same branch, and the employment of the eyes in reading or writing soon after eating deranges digestion, and throws the whole system out of gear. All who transgress this law, will have a reckoning to pay sooner or later. Avoid the sitting posture as much as you can during the first periods of digestion. The eyes and stomach are both supplied with nerves from the same both supplied with n have a reckoning to pay sooner or later. Avoid the sitting posture as much as possible. This may be done by using a standing desk for reading and writing, and transferring your work to it now and then. If this cannot be done, get up occasionally, and take a few turns up and down the room, or even stand up and sit down again. If your feet are cold, let your they have a superabundance of animal life, which is always boiling over, and it must run into one of two channels,—the channel of mischief or the channel of use. And it depends into one of two channels,—the channel of mischief or the channel of use. And it depends altogether which channel it takes as to which one of two types of character will be found in manhood—that of shiftlessness or that of thrift.

One hundred miles from Boston, more or less, is the village in which reside the families of Doctor Pillberry and Farmer Bloomfield.—

Noter Fillberry and Farmer Bloomfield.—

THE WATER DRINKERS' APOLOGY though her heart was breaking.

Many moments passed while father and child sat thus, then there was a call from the cradle, and Susie slipped from her parent's embrace to obey it.

"Boo peep! Susie," said Willie, with a glad laugh. Then seeing the tears on her cheeks, and how her eyes were swollen, the happy light suddenly faded from his little face, and holding up his tiny hands, he said very softly, "Take me, Susie."

So the girl raised him in her arms, and he patted her face caressingly, saying, "poor Susie, Willie loves you."

Closely she pressed the precious child to her throbbing bosom, and sitting down in her mother's low chair, proceeded so dress him.—

was doing; and the boys finally learned to love their duties, and took pride in raising the largest potatoes and pumpkins in the town; though it mortified them when the Pillberrys always appeared exhaling essences and strutting in buckram.

Thirty years make a wonderful shifting of scenery on the theatre of life, and—presto!—

the Pillberrys and Bloomfields are coming up now in the fifth act. Exeunt the Pillberry we may smile, dissuade, and even expostulate, especially when the effects are grave and ruinous to others; but for tastes we make no apolyone we choose to drink only when we are thirsty, and then we choose to drink only when we are thirsty, and then we choose to drink only when we are thirsty, and then we choose to drink only when we are thirsty, and then we choose to drink only when we are thirsty, and then we choose to drink only when we are thirsty, and then we choose to drink only when we are thirsty, and then we choose to drink only when the effects are grave and ruin-ous to others; but for tastes we make no apolyone we have "progressed" into general thrift is our tastes we like our water clean; and, where it can be had, we claim the right of using it in its purity. But still its is not true that we demonstrate the part of the course of nature on our side, we chose to drink our water pure and undefiled. This is no afflictive impost; it is o

strange. This is not true. We love conformi- I would like to present a pleasanter side of the ty with God in all his ways; and we love to walk in harmony with all his creatures, down to the insect which sips the dew upon the wildest heath, the creatures of the forest, the birds est heath, the creatures of the forest, that fly in the air, and the diverse, the strange, that fly in the air, and the diverse, the strange, that fly in the sea. We the multifarious creatures of the sea. V We love conformity with customs of mankind when they are innocent, and lead not to de-struction. We love to riot on the open lawn with infancy, especially when conformity to infant tastes may draw forth germs of thought and elements of new emotion, expanding consciousness and leading it towards maturity and drinks which originate sins, which foster sins, which spread and multiply sins, which increase, and blind, and paralyze and degrade, and blast from Aberdeenshire, Scotland. Read it, and and blind, and paralyze and degrade, and blast the victims of sin, we do not conform. Conformity to these customs, with all their terrible effects spread out before our eyes, involves an amount of responsibility which, as Christian men, we cannot bear. These drinks and drinking customs have invaded the personal freedom of mankind, and therefore we renounce them; they have penetrated with debasement and conformation of the best common salt, one ounce of sugar, and one ounce of sugar, and one ounce of this composition for one pound of butter; work it well into the mass, and close it up for use. The butter cured with this mixture appears of a rich and marrowy consistence, and fine color, and never acquires a brittle hardness age. them; they have penetrated with debasement the growing vastness of our social existence, and therefore we renounce them; they exert an influence hostile to religion and its lofty aim, therefore we renounce them; they resures the moral influence of personal Chrisative even where it is sincere, and therefore thus cured with the above composition that had been kept three years, and it was as sweet as a trief, and never acquires a brittle hardness, nor tastes salt.

Dr. Anderson says; "I have ate butter cured with the above composition that had been kept three years, and it was as sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a sweet as the same three weeks or a say it was a say it was a say it was a sweet as the same three weeks or a say it was a say tianity, even where it is sincere, and therefore thus cured requires to stand three weeks or a we renounce them; yearning over our fellowmen, and these so sacred interests, we ask our fellow Christians of every name to join us in our testimony. We discard all physical restraint executions are sufficiently blended with it, and sometimes the coolness of the nitre will be perceived, which totally disappears afterwards. straint, except in cases of madness; we use the force of love, of truth, of reason, and perforce of love, of truth, of reason, and per-sion only; these, under God, have formed, still must form, our strength, our impuls-and our hopes. From those in whom drink sward corn, but killing the vermin separately— sward corn, but killing the vermin separately and still must form, our strength, our impulses, and our hopes. From those in whom drink reigns we look for ridicule, and when reviled, we bless. When they have lost their hopes, we hope in God, we cherish hope for those who are most fallen if they will but hear; we hope for generations yet unborn; we hope to see the Church, the body of Christ, wake up in all its members, and in all its parts, to face, confront, confound; and drive this social wickedness into utter and everlasting annihilation.

—Rec. Charles Stevel.

A WORD FOR THE NEWSPAPER

-Rev. Charles Stovel.

There cannot be a greater error among the consistent misconceptions which, as I sus-et, characterize popular notions of journalism, an to assume that the assumption of the plural style is an act of affectation on the part plural style. But to speak seriously, there is not only, as a general rule, such a mutual responsibility of writers and nuanagers one upon another as to render this method of speaking the most truthful as well as most convenient, but great good to the cause of public order follows upon such being the case. It is obvious that the reciprocal dependence thus created must tend to check individual reckless.

THOSE CATEPILLAR'S NESTS. created must tend to check individual recklessness; and as a fact, when a writer desires to be more than ordinarily personal and self-opinionated, he either assumes for himself, or is made to assume, the position of writing, not an editorial article, but a letter to the paper—a method of publishing a man's thoughts intended to imply that he speaks on his own sole responsibility, whether or not he divulges his name.—Cambridge Essays.

Have you destroyed them yet? If not, there is no time to lose before you are among them with an exterminator. They are nestled in the prongs of those fine apple trees; and they are daily, rapidly increasing their own dimensions, and spreading their webs towards the outer branches. Now, it is easy to destroy them and their finely spun domicils.

One of the simplest and most effective modes of destroying them, is by the application of

PLEASURES OF CONTENTMENT. I have a rich neighbor that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more and more money. He is still drudging on, saying that Solomon says, "The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the vorce of the trick." ers not that it is not in the power of riches to make a man happy; for it was wisely said by a rich man of great observation, that "there may be as many miseries beyond riches as on this side of them." And yet God deliver us from pinehing poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary

weeks almost a cripple with ulcers all over my legs, not able to wear shoe nor atocking, nor even a bandinge, but they are now nearly healed. I have had the intermittent fever, but as convalescent. You may try to imagine how I fared in the camp. Half of my party have been incamp at once, disabled from field duty. I pine for home, I am wasted and thin, more so than ever in my life. The wild beasts are nothing. We are more anxious to see them than they sus—and occasionally we are gratified at the sight of a tiger, puma or American lion, tapir, &&c, crossing the path and hastily retreating, or reposing in his lair in the wild recesses of rooks whither our line of survey takes us. But the insects are intolerable—lizarde, scorpions, tarantials, garripatos, njiuas, moyaquils, fleas, &c. I could fill a page with their names. They give us no peace day nor night. The party come in from the woods covered with licks. They fasten themselves to the skin, bury their heads, and when puiled off often leave their heads in. The chigos insinuate themselves under the skin, generally about the tocs, under the skin, generally about the rough of them, but they are picking out chigos. The most of the mails, lay their eggs, and ergo, and ergo the hearth of the skin, generally about the rough of them, but they are picking out chigos. The bound of the skin, generally about the rough of the skin and the skin and the skin and the same and the skin and the

Same of the

secluded district.

Agricultural, Etc.

This is one of the indispensable articles of God. But by conformity to nourish childish-ness is not so good. It is worse to nourish sin; and, therefore, in this customary use of with which bad butter is met with almost every-

where.
The following method of keeping it sweet is

The moment that you perceive that the cut worm is at work in your young corn, ride to the nearest point at which salt can be had—fine, I should prefer, but a dirty, refuse article will do as well as the cleanest and dearestand with this salt sow your cornfield lightly, avoiding the tender corn blades, sofar as practicable. Treat half your field in this way, the residue as Mr. Betts advises, and await the result. If the salted corn should seem burnt at the ends of the leaves, never mind that—the than to assume that the assumption of the plural style is an act of affectation on the part of the newspaper scribe. There is no journal so poor as not to have at least one occasional extra writer—and that extra writer must not assume a tone contrary to that of the regular hand, be he the editor or not. When the regular hand is not the editor, then above him stands that official to regulate, direct, and harmonize the corps; and above the editor comes the proprietorship, with again the possibility of fusion; and then, if the proprietor, editor, and ordinary writer concur in one individual, so august a union of characters well deserves the plural style. But to speak seriously, there is not only, as a general rule, such a mutual responsibility of writers and nearest are the such as the possibility of the salt of the cost of the salt and sowing, respectively, to the land covered by it; and the cost of worm killing to the other piece, in like manner. If you find some stalks killed by the salt, when you come to hoe the first time, replace them by replanting. Measure the product of the two fields, separately, at or after harvest; if the salted portion does not yield more and better corn than the other, say I was mistaken, and that Mr. Betts understands killing wire worms better than Horace Greely.

of destroying them, is by the application of strong soapsuds. Whale oil soap is the best, if at hand; if not, make a strong solution of

Obituaries.

sermon was preached upon the occasion by Presthose riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do—loading themselves with corroding cares, to keep what they have already got. Let us, therefore, be thankful for health and competence, and, above all, for a quiet conscience.—Izaak Walton.

Seemon was preached upon the occasion by President Fairfield.

Benjamin McKoon.

Died in Ware, Mass., May 17th, widow Thank-rull Put Davison, aged 99. The subject of this notice professed Christ about 30 years since. A F. W. B. church was formed in Ware, about 27 years since, and she became a member soon after its organization. She had been sprinkled in infancy, but that did not satisfy her, and she was baptized when some 55 years of age. She ever lived a devout, praying life, and died a peaceful and happy death. Her last illness was heart disease, of which she suffered very severely. She has left algree circle of friends, who deeply feel their loss. But their loss is evidently her gain. They mourn not without hope, for she evidently sleeps in Jesus.

In Harmony, Rock county, Wis., April 25th.

LIFE ON THE ISTHMUS.

The subjoined extract from a letter written by a gentleman engaged in the survey of a railroad route across the Tehrantepec, and published in the Salem Register, gives a vivid impression of the delights of camp life in that tropical region:

I find the burden of my song is only home—home. I can write only in the most desponding strain, for Lam sick and weary of this life in the wilderness; deprived of every comfort, subject to every possible annoyance, almost nothing that a hearty man can eat, nothing at all that an invalid can reitsh, warm water from a half-dried up bark to drink, dry, parching heat, for it is the height of the ten months' dry season, and no relief in anticipation, for I don't know when. I have been for weeks almost a cripple with ulcers all over my legs, not able to wear shoe nor stocking, nor even a bandage, but they are now nearly healed. I have had the intermittent fever, but am convalescent. You may try to imagine how I fared

ward for their fidelity to their mother. She left six J. KEENE.

ward for their fidelity to their mother. She left six children, six having entered the other world in advance, six having entered the other world in advance.

Died in Strafford, May 20th, of palsy, Mrs. Altor Foss, aged 90 years, 11 months, 4 days. The subject of this notice was born in Barrington, N. H., June 16th, 1768, and was a daughter of the ister gave her heart to God, a mire of the provide mits and the condition of the pious Randall, in 1780, she was baptized by him in Bidderof, Ms. Subsequent to this time she returned to Barrington, ready to maintain the good profession she had made, and instruct others in things of God. When some .90 years of age, she was united in marriage with Mr. Nathan Foss, with whom she shared many of the cares and comforts of life, until June 30th 1843, when she was left a widow. She was eminently qualified to fill her conjugal and social relations as a wife, mother, and a friend. But the tower of her strength and distinguished usefulness was a fixedness of purpose the last. Unusually faithful in the cause of Christ he last. Unusually faithful in the cause of Christ and soul overflowing with the love of God, to do her part, and to do if shithfully. Her light has long shone on earth as a Christian, a peacemaker, and one whose motherly counsel in the church has been highly useful.

Hence, she was greatly beloved by her children, grandchildren, sisters and other relatives. Some flav years since, also selected a text, preacher, &c., thence, she was greatly beloved by her children, grandchildren, sisters and other relatives. Some the years since, also selected a text, preacher, &c., thence, she was greatly beloved by her children, grandchildren, sisters and other relatives. Some the years since, also selected a text, preacher, &c., thence, she was greatly beloved by her children, grandchildren, sisters and other relatives. Some the years since, also selected a text, preacher, &c., thence, she was greatly beloved by her children, grandchildren, sisters and other relatives. Some the y

Advertisements.

ST. LOUIS RELIGIOUS BOOK DEPOSITORY. THE subscriber has taken charge of the Dep L tories of the American Sunday School, Union and American Tract Society, and has added a large stock of Theological and other Religious books. The latest publications of the religious press received as soon as issued, and sold at publishers' prices.

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NOTICE.

THE Annual Meeting of the New Hampton Literary and Biblical Institution will be held at the Chapel in New Hampton, on Wednesday, July 6th, at 1 o'flock, P. M.

The Committee on the alteration of the Constitution will report The proposed change reads as follows, viz.: "The Annual Meeting shall be held in July, on Wednesday of Anniversary Week, 15 days notice being given in the Morning Star."

M. H. MERROW, Sec'y.

New Hampton, May 30, 1859. [3w10]

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