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Freewill Baptist printers, "The Morning Star - volume 34 number 13 - June 29, 1859" (1859). *The Morning Star*. 1949.

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THE MORNING STAR.

Published Weekly on Wednesdays. THE FRENCH BAPTIST PRINTING ESTABLISHMENT.

TERMS: For one year, in advance, \$1.50. If not paid till after the close of the year, \$2.00.

WM. BURR, DOVER, N. H. All communications and business letters should be directed to the Editor.

MORNING STAR.

APOSTOLIC SUCCESSION, AND RELIGION OF THE SPIRIT, EXEMPLIFIED IN THE LIFE AND TIMES OF BENJAMIN RANDALL.

CHAP. IV. CHILDHOOD AND THE WILDERNESS. (Continued.)

Not with the setting sun went the heart of the young traveler. Nor rested it here, on a strange shore, among strangers, where he now becomes a sojourner.

Forth from that four years' seclusion from men, for communion with God, he came to the ministry of spiritual and moral truths which, far from the great society of which he was the founder, and for nearly half a century, the leader, were potential to spiritual revival and moral and political reform.

Such silence is the element in which great things are fashioned together, that at length they may emerge full-formed and majestic, to the light of life.

Just one hundred years before Benjamin Randall's birth, a young man, then four years older than Benjamin is now, was emerging from solitary wanderings and seclusion from society for most of the term of four years, into a ministry which was to that century and Old England be the ministry of this young man.

But not only in these retreats, in leisure and Sabbath hours, to the solitudes of wooded banks and sea-washed rock and beach, did he study and learn the lesson of the Christian school, and nourish the new life that was in him.

For the portion of the season he passed at Salem, he favored less by grand and beautiful solitudes, there were yet peculiarities of ancient, aristocratic, and ecclesiastically celebrated town, specially suited to the instruction and trial of the young disciple.

hollow trees or secluded spots, and often, at night, he walked alone in silent meditation. In vain he sought peace by instructions of professors and clergymen. Some advised him to marry, and one aged minister to whom he went, bade him take tobacco and sing psalms.

Another, a famed Doctor of Divinity, to whom he went, replied to his inquiries concerning the cause of his temptations and despair, by asking, "Who was Christ's father and mother?"

The inquirer returned, patiently, the Scriptural answer—and happening (as they were walking in the garden) to set his foot upon the edge of a bed, the Doctor raged as though his house had been on fire.

And while here, he was taken to the top of a high mountain, and showed—not all the kingdoms of the world, but a kingdom of earthly riches, offered in the proposal of a competent authority for putting him into a business that would make him a man of wealth.

He saw not why he should not accept the offer of opportunity and means for attaining the shining prize. Yet he did not accept it. He declined it, yet knew not why he declined it—and wondered at himself for refusing it.

He saw not the guiding angel, holding him from that entrance to mammon's temple and way to mammon's golden palace—and to Demas' cave. His heart was set on heavenly riches.

He saw not the light of dust on the balance. The kingdom of God and its righteousness was first in his pursuit. Things of earth and time must come inobediently to the supreme interest.

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And yet they seek not to have that which void filled by the Spirit, who is always ready. He restores all who seek, the joys of his salvation. But to those "Have been Christians" he says, "I have somewhat against thee, because thou hast left thy first love."

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What peaceful hours I once enjoyed! How sweet their memory still! But they have left an aching void The world can never fill.

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Our place keeps right straight onward, slow and sure, and our great concern is to have it keep rallying around the standard of Christianity. Thine, T. C. PARTRIDGE.

For the Morning Star. NEW HAMPTON, June 17, 1859. Bro. Burr:—I have heard frequent inquiries in regard to Bro. Phillips' health, circumstances, &c.

For the Morning Star. IOWA CITY, May 23, 1859. Dear Bro. Bachelor:—We were glad to receive your little missive of the 15th inst., enclosing others from Missa, telling us of Bro. and sister Miller's mission, and of the arrival in New Hampton of our beloved sister and highly esteemed fellow laborer in that far off land.

For the Morning Star. S. M. Hewlett, the famous temperance orator, and companion of Gough, has been here and given us two lectures. He is a speaker of far more than ordinary interest and attraction. His style is very pleasing to the general hearer.

For the Morning Star. O, no! My distress more resembles that of the wild Arab, who, on being shown the rich and varied beauties and profusions of an English landscape, exclaimed, "But there are no dunes here."

For the Morning Star. WHEELSBURG, O., June 3, 1859. Mr. Editor:—I write you from a pleasant village in the valley of the beautiful Ohio. But what have I to write? Nothing exciting or strange.

For the Morning Star. FAIR HAVEN, Minn., May 30, '59. Dear Burr:—I have just returned from a very nice and pleasant trip to the north-west, and hence may perhaps be indulged in a few lines.

For the Morning Star. I have a good school, and within a few months, there have been two churches organized—a F. W. and a Calvinistic Baptist. Our meetings are regular, interesting, and well attended.

George Thompson of the W.A. Speech before the London Peace Society. Mr. Thompson, after alluding to his late severe illness and to the death of Joseph Sturge, went on to say: "What was true of individuals was true also of nations. The most gigantic war was but the exasperation, upon a grand and extensive scale, of the operations of single passions which led man to engage in single combat."

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MORNING STAR.

WEDNESDAY, JUNE 29, 1859.

PATIENT WORKERS. Who does the most good? This question is not easily answered. Such men as Luther and Wesley, and Edwards and Wilberforce and Howard, are prominent among the great workers in the world. But who knows that they really excelled thousands of others whose names have never been mentioned in history? They never could have done the work they did alone. They stood upon others' shoulders. They were made prominent by the circumstances around them; and perhaps their success depended more upon the agency of unknown persons, than upon their own power. Very likely their position depended more upon others than upon the success of their own efforts. It is not always the man who applies the torch to the lost candle, who deserves the honor of the execution which it does.—Hosts of workers must toil long, hard, skilfully and successfully, before him, or his torch and the flash and smoke and noise would have amounted to nothing. To him who stands out the most prominently, who stirs up the greatest excitement, and makes the most noise, the least credit is often due for the results attained.

The reformer who rides upon the wave of victory, is properly remembered with reverence, but the men who have prepared the way, who have worked and moulded the thoughts and aspirations of the people, who have laid the foundation, when God and conscience only cheered them onward in their efforts, should not be forgotten. Sometimes the pastor, the parent, the Sunday school teacher, educator, train, discipline a whole community, permeate all hearts with reverence for the gospel, and instruct them in the claims of God, the duty of man and the scheme of mercy which Christ established. By and by a man of zeal and power comes along and gathers these prepared people into the kingdom, and henceforth he is regarded as the chief instrument in their conversion. He is certainly worthy of grateful remembrance, yet he has very likely done less to bring about this happy result, than any of the other laborers. They have worked without the stimulus of an immediate harvest in prospect; they have toiled daily, weekly, constantly, for years; they have plowed and sowed and culled, and weeded and watched, and really have done nine-tenths of the work of conversion, and much the harder part of it, and in the great day of revelation it will appear that those who receive the least honor among men, are worthy of the largest praise. We are too liable to esteem that the greatest which causes the greatest commotion, excitement and noise. But the thunder is not so mighty as the law of gravitation, and the raving tempest does not half the work that the soft, silent, steady breeze does. That which grows slowly, grows strong and large. The mightiest forest trees are those which are slow in growth. The wealth and beauty, the perpetuity and vigor of the material world, depend much more upon silent, concealed, modest forces, than upon the impetuous, rapid, explosive, terrific and violent.

Those who have been pained to witness the discontent of persons in humble life. They desire to do something valuable, make their mark, leave an impression, and are constantly bemoaning their limited sphere of action. If they could stand before public assemblies, sit in the chair of State, write books for the million, then they think that they would be doing something worthy of mention. But to move in the family circle, to live in private, to be obscure and unknown, is to them exceedingly disheartening. But if the realities of life were better understood, they would not be discontented. They work at the root, at the heart, at the sources of personal and social life; they bend the twigs, direct the course of the primitive currents, and thus mould the full grown life of society. In social life everything depends upon the soil; keep that rich, dry and mellow, and the fruits and grains will grow in glorious exuberance. But when that is cold, wet and hard, the crop will be meagre, withered, worthless, and weeds and brambles will possess the field.

Among all the workers of this world, mothers excel. It is a great blessing to be a mother, and to fulfill a mother's duties. Her work is honorable and great. She is above statesmen, public orators, editors, or book-makers, in every element of power, honor and reward. Yet some mothers imagine that they are doing nothing, that their position is very humble and hard, and they long for more public fields of activity. But it is a greater work to make statesmen, orators and leaders, than to be such. And this work the mothers really do. To be the builder of an ocean palace, to construct and manage immense factories, and to direct the affairs of State, are regarded as among the important doings of men. But these are trifles compared to the proper culture and development of mind and the direction of the physical and moral culture of children.—To guard the tender frame from disease, to nurse and protect if midst all the perils of childhood and youth up to manhood, is a great work. To teach, develop and direct the mind in the path of nobleness, truth and piety, is a still more glorious work. This great work is largely in the hands of mothers. Both parents share largely in it. The greatest blessing that is done on earth, is to raise up a family of children so that they will prove a blessing to the world and to themselves. Parents who have done this, are worthy of honor, and will be honored in eternity for having lived to a good purpose. And yet too many regard the care and culture of children as a small business, a burden, an irksome task, to be avoided. But this is foolish, yes, wicked. "Deliver me from the care of a family; let me never be burdened with children," is a frequent and a foolish prayer; it is equivalent to praying that life may be a blank, that we may lose the highest honors of existence.

The society and the governments of the world are made in the domestic circle. There the elements are fashioned; there they get their character, and are sent out to bless or curse the world. The work is all the more efficient, absolute and important, from the fact that it is private, secluded, quiet, silent and familiar. A little reflection and Christian faith will do much to make us content with our humble place in the vineyard, and prize highly the silent, steady influences of Christian effort in the private channels of life. Those who do the little things, do the most, and are the most valuable and important workers. Let the Sunday school teacher, the private church member, the parent, the believer, in ordinary circles of life, be comforted and encouraged. No laborers are as indispensable as these, and none shall wear a brighter crown in glory.

In sending money for subscribers, be sure and give their P. O. address.

ORGANIZATION OF POLITICAL PARTIES.

Formerly attempts were made to establish distinctive and permanent political organizations, and these attempts were in a degree successful in our early history. Our government was at first regarded on all hands as an experiment, hence there were numerous theories earnestly advocated with reference to almost every measure of its administration. But time, the great practical tester, has settled most of these questions. Subjects relating to finance, the tariff, protection, banks, internal improvement, and the like, once divided the masses of the country; now it is impossible to raise an issue on any of them that shall prejudice such division. Who can now define the position of any great party respecting either of them? All profess very much the same policy.

These facts should be heeded in future movements, and especially in the one immediately before the nation. While old issues have in the main died out, and their parties with them, new issues have arisen of great and vital consequence, which must receive attention. One great issue surpasses all others, and must, until it is fairly disposed of. This issue is slavery—its extension, or its restriction. This is the great practical issue now before the country. It is useless and preposterous to ignore the fact. Yet attempts are made in various quarters with this design.—Some would revive obsolete issues, others would disregard all, and organize merely to gain victory and the spoils.

We care very little for parties as such, but we do cherish principles as being of the highest consequence. We have said that the slavery issue is the one now before the country to be disposed of, and it is of the greatest importance that it be rightly disposed of—impartially, not only in a political and social point of view, but also morally and religiously. Hence the deep interest we take in it.

Those who have much, either of principle or sagacity, must see that any attempt to organize a political party at the present day will be utterly futile. No such party can be formed, it could not succeed, if formed; and if it could succeed in obtaining power, it would be destined to a speedy and ignominious dissolution. But let the real issue now presented be boldly, fairly, earnestly met; not indeed, in a spirit of bigotry, intolerance or fanaticism; but with a fixed resolve to restore the government on this subject to the principles and spirit of its founders, and the party thus organized and persevering in the use of the appropriate means, must succeed. The only question concerning it is one of time. It will succeed, too, just as soon as it is best it should succeed.

Selfish men, who will attach themselves to any party for selfish ends, should never be allowed to control in such a matter. Their ends being selfish, they are ready to do anything, make any compromise or sacrifice, to carry their point. It is hazardous to principle for such to have any leading direction or influence. Corrupt as the world is, no great organization can be expected to exist without selfish men in it, and such will of course strive hard for the ascendancy; but let the party that would cherish exalted principle, and obtain a noble destiny, keep such men in a subordinate place. They will do harm enough in any situation.

Another thing should be considered. It is useless for any party taking high ground on the slavery issue, to expect at present any great support from the South. Fortunately, the question can be decided without their help. Now, so blinded are they, that no southern state will aid in restricting slavery.—But once let the national policy be settled on the platform of the fathers—that henceforth freedom is national and slavery sectional, and very soon state after state at the South will accord with it, and lend a cheerful hand, not only in its restriction, but by their own action will remove it from their midst. Both principle and policy are therefore very plain in their admonitions on this subject.

TRACT SOCIETIES.

From every quarter at the North, we are glad to see that the servile position of the American Tract Society at New York, is meeting with rebuke, and measures are being taken to patronize those societies which are true to the cause of Christian integrity. The separation of the Boston Society from that which holds its office at New York, is a good move, and promises well for the truth. The poor slave will find an advocate and friend, we trust, in that organization. The golden rule will not be suppressed, the law of love will be preached, words of kindness to the poor will not be offensive and carefully stricken from the pages of books and tracts which they shall publish. The New York Society can pursue its perfidious course, strike down the hopes of the poor, throw all of its sympathies into the scale of the oppressor, and increase the heavy burdens, and prevent the oppressed from going free, but a channel will still be left for the publication of the whole gospel, in its impartial love and equal justice to all men of every color and clime.

The Reform Tract Society at Cincinnati is also occupying a noble stand, and greatly increasing its influence. It operates in perfect harmony with the Boston Society, and promises to be a very efficient instrumentality in spreading the light of the gospel especially in the West. It publishes some excellent books and tracts upon slavery, but those upon infidelity and other sins and errors which prevail at the West, are, if possible, more excellent than those on slavery. It has peculiar facilities for understanding the wants of the West, the peculiar forms of sin which prevail, the numerous enemies to Christianity, and the best means of repelling these forces of Satan and defending the Christian faith. The West is the great battle ground of the church, where millions unborn will be obedient to Christ, or swell the dark currents of infidelity, according to the present generation are trained. We have a great work to do, and our time is short. We must work hard, work fast, work wisely; and we can recommend the Cincinnati Society as a good and efficient channel through which our minds and money can be made useful in scattering the seed of the kingdom all over this wide and inviting field.

THE REGISTER FOR 1860.

The statistical reports of the Quarterly Meetings for the Register for 1860 should not be made without delay. Let us have prompt and full returns from every Quarterly Meeting Clerk. Follow the form in the last Register, and get everything as correct as possible.

REPORTS. The edition is exhausted, so we cannot fill orders. We gave notice to this effect some time ago; but applications for reports continue to be made. Let all remember that we have none.

Bro. Mott, pastor of the Great Falls church, informs us that there were 125 ministers in attendance at our late Yearly Meeting, held there. This he ascertained by actual count. We think this the largest number that ever attended any of our Yearly Meeting sessions.

REVIVAL IN IRELAND.

A correspondent of the N. Y. Courier & Inquirer, writing from Dublin, Ireland, May 31, gives the following glorious account of a work of Divine grace in that hitherto degraded country:—In the centre of county Antrim a movement is in progress which puzzles some and delights others. It began in the parish of Connor, and now it pervades the whole central part of the county. In many respects it resembles what we read of as taking place in many parts of America, under the name of "revivals." Half a dozen persons are "struck," during the time of public worship; cry out under a deeply distressing conviction, and are prostrated in a body for a time; are restored and enjoy "peace." This, often without anything unusually exciting in the sermon; often to the interruption of public worship; and this, in several Protestant denominations. But, without this physical affection, and as the result of prayer meetings held by the laity, the feeling of distress on account of sin, followed by crying for mercy, and then a sense of high spiritual enjoyment, have given place to a family worship, prayer meetings are held in the streets and fields; and a change has come over the morals of the whole country. Sabbath profanation, card-playing, drunkenness, and general irreligion, have given place to family worship, crowded churches, sobriety, and religious decorum.

The medical men are at fault as to the cause of the physical convulsions—probably, not taking a right estimate of the effect of the mental feeling, however produced, and in reference to whatever objects, upon certain physical temperaments—and the Roman Catholic priests ascribe to satanic agency, as all of their communion who have witnessed these assemblies, and come under this influence, have ceased to attend mass—but the Protestant clergy of all persuasions, rejoice in it, as a signal work of the spirit of God.

THE BAPTIST UNION OF GREAT BRITAIN.

TO THEIR BROTHERS IN AMERICA. LONDON, June 1, 1859. MY DEAR SIR:—I take the liberty of forwarding to you the enclosed document, and of requesting that you will insert it in the New York Chronicle, and otherwise give it such publicity as may be in your power. I am, dear sir, yours faithfully, J. H. HINTON, Sec'y B. U.

TO THE BAPTIST CHURCHES IN THE UNITED STATES.

DEAR BROTHERS:—In now addressing you, we avail ourselves of a Christian privilege, and fulfill a Christian duty. We contemplate your noble country, and the churches of the Saviour which it contains, with mingled sentiments. For all the benefits which God has vouchsafed to them, and for all the good which he has wrought by them, we heartily rejoice, and yield him sincere thanks. We reflect with lively satisfaction on the large measure of civil and religious liberty which your country possesses, and on the extension of the Kingdom of Christ, within its borders, by the labors of other great Societies which are its glory and defence. It yields us great pleasure to know that in this increase of the saved, and in these holy and successful toils, you, as a body, amply share.

During many months past the glad tidings of a wide-spread revival of religion in the Union have greeted our ears. We have heard with joy of "the spirit of grace and supplication" which has been poured out, and of the hallowed exertions that you have made on behalf of perishing transgressors; and of the rich mercies vouchsafed by God to you, in the growing holiness of hearts, and the hopeful conversion of many sinners, within its borders. "Our heart's desire and prayer to God" is, that these blessings may be continued and multiplied in the midst of you, and that kindred ones may be granted to ourselves.

It is with no little sorrow that we turn from topics so gladdening as these to the wrong and wretchedness which, in the form of Slavery, exist in your land. We have no wish to describe in exaggerated language the evils which this system inflicts; but we do wish to point out the entire loss of liberty, of the unrequited toil, and the stern refusal of slave evidence in courts of justice; when we see that in most of the Slave States it is made a criminal offence to teach slaves to read; that law yields no sanction and security to their wretched ties; that their families are not seldom violently broken up, and the members of them scattered far asunder; when, in fact, we contemplate the privations and sufferings to which, in cases, also, too numerous to mention, they are subjected, grief and indignation are stirred within us.

We have, moreover, viewed with pungent regret the statute which transforms the sheltering of a fugitive from oppression into a crime; the legal decision which makes an immortal being, in all respects, a legal chattel; and the violent measures employed, by the supporters of slavery in Kansas to impose and maintain this system of slavery, upon the dear brethren, that a system which inflicts so much wrong and suffering can be otherwise than displeasing to God? and yet—the fact is for a perpetual lamentation—many who bear the honored names of Christians, and of Baptists, connive at, and plead for the maintenance of slavery, and share alike in its cruelties and its gains. Has not God rather laid you under sacred obligations to do what lies in your power to abate and remove this crying iniquity?

We are fully aware that the abolition of Slavery in the Union is beset with difficulties. Still, permit us to remind you that there are steps towards the object which you can take. You can abstain from participation in the enslavement of your fellow men; you can, in the free states, at least, protest against the evils of the system; you can influence public opinion concerning it; you can record your votes in favor of freedom; you can disseminate and gratification from a knowledge of the fact that increasing numbers of your body are, in these and other suitable ways, subserving the interests of righteousness. While of this we devoutly say, "the blessing of the Lord be upon them," we cannot but express our earnest wish that, in this deeply important enterprise, you were "all of one heart and of one soul."

LETTERS FROM ABROAD—NO. 1.

THEBES, West Bank of the Nile, Feb. 23, 1859.

The magnificent ruins of Thebes lie scattered about the banks of the Nile, at once the most vast and ancient monuments which have survived of a great nation. Once the city filled all the plain, from desert to desert, from mountain to mountain. Her wealth and splendor were the proverb of the world. From the hundred gates of her palaces and temples, went forth twenty thousand armed chariots to the conquest of every nation. "Art thou better than populous No," (Thebes), "that was situated among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?" asks the prophet of Nineveh. For more than five hundred years before Abraham came into Egypt, and more than seven hundred years before Joseph was sold to the officer of Pharaoh, she had been gathering her riches, and when at length David sat upon the throne of Israel, there was no city in the world like Thebes. Yet now she has been "carried away." She went into captivity, her young children also were dashed in pieces at the top of all the streets; and her great men were bound in chains. Cambyzes has plundered her palaces. The stranger looks in vain for the ancient city, among the miserable hovels that cluster about the temple of Luxor. Thebes had perished. We had come to see her ruins.

Our guide first led us to the colossal statue of Memnon. It towers fifty-three feet above the plain, the figure of a king, with the size of a giant. From the foot to the knee, it is nearly twenty feet, and the length of the arm is thirty-three feet. The king is represented as sitting with his hands upon his knees, a position which to the Egyptians was a symbol of that calm dignity, so essential to all greatness. One block of coarse sandstone gave birth to the immense statue. For many ages travelers have come to listen to the sounds, which were said to come forth from its lips at sunrise, and the legs of the statue in Greek the credulity of these, who were thus taught to read the symbols upon the throne and back, and to believe that Memnon was the great king of all Egypt. I climbed with difficulty into the lap of the colossus, and beheld the chamber where the priest had concealed himself from the people behind, while he struck the triangular piece of hard sandstone lying across a chasm, and so produced the magic sounds. To my hand, as well as to the priest, the stone responded with its ringing tones. Nature is true to every man in every time. She is impartial. The Romans wondered that the gracious deity should speak thrice to Tiberius. To us it spoke still more.

Nearly behind this colossus, which, with its still perfect mate once formed part of a long line of statues, is the temple called the Memnonium. It embraced three courts, opening into each other with superb gateways. These courts were once filled with columns, and colossal and sculptured walls, unequalled for the beauty of their conception or the elegance of their execution. About one colossal statue of Remeses Sesostris, I lingered for a long time—astonished at the completeness of its execution, and its destruction. It was so immense as to have weighed nearly nine hundred tons, and was cut from a single granite block—filling in Egypt the promise of a mountain cut into the statue of a king. Its prostrate form is rudely scattered and broken. Boys slide down the polished shoulders. Girls feed their flocks under its shadow. It is a monument of rage; yet Cambyzes found more difficulty in destroying the statue of a king, than he did the liberty of a people. Violence repaid violence, so surely it is decreed, that they who build by the sword shall by the sword perish; that kings whose honor is destruction, whose pride is cruelty, shall hand down their names upon ruins, and the story of their deeds vanish, as the dust collects above the walls of their palaces.

Following the mountains as they bend towards the South, and penetrating a ravine which led us into the face of the cliffs, we arrived at the beautiful temple called Dyr el Medneh, because it was the abode of the early Christians. It is the Memnonium in miniature. The scenes upon the walls are, however, different from others in Thebes. One especially, both surprised and interested me, since it was the sequel of that which I saw at Philæ, in the room of the priest. It was the scene of Judgment. Osiris, their great god seated on his throne, avails the deceased, and advances between two figures of a goddess. Thoth, the god of letters, with the head of a hawk, stands before the king, bearing in his hand a tablet, on which he marks down the deeds of the departed, while Hours and another god, are weighing in a balance the actions of the man. A small jar contains good actions, and an ostrich feather, the symbol of Truth or Justice, balances upon the opposite scale. The four genii of man sit upon a lotus flower before the king; one has the head of a hawk, another of a monkey, the third of a jackal, the fourth of a woman. Forty-two judges, each with a different head, complete the picture, whose details covered the entire side of a chamber. I might say, that although against this man the scales were already declining the sentence, above the king were three happy spirits, winging their way in the form of birds to the prepared heavens. What a scene for the walls of ancient Egypt! The truth which the schools of Greece and the academies of Rome contended for, as if before unknown, was taught in the land of darkness, among the groves of Memphis, and Heliopolis, and Syene, and Thebes, when the Acropolis of Greece was an abode for wild beasts, and the savage wandered among the hills of Rome, and followed the game over the capitoline.

South of this temple lie the ruins of the temple palace of Rameses II. Of all the kings, he only seems to have enjoyed the fruit of his labors; for when completing after the manner of his fathers, the first three years of his reign which were spent in war and conquest, he did not devote himself to adorning or erecting temples to the gods alone, but remembered himself also. He satisfied his religion and pride, by building for both at the same time—a temple palace. The rooms which composed the pavilion of the king, are small, dark and gloomy. Perpetual light attended his private hours. More peaceful subjects adorn the walls. The monarch is exchanged for the father and priest; the piles of mutilated hands and feet, for fruits and flowers; the procession of armed men, for the standard bearers about the sacred bull and holy ark; the rejoicing of victory, for the coronation when the king with a golden sickle cuts six ears of corn, and sends four doves to the four quarters of the world. It may have gratified the pride of Rameses to read the tale of his achievements upon the massive corridors; it must have pleased his ambition to wander through the immense temple he had built for posterity, but strange as it may seem, I pitied

RECENT PUBLICATIONS.

ARCADIA. By Frederic S. Cozens. Author of "Spartan Papers." New York: Derby & Jackson. 12mo., pp. 229.

Most persons have a very indefinite idea of Nova Scotia—New Scotland. Many suppose it to be a part of Canada; but it is a province by itself. It has a governor and parliament of its own. There is probably no country in America so rich in materials for writers of romance as this. It was here that Longfellow laid the scene of his Evangeline. We wonder that more health-seekers, pleasure-seekers, and summer vacation-spenders do not go there.—The fare, including board, from Boston, by steamer, we believe, is only about \$10.

Mr. Cozens, who went there for the improvement of his health, has not only given us a very readable book, but also an entertaining book, and in some respects still more valuable than this—there is in it much that is historical.

We confess to quite an increased desire to see the land of Evangeline since reading this volume.

COUNTRY LIFE: A Handbook of Agriculture, Horticulture, and Landscape Gardening. By Mr. Morris Copeland. Boston: John P. Jewett & Co. 8mo., pp. 812.

Agriculture is one of the most important subjects to which man can give his attention.—Without the fruits of the earth we all die.—There is, therefore, no calling in life more necessary than that of the tiller of the soil. And yet as important as the subject of agriculture is, there is scarcely one more neglected. The improvements made here have been very far from keeping pace with those made in other branches of industry. It is but a very few years since the idea of "book farming" was scouted entirely by the vast majority of farmers in the country; and yet if the looms of our manufactures are an improvement upon the old house-wife's hand-loom, the same amount of thought bestowed upon farming would make still greater and more profitable improvements there. It is stated on good authority that the farming of New England is just where the English farming was forty years ago. This ought not to be so. But it will be so till there is more thinking upon this subject—more science employed. There is no work so healthy, so ennobling in many respects, as agriculture; and there is none which would repay so well in dollars and cents if properly conducted. Very few indeed have any realization of what the earth can be made to produce by the proper adaptation of crops to the soil, and by applying the proper enrichment.

We believe the agricultural department of the Star is doing a noble work among the farming portion of its readers. Among the works on this subject which the press has sent forth is this of Mr. Copeland. We do not hesitate to pronounce it the best thing of the kind yet published. It is in a reasonable compass as regards size; the price is moderate; it is reliable; it is full of practical information upon all subjects connected with agriculture, horticulture, and landscape gardening; and it has some 225 illustrations.

He begins by supposing we are on a farm of 60 acres, with everything to be done; and then gives the appropriate work for each month. Of course there is much in it that common farmers will not value very highly; and yet it contains nothing which is not practical and of importance to somebody. We say to all who have land to cultivate, buy the book, which can be obtained certainly for \$2, and try and improve in your farming. Be sure it will well pay in the end. We say this because we believe for the price it is by far the best volume yet published on the subject upon which it treats, and because we believe it is necessary to have books and to read them well, in order to be a successful farmer—so successful that farming will pay in New England.

ESCHATOLOGY, or the Scripture Doctrine of the Coming of the Lord, the Judgment, and the Resurrection. By Samuel Lee. Boston: J. E. Tilton & Co. 12mo., pp. 267.

The author of this book, we understand, is a Congregational clergyman of New Hampshire; though his views upon the subjects referred to in the title of his volume are very far from those embraced by his denomination. His positions are these: There is to be no second coming of Christ other than his spiritual presence with his church; there is no other judgment day than that of a person's death; and no resurrection save that which takes place when the spirit leaves the body. At present we shall not attempt to criticize his views, or combat his opinions. His line of argument is mostly scriptural. The work is ably written, and whether one accepts his conclusions or not, will repay a thorough perusal.—It is a book which will demand an answer; and he who answers it cannot do it by a single paragraph. We hope to see it rigidly reviewed.

The July number of the ATLANTIC MONTHLY has been received from the publishers, Messrs. Phillips, Sampson, & Co. Mrs. Stowe's Minister's Wooing is still continued. The number is equal to its predecessors.—Clergymen, Teachers and Post Masters receive the work for \$2.00 per annum.

THE LITTLE MOUNTAIN GUIDE; or, How to be Happy. 18mo., 230 pp.

ROBERT WALTON; or, The Grand Idea, and what came of it. 18mo., pp. 192.

ROSE COTTAGE; or, Grandmother Wise. 18mo., pp. 194.

PLEASANT SURPRISES. A Book for the Young.—18mo., pp. 122.

TENDY WHITE; or, The Little Orange Sellers.—18mo., pp. 104.

The five books last mentioned are well adapted for Sabbath Schools—finely printed, and illustrated with cuts. Published by Henry Hoyt, Boston.

THE GREAT KING OF UPPER AND LOWER EGYPT—HE HAD NO HOME.

Near the river is the temple of the Theban Jupiter. Three thousand years have passed roughly over its columns, buried its long line of Sphinxes and overthrown its pylons. The ceiling has given way beneath the soil of ruined houses, for here as elsewhere, the Christian Copts have left the traces of their times, in their demolished houses, the defaced sculptures, and the crude brick walls, raised between the giant pillars. Although many of the columns were twenty-three feet in circumference and only twenty-four feet high, yet their solemn grandeur seems to have lost its wonted power, in the days of the Copts.

The undulating and barren land which lies between the plain and the mountains, as well as the cliffs themselves, was consecrated to the dead. It bears the name of the Necropolis, for thousands crowd its hidden streets. The Egyptians thought to rob time of its prey and death of its terrors, by the pomp and circumstance of burial. The bodies of the deceased were filled with spices and gums, and wrapped with thick folds of linen, saturated with aromatics. Rich and poor shared the common rite. The faces of the rich only were retained upon the coffins, but the poor were also so effectually guarded from destruction, that after thousands of years, they are as perfect as when the solemn procession crossed the lake, and the body was drawn on sledges to its last home. None were too poor to be embalmers. The wretch, who in life time scarce called a rag his own to hide his nakedness, at death lay wrapped in plenty. Of soul and life the priest seemed regardless, and thousands were sacrificed to pride, but when death had made the body sacred, none could be laid aside uncarefully. The way to the tomb lay through the rooms of the embalmers. But wealth and distinction claimed one right. They were buried alone and in splendor. Immense corridors and long passages dug in the solid rock secured the tombs from the destruction, which in our country each successive generation accomplishes, to make room for others. Beside the paintings upon stucco, and the sculptures upon the rock, the wealth of the living was lavished in preparing a hidden place for his body. Corridors were built beneath corridors, shafts were sunk to prevent approach, and passages were walled up to deceive the plunderer. I could not contrast this care and honor with the burying ground of Naples. There I saw within a paved court, arranged in order deep pits. One is opened and veiled every day during the year; for at evening, the collected bodies wait the saying of a hurried mass, when they are stripped and thrown to the bottom; a ghastly pile of men and women, lie on the damp floor. The attendant scatters the quick working lime over the bodies, and the last scene is over. So pass away the gay Neapolitans. The sombre Egyptian remains as he died ages ago.

After visiting many of the tombs of the rich which lie among the heights, we entered the resting place of the poor. The guide disappeared through a little opening, the feeble light glimmering on his dark face. Over the arch of soft stone, were written warnings in every language not to enter, on account of falling stones. They added to determination rather than detracted from it, because we knew others had been before us. We lay upon the ground, and half suffocated by the dust, pushed our bodies through. Passing from chamber to chamber, we stood among thousands of human bodies, our light struggling with the darkness, glistening upon the breasts and hands of the mummies. Our feet were covered with the bodies, plunging among the clothes, crushing through the cracking ribs, breaking an arm or leg at every step. Here a tall man lay across a little child, there five lay piled above each other. Here a ghastly skull seemed glaring with eyes, reproaching sockets upon us; there a hand reached up from the floor and caught our foot. The falling of a stone, the dropping of a spark among the dry cloth, and we should lie down and sleep in that terrible company, and what, too, if the resurrection should surprise us in that narrow chamber, far underground! The sun never seemed so bright or the air so refreshing, as when we greeted it without, on that morning.

We also visited the tombs of the kings. Their undared portals open on either side of a valley, which is desolate and dreary. Trees and shrubs cannot live there, and even the hardy lichen gains no hold about the black flint, or the pale bleached limestone. Birds and beasts desert this lonely ravine, and the solitude is undisturbed by the sound of insects. Truly it is a valley of death. After a steep descent, long passages, vaulted halls, and pillared rooms, delight the eye by the richness of their drawing and the perfect freshness and brightness of their painting. Art and science have lavished their skill—wealth and power have lavished their resources, and for a few years these halls were lighted with bright lamps, and gay with the presence of whole companies of artists. Then the immense—sarcophagus—filled the grand chamber. When all was finished, the monarch came and viewed his last palace. So the great procession followed him. The lights were extinguished. The approach was secret and concealed. In the darkness they left the ruler. And so it was, that the kings of the nations, even all of them, lie in glory, every one in his own house. But they have been "cast out" like an abominable branch. The bodies were found and plundered, then thrown to the sun and the desert.

The subject of these paintings (which are remarkable for accuracy and spirit) is frequently a funeral scene. In one, the lost soul is seen borne away in the form of a pig. In another, the scenes of the kitchen, garden and river are represented, until the astonished beholder recognizing things he supposed the invention of the present day, is forced to exclaim—"there is no new thing under the sun." The most frequent subjects are the mysteries of their religion. All manner of animals represent the gods. Serpents glide along the wall, or stand by the doorways. Insects and birds gather about the dead. Doubtless, as Dr. Robinson suggests, the comparison of Ezekiel found in the 8th chapter, and the verses just succeeding the 7th, is taken from such a scene as this.

We left the valley of the kings, and climbed the steep mountain which rises over its southern chambers. The tombs of the people were just beneath us. Peasants were busy with mattock and basket—sinking shafts for plundering. The white soil was spotted with deep-pooled bodies. Mud screens rose before the costly tombs of the priests, and the coffins dragged from their resting places within; were broken, and united again to form doors for sheep pens. Savage-faced ones, with fawning smile, sat upon the ground before us, and exposed dainty hands and little feet, torn in shreds from their bodies, for us to admire and buy, exclaiming "Antique bazzar, Antiqui." Dainty hands and little feet, which had made those very scenes, hallowed by their presence—

ANNIVERSARIES OF NEW HAMPTON INSTITUTION.

The exercises of the approaching anniversary of this Institution will be as follows:—The examination of classes will commence Tuesday, July 12th, and continue through Wednesday.

Tuesday evening there will be a sermon before the Society of Theological Research, by Rev. D. Mott of Great Falls.

Wednesday A. M., at 7 1/2 o'clock, a business meeting of the Alumni of the Institution will be held, and at 9 o'clock, P. M., a public meeting, at which there will be an oration by J. P. Cilley, and other appropriate exercises. At 8 o'clock, A. M., same day, there will be an adjourned meeting of the corporation. At 7 1/2 P. M., there will be an oration before the Literary Society, by Prof. Edward Hitchcock, of Amherst College.

Thursday, the regular exercises of the graduating classes will occur, together with the presentation of diplomas. The services of the Belknap Cornet Band have been secured for the occasion.

These exercises, the present year, will take place in Chapel Hall, the new building, which will be fully completed and prepared for occupancy.

New Hampton, June 23, 1859.

FOR THE MORNING STAR.

Bro. Burr:—Will you permit me to request all those in Kansas Territory, who take the Morning Star, to answer the following questions by writing me at Pawlath, Brown Co., K. T. In what town or county do you reside? Are there any W. B. Baptists in your community besides yourself? If there are, how many? Is there any probability that a W. B. church could be built up in the place, had you a minister? Have you any preaching in the community? Yours, with a desire to receive an immediate answer, Wm. Clark.

Rebials, Etc.

PHILSBURG, Me., June 16, 1859.

Bro. Burr:—The good work of the Lord still continues in this place. A week ago last Sabbath, I had the happy privilege of baptizing four converts, all young men. More, probably, will go forward soon. Backsliders are coming home, and sinners are seeking the Lord. Praise the Lord. L. HERSHEY.

So, LEWISTON, Me., June 15, '59.

Bro. Burr:—The Lord has graciously poured out his Spirit in this place. Many of the brethren and sisters have been greatly revived, love and union restored in the church, and a number of sinners converted to God. I have baptized nine. Others are expected to go forward soon. The work seems to have but just begun. D. LIBBY.

Bro. Burr:—A precious work of grace has been experienced of late in the vicinity of the Rome church, Bradford Co., Pa., under the labors of Elds. Bela Cogswell and Smith Lent, assisted by Bro. Benjamin Towner. The church has been encouraged and refreshed.—Several give evidence of true conversion to God. March 20, Eld. Cogswell baptized 10. The day was very cold, but the warm hearted converts went forward manfully in the ordinance of baptism. Again, May 15, the same administrator baptized four more. The praise belongs to the great Head of the church. A house of worship has been commenced.

HIRAM DRAKE.

FOR THE MORNING STAR.

NEW HAMPSHIRE YEARLY MEETING.

EXTRACTS FROM THE REPORTS OF THE SEVERAL Q. M.'S WHICH COMPOSE THIS Y. M. NEW DURHAM Q. M. The most of the churches have had some prosperity, and are regularly supplied with preaching; good union and steadfastness prevail, and, to the praise of God, we can report that six churches have had interesting seasons of revival during the past year. In relation to Sabbath schools and other moral questions, we are happy to state that Q. M. has an interest in all of them. Only 12 of our churches, however, have reported Sabbath schools, others have them, but for some cause do not report, and we fear there is a want of general interest in them as yet in our Q. M. Scholars the past year, 963, as reported. The other great moral questions, temperance, education, anti-slavery and missions, claim

Poetry.

GOING HOME.

Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

THE TEN COMMANDMENTS.

I-Thou shalt not have another God, in presence of the Lord.

The Family Circle.

SUSIE GREENE; THE INEBRIATE'S DAUGHTER.

And so the hours of evening passed, and Susie stood often at the window, gazing, as on that other dreadful night, out into the gloom.

ty, when suddenly she saw a man before her with a child in his arms. It was her father holding Willie on his bosom, and as she drew near she heard him murmur words of prayer!

Children! let us go out into the garden, and look upon the grass that is now fresh and flourishing.

UNCLE'S ARM-CHAIR.

Children! let us go out into the garden, and look upon the grass that is now fresh and flourishing.

WHEN IT IS BAD TO EAT TROUT.

George Dawson of Albany, and a few friends, are taking their annual respite by going to the Thousand Islands and John Brown's tract.

MANY FACTS IN SMALL COMPASS.

The number of languages spoken is 4,064. The number of men is about equal to the number of women.

AGRICULTURAL, ETC.

Let all our friends and enemies, from Dan to Beersheba, know that if they ever intend to improve their minds, they should read the Morning Star.

MOORING CUSTOMS.

A French writer gives a summary of the different mooring customs, relative to mourning and funeral ceremonies, which will interest our readers.

Remember, children, what you have heard to-day. At another time we may speak of some other plants.

Miscellany.

THE RACES.

A wonderful amount of ignorance is constantly exhibited by flippant people, who talk and write as confidently of the history of the world as if they were its authors.

THE PEOPLE OF TUSCANY.

The Florence correspondent of the Providence Journal, speaking of the recent changes in the Tuscan government, says:

THE DECLINE OF RACES.

Much has been said of late about the inherent force of races. The Anglo-Saxon boasts his blood, and claims supremacy over humanity.

PROFESSOR GENERAL IN THE FRENCH ARMY.

It may not be generally known that Marshal Randon, the third commander in rank of the French army, is a Protestant.

SOAPS FOR CURRANT BUSHES.

An expedition of clearing green currant bushes and grapes, is to be undertaken in a hardy of force, then rub them in a sieve, wash them well in several waters, spread on papers, dry, stir frequently if drying in an open; but they are better dried on folded cloth in the sun.

A CEMENT FOR ROOFS, INCOMBUSTIBLE.

Warrant, &c. In answer to the inquiry of O. P. I would say, that a stone lime in a large tub or barrel, with boiling water, covering the tub to keep in the steam.

A RARE CHANCE!

FOR SALE OR EXCHANGE. I would like to dispose of my FARM, which is pleasantly situated in East Wilton, on the Androsport Railroad, one mile from East Wilton village.

THE BOSTON REMEDY.

REDDING'S RUSSIA SALVE. I perfectly free from any mercurial matter or injurious particles, and in no case will the application interfere with the remedies that may be prescribed by a regular physician.

manded, and shall not begin at present. If there is any discount on northern Iowa, it is the climate. Some of the winters have been severe since we have resided in the State, but the last two have been comparatively pleasant.

Obituaries.

Died in Frankfort, Mo., June 28th, of quick consumption, HENRY J. RAND, aged 40 years, a kind husband and father, and a devoted member of the Methodist Church.

PATENT FISH TRAP.

THE undersigned has obtained Letters Patent on a FISH TRAP. It is adapted to small streams of any width less than fifty feet, and it takes all the fish that try to pass it, either up stream or down, except in times of freshets.

ST. LOUIS RELIGIOUS BOOK DEPOSITORY.

THE subscriber has taken charge of the Depository 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 are received as soon as issued, and sold at publishers' prices.

HEERMANN-REMIK.

MACHINIST, and Manufacturer of Portable and Stationary STEAM ENGINES, of from two to fifty Horse Power, of the most improved construction and superior workmanship.

PERUVIAN SYRUP.

Or Proved Solution of Protocids of Iron Combined. This failure of iron as a remedy for the anemia of the young, has arisen from the want of a preparation of it to enter the stomach.

NOTICE OF REMOVAL.

THE extensive and continually increasing demand for my DR. COPELAND'S COUGH REMEDY and VEGETABLE FAMILY PILLS, renders it necessary that I should have increased facilities for their manufacture.

ENTERTAINMENT OF THE DUTTON CHILDREN.

THE FAIRY SISTERS, the smallest girls in the world of their age, and the most beautiful, are now in the city of Dover, N. H., and will be at each entertainment make selections from them:

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