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OFFICE OF THE MORNING STAR.

In the F. W. Baptist Building, Washington St., Boston, Mass.

WM. BURR, DOVER, N. H.

EDITORS: WM. BURR, (Resident), P. S. BURBANK, J. J. BUTLER, JOHN FULFORD, M. J. STERLE, A. K. MOULTON, G. H. BAILEY, JOSEPHAN WOODMAN, HOMER QUINBY, O. B. CHENEY.

TERMS: The Star is published every Wednesday, at the following rates: For one year in advance, \$1.50; for six months, \$1.00; for three months, \$0.50; for one month, \$0.15. Single copies, 5 cents.

ADVERTISING: All advertisements must be paid for in advance. The rate for one square of ten lines for one week is \$1.00. For longer periods, the rate is \$0.15 per line per week.

AGENTS: Agents and others should be particular to give the name of the Office of the Morning Star, and the name of the person to whom they are sent, and the name of the town where they reside, and the name of the street.

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MORNING STAR.

EIGHTEEN ANNUAL REPORT OF THE F. W. BAPTIST ANTI-SLAVERY SOCIETY.

In our brief review of the past year we shall first notice the position of our connection with respect to the Anti-slavery issue, and, secondly, the general aspects of the cause.

ACTION OF OUR YEARLY AND QUARTERLY MEETINGS.

Since our last Annual Report many of our Yearly and Quarterly Meetings have taken action not only with reference to the general subject, but also upon special issues; and in every instance they have taken a high position in behalf of freedom against the encroachments of the slave power.

PAST ACTION.

Within the last fifteen years our General Conferences, Yearly Meetings and Quarterly Meetings, without an exception, as we believe, have, on various occasions, as circumstances required, taken a bold stand in behalf of the oppressed of our land, remembering in some degree those in bonds as bound.

POLITICAL ACTION.

It has been asserted by some (Garrisonians and others, little acquainted with us) that the mass of our voters do not carry out their Anti-slavery principles at the ballot-box.

THE BRIGHT SIDE.

On the contrary, let the friends of freedom arise to the right, the rights still possess, and the result is sure. The cause in the Nebraska bill exposing to slavery the vast territory north of 36° 30' will be repealed, and the noble States that shall be formed out of it will be free.

THE FUTURE.

Our course of duty is plain. The good work is already begun. The lesson is read into the lump, and is working admirably.

PRESENT DUTY.

We cannot claim to be doing our whole duty to the Anti-slavery cause, as a denomination, as churches, or as individuals. We must acknowledge our delinquency. Among the 30,000 or 40,000 fugitives in Canada we have but a single missionary.

ACTION OF THE AMERICAN BOARD.

While so many ecclesiastical bodies have been disposed to ignore the practical issues of the slavery question, it gives us great pleasure to allude to the action of the American Board of Commissioners for Foreign Missions.

GENERAL VIEW.

The past year has been an important one in the history of the slavery struggle in this country; and the present is fraught with considerations of the deepest moment.

FOR THE MORNING STAR.

PARTING WITH A CHURCH MEMBER.

The attachment which is formed for each other by the members of a small company, engaged in gathering a church in the midst of a great city, is much the same as that which prevails in a rural mission.

AN APPEAL TO THE CHURCHES CALLING FOR IMPROVED CONFORMITY WITH CHRIST.

As the Christian world, in this Territory, has been so long in the world, it is time that we should also enter into the world.

INTRODUCTORY—No. 1.

I desire to write for The Morning Star, an appeal to the churches, on the part of the cardinal and most important doctrines of Christian life and character.

WHAT IS GLORY?

It is, in obtaining an answer to this question, we have recourse to human authorities, we will learn that glory is the admiration and respect of the world.

CONVERSION OF LA HARPE.

The following confession, says the N. Y. Evangelist, is too remarkable to be lost.

CHILDHOOD'S TRUTH.

"I asked God to take care of Johnny, and then I went to sleep."

THE FATAL FLOWER.

Travellers who visit the Falls of Niagara are directed to a spot on the margin of the precipice, over the boiling current below, where a young lady a few years since lost her life.

CHRISTIAN POLITICS.

The support has long enough had religion of the world's reformation? Let the church of God take this matter in hand, make voting a religious duty.

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THE LABORERS' FEW.

Much has been said and written on this subject, yet it is one upon which much remains to be said. It is important, and should be kept before the public mind. Our views may not agree in all points with others; but we would express them with all candor, with a hope that some suggestions may be offered of benefit to the reader and the cause.

This language has special appropriateness to our times. The scarcity of gospel laborers is confined to no denomination, but is felt by all. In a Union Missionary meeting, which was attended in New York last Spring, this subject was made very prominent. Among the ministers present, representing seven or eight denominations, there was but one voice with reference to it. Rev. Drs. Tyng, Bangs, Anderson, Murray, Skinner and others, of the Episcopalians, Methodists, Congregationalists, Dutch Reformed, Presbyterian, Baptist, and other persuasions, all gave the same affecting recital. On every side there rose the urgent demands for ministers, and means in abundance to sustain them, but where are the men? They are not to be found.

Hundreds and thousands of additional ministers could to-day have ample fields of labor and usefulness, with sufficient support; and for lack of them, in many places, the ways of Zion mourn and languish. At the same time the Theological Institutions of all denominations are low in numbers. There is scarce one that has as many students as it had ten years ago, and some not half or even a third. Outside of these seminaries the number of candidates for the ministry is equally small. Yet, while death and other causes are thinning the ranks of gospel laborers, the population and resources of the country and consequent demand for increased ministerial labor are rapidly augmenting. Such is the general aspect.

Nor is our connection an exception to the above remarks, though they may not apply to it in their full extent. We have not the means of comparing the present number of our active ministers with the past; but we question whether there has been the falling off with us that there has been with some others. Within the last fifteen years various causes have operated to increase among us the number of ministers who devote the whole or the chief part of their time to gospel labor. We believe that the number of such has greatly increased within twenty or twenty-five years. In the early history of the connection few of our ministers were settled pastors receiving their support from the churches to which they ministered. Many of them were itinerants; others supported themselves chiefly by manual labor. Many of the churches were feeble, and most of those able were not accustomed to do much for benevolent objects. But within the last twenty years a great change in these respects has taken place. The number of pastors has increased, and of these, too, who are sustained by the churches to which they minister. The number of our churches in cities, large villages, and other important localities has greatly increased. We now have large and efficient churches in Augusta, Bath, Saeco, Lewiston Falls, Portland, in Maine; Manchester, Concord, Dover, Great Falls, in New Hampshire; Boston, Lowell, Lawrence, Mass.; Providence, R. I.; New York City, Rochester, Buffalo, N. Y., and so on West; to say nothing of those in smaller, but very important centers of influence too numerous to mention. Now, how many efficient churches had we in such places twenty years ago? We venture to say not one in five to what we have now. The anticipated history of the F. W. Baptists will doubtless throw much light on this subject. Here, then, is a good work done, and much ground for encouragement. Without boasting we may rejoice that there are among us not a few strong churches, those too which exhibit their strength by their fruits. This is a view which all have not sufficiently considered. We do well to look on the bright as well as the dark side.

Still it is manifest that there is among us a great scarcity of devoted ministers. There is not a Yearly Meeting, or perhaps Q. M., in which several more good ministers might not find ample labor and support. Some are very destitute, so much so as to jeopard their existence. Several of our best churches are either vacant or have only temporary supply. Some of our preachers have half a dozen pressing calls from churches in a single year; and would have more, if there was any prospect that the application would be successful. The constant call is for more men.

But where are they to come from? The number of candidates for the ministry is small; about a score at New Hampton, a few at Whites-town, and here and there one at wide intervals through the churches. This is truly a matter for deep and anxious concern. Perhaps some may be disposed to question this representation. We may be referred to the figures in the Register showing that on our 1155 churches there are 1039 ordained and licensed preachers. We may be reminded, too, of the fact, that many of the churches are small, unable to support a minister each. Admitting all this, our positions remain the same, as all acquainted extensively in the churches know. And they can be readily accounted for. First, we have 148 licentiates, very few if any of whom are pastors. Many of the ordained preachers are superannuated; others laid aside from ministerial labor from failure of health; others teaching in schools, and no small number so engaged in secular pursuits as to perform very little ministerial and especially pastoral labor. Yet there are left a large, and we believe increasing number of faithful, efficient, successful pastors of churches; though by far too few to furnish an adequate supply.

Again, it may be objected that there are ministers, and good, able ministers, willing to devote themselves wholly to the work of the gospel, yet without charges. This may be admitted without at all invalidating our position. Various reasons may be assigned why such are without the charge of churches, which reasons we need not stop here to mention. The number of our churches now without pastors is probably greater by far than most of us suppose. It is alarmingly great. The causes of this deficiency we propose to discuss hereafter.—J. J. B.

INFANT BAPTISM.

We have noticed, on the one hand, among Pedobaptists, complaints that parents among their churches neglect to offer their children in baptism, and, on the other hand, in some churches, more care is taking to have this matter promptly attended to. We see in a late editorial in the "Independent" a complaint is entered against those churches which are remiss, whether from a long desultion of a pastor or from other causes. We quote: "It is often said, and we

presume with truth, that in many Congregational churches there are persons, in some of them there are numbers of persons, who hesitate or decline to have their infants and dependants brought forward for public baptism unto God; in some few even, it is affirmed that this neglect has spread so widely and become so habitual that the instances of baptism among the children of church members are the exception rather than the rule. The members of such churches [do not believe that immersion is the only mode of baptism, but] doubt the propriety of administering the ordinance to any but adults, and in their own practice conform to their convictions." We presume the above complaints are justly made—that the "Independent" has reliable data from which to speak and rebuke delinquent members. We have seen similar complaints made before, and have heard them from living lips of good Congregational brethren!

Now why does this delinquency exist at all? Why is it so 'habitual' and 'widely spread'? Does not the "Independent," know and state the true cause in the above extract—"they doubt the propriety of administering the ordinance to any but adults?" We think so. And although it may be true that very many pastors of churches as referred to, fully believe in "infant baptism" as required by the gospel,—yet it is not also true that the prevailing and still increasing opinion among the churches, is, that gospel baptism is to be administered only to adults, and to such adults as wish to profess their "faith" on the Lord and Savior Jesus Christ? We indeed think so—not now to contend that yet another belief is gaining in the minds of Christians—namely, that baptism by immersion is the "proper," not to say the only, scriptural mode.

We do not object to Christian parents dedicating their children to God, even in infancy. We would not in the least object to pious parents, members in our own churches, coming together and covenanting to consecrate and dedicate to God the precious children He has given them, and if they choose adopting some form of such a covenant "to bring up their offspring in the nurture and admonition of the Lord"—but the trouble arises from doing this by infant sprinkling, and calling that Christian baptism, so really as to preclude the precious privilege of following the Savior in this beautiful ordinance of water baptism, on experiencing a conversion of the soul to God. We have frequently known that "infant baptism" has stood forth in the Christian mind for years as an apology for neglecting Christian baptism and profession; a real hindrance to enjoyment and usefulness, and a question for doubt and anxieties, borne for a season, and then gotten rid of only by going forward in the ordinance by immersion. It is not a very unrequited thing that pastors are called on to baptize Christians under such circumstances. To us this whole subject of baptism, on the question both of the mode and who is a proper candidate, is made entirely clear in the examples and teachings of Christ and the apostles. But more at another time.—S. N.

SHALL KANSAS BE FREE?

It will be remembered, that this territory was, in 1820, by express and solemn compact, guaranteed to freedom forever. Last year Congress repealed or annulled this compact. It was pronounced unnecessary, offensive to the South; there was no danger that slavery would ever get there; it was not adapted to slave-labor, even the South did not wish to extend slavery thither; but the principle of popular sovereignty must be recognized, the inhabitants of the territory should themselves decide all their questions of domestic policy. People of discernment knew that all such talk was gammon.

But the game is kept up. A certain class of papers all over the North are constantly issuing paragraphs assuring their readers that Kansas is secure to freedom, there is no danger that slavery will ever be established there; that, in fact, the repeal of the restriction was very wise. And some honest people believe it.

But how is the thing working? We are assured on the most credible authority, that slavery is already there, slaveholders are pushing in with their slaves. The slaveholders of Missouri, we are told, have resolved to send in five thousand men, to control the first election there; though this plot has been exposed, and will therefore probably prove abortive. But they are resolved on making a desperate effort. Senator Atchison has absented himself from his seat in Congress to secure a two-fold object; first, to secure Kansas to slavery, and, secondly, thereby to procure his own re-election to the Senate. He is therefore traversing the State, haranguing to people, and drumming up recruits for a slavery crusade into Kansas. Is there then no danger? Manifestly there is danger. We believe it is not yet too late, but the most strenuous and persevering efforts are necessary. The Emigrant Societies have done much in the right direction, but these efforts must be earnestly seconded and followed up, or all is lost. Should the slavery propagandists gain Kansas, they will then strive for Nebraska, Washington, Oregon, Minnesota; perhaps Illinois, Indiana, to say nothing of Cuba and Mexico.

But let them fall in their nefarious project, let Kansas be secured to freedom, let the freemen of the North show them that no more slave states, no more slave territory are to be added to this union, and there could be no more effectual means of bringing them to reason soberly on the enormities of the slave system itself. The slavery propagandists well understood this. Said Senator Atchison in a late speech: "If we cannot do this [secure Kansas to slavery] it is an omen that the institution of Slavery is to fall in this and the other Southern States." Here is the great secret of the artifice and desperation manifest in this whole proceeding.

Viewing this subject in all its aspects and bearings, we believe there is none now before the American people fraught with more importance. We do not say it is the duty of citizens of the East and North to quit their homes, and emigrate to Kansas merely on this account; though this might be a noble and philanthropic work. The Puritan pilgrims emigrated to America to escape oppression, and procure liberty for themselves and their posterity. So in this crisis freemen emigrate to Kansas to secure liberty for the present and future generations. To those who purpose going West, surely now is a good time to benefit themselves and the world too. We hope our brethren moving West will consider these things; for some of us, we are persuaded, private brethren, ministers, missionaries, ought to be there, to help in this struggle.—J. J. B.

MAINE STATE SEMINARY.

We wish to call attention to the doings of the sub-committee, which appeared in the Star of last week. It is important that the petitions should be circulated immediately and forwarded as soon as the middle of January. We mean to get action on the question early in the session, if possible. The longer the delay, the poorer our chance will be. We cannot for a moment doubt but that every Free-will Baptist in Maine

will interest himself in a subject so closely connected with the prosperity of the denomination and the cause of vital Christianity. Let the names of those men, among others, be secured to the petitions who will be known at Augusta. We believe that a man can hardly be found of any denomination, or of no denomination, who will refuse to sign our petition, when the subject in its proper light is spread before him. We hope brethren in the several towns and districts will take especial pains to give their Representatives and Senators a right understanding of the whole question. We do not ask funds of the State for a common Academy. If we did, we could not stand one chance in a hundred, as matters know who have had experience in such matters. There are now twenty-five or thirty applications from Academies for aid from the State; and all the Legislature does with them is to put them over from year to year. We want a school of a high order, and we are only asking our just rights with other denominations, when we ask the State to assist us. We are glad to know that our brethren of other denominations are so interested for us. We have conversed with not a few on the subject, and they enter at once into its merits. Brethren, we have engaged in this cause as if we had doubts and fears as to our success; but the time has now come to set these doubts and fears aside. We must act— we must speak. If we say the word, if we will labor, having faith in our success in the end, we shall not fail, as we believe.

We must be prepared to show the Legislature, in the first place, that we need such an Institution—then, a drawing of the institution will be presented—also, the estimated cost—the number of teachers—number of students it will accommodate—branches taught, &c., &c. Any information, facts, &c., touching the cause of education in the F. W. Baptist connection in the State, and going to show more especially the need of an Institution, will be thankfully received by the sub-committee.

Circulate your petitions now, brethren; have them all ready, and hand them to your Representatives and Senators before they leave home for Augusta. Let them all be carefully filed as follows: "Petition of _____ and _____ others, (stating the number) citizens of _____ for the incorporation and endowment of Maine State Seminary." In this way, by application to the Chairman of the Committee on Education, we can determine in a few moments the whole number of the petitioners throughout the State. We would say again to our brethren, let there be no delay. The sub-committee have spent neither time nor expense to hasten this question. We believe our brethren will join us.—O. B. C.

LIFE AND EPISTLES OF PAUL.

By common consent, Paul was both possessed of the largest abilities and the highest culture of any of the Apostles, and also more than any other of them gave character to the early churches. In the Canon of the New Testament scriptures, his writings occupy a much larger space than those of any other man, and their authenticity and authority have been as a whole questioned, much less than the other portions of the New Testament. His life and writings must therefore constitute a more interesting and important study than is furnished in the case of any other of the primitive order-bearers of the gospel. He occupies an uniquely conspicuous position; from which, when properly appreciated, the Christian religion can be more advantageously and correctly inspected than from any other stand-point.

It was therefore with no small degree of interest that we took up Messrs. Conybeare and Howson's work of Paul's Life and Epistles.—The size of the work assured us that if the subject was as well as it was largely treated, this must very much surpass every other similar work. A single glance at its pages, manifested a terse and expressive style, as the medium of vigorous thought and a thorough and comprehensive scholarship. As we read on, and wherever we turned, the same characteristics discovered themselves—sustaining throughout the profundity and accuracy of German learning, without its vagaries, and singularly well blended with English straight-forwardness and good sense. There is a justness and obviousness in the illustrations and conclusions of the authors, which seldom fall of commanding assent; so that it must be a rarely gifted and cultivated mind that can look upon the subject from a higher or better point of observation. It is unquestionably one of the most valuable contributions of the present generation to theological literature, and one of the very few books that will survive to be prized by succeeding generations.

But lest our commendation seem too strong, we quote a passage, which will not only justify our praise, but will also show why so much ability and learning are necessary properly to appreciate the life and character of the Apostle to the gentiles. It is from the Introduction. "But in order to present anything like a living picture of St. Paul's career, much more is necessary than a mere transcript of the Scriptural narrative, even where it is fullest. Every step of his course brings us into contact with some new phase of ancient life, unfamiliar to our modern experience, and upon which we must throw light from other sources, if we wish to form a distinct image upon the mind. For example, to comprehend the influences under which he grew to manhood, we must realize the position of a Jewish family in Tarsus, the chief city of Cilicia; we must understand the kind of education which the son of such a family would receive as a boy in his Hebrew home, or in the schools of his native city, and in his riper youth as at the feet of Gamaliel in Jerusalem, we must be acquainted with the profession for which he was to be prepared by his training, and the duties and station of an expounder of the Law. And that we may be fully qualified to do all this, we should have a clear view of the state of the Roman empire at the same time, and especially of its system in the provinces; we should also understand the political position of the Jews of the 'dispersion'; we should be (so to speak) students of their synagogues; we should be holders of their Rabbinical theology. And in like manner, as we follow the Apostle in the different stages of his varied and adventurous career, we must strive continually to bring out in their true brightness the half-effaced forms and coloring of the scene in which he acts; and while he 'bedomes all things to all men, that he might by all means save some,' we must form to ourselves a living likeness of the things and of the men among which he moved, if we rightly estimate his work. Thus we must study Christianity rising in the midst of Judaism, we must realize the position of its early churches with their mixed society, to which Jews, Proselytes, and Heathens had each contributed a characteristic element; we must listen to be impregnated if we may, so to speak, in their violent internal dissensions; we must turn to the strife of their schismatic parties, when one said 'I am of Paul, and another, I am of Apollus'; we must study the true character of those early heresies which even denied the resurrection, and advocated infidelity and lawlessness, claiming the right 'to sin that grace might abound,' 'defiling the mind and conscience' of their followers, and making them abominable and disobedient, and 'to every good work reprobate'; we must trace the extent to which Greek philosophy, Judaizing formalism

and Eastern superstition blended their tainting influence with the pure fermentation of that new leaven which was at last to leaven the whole mass of civilized society. "Again, to understand St. Paul's personal history as a missionary, we must know the state of the different populations which he visited—the character of the Greek and Roman civilization at the epoch; the points of intersection between the political history of the world and the spiritual annals of the church; the organization and gradation of ranks, for which he enjoins respect; the position of women to which he especially refers in many of his letters; the relations between parents and children, slaves and masters, which he not vainly sought to imbue with the loving spirit of the gospel; the quality and influence, under the early empire, of the Greek and Roman religions, whose effete corruption he denounces with such indignant scorn; the public amusements of the people, whence he draws topics for warning or illustration; the organization and gradation of ranks, for which he enjoins respect; the position of women to which he especially refers in many of his letters; the relations between parents and children, slaves and masters, which he not vainly sought to imbue with the loving spirit of the gospel; 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word to the six or seven hundred millions of the human race, who are yet destitute of it. But where this Star never rises nor shines, there is no light, and less interest in all the great benevolent and reformatory operations and objects of the day. But where I find the Morning Star for the parents and the Myrtle for the children, there I usually find an interest in the Bible cause, in Home and Foreign Missions, in Education, Temperance, Anti-Slavery, and whatever is calculated to promote the glory of God and the good of men. Often when I have stepped into a house and seen these invaluable messengers lying upon the table, I have thanked God and taken courage for the cause of God and his truth; and I would, my dear brother, that you would send these agents into every E. W. B. family in the State. And so far as my feeble influence can go towards it, you shall have it without money and without price. A good religious newspaper in a family, in my estimation, second to no source of instruction but the Bible itself. The Bible and a good religious paper, regularly read in a family, will exert an influence for good that nothing else can do. It will be felt not only on the family who read them, but will give them an influence that will be felt on many in this life and that which is to come. But I am getting away from my subject. The churches which I have visited and the numerous persons for whom I have secured Church Orders, 300, 20, 52, 52. Perhaps I shall say that no general contribution has been made by these two churches. Great Falls, \$14,00; Canterbury, \$11,15; Lake Village, \$14,00; Meredith Bridge, \$6,00; Guilford Village, \$10,85; Lippincott, \$10,85; 2d Do. \$8,93; Sutton, 75 cts; Bradford Church, \$3,57; Da. collection at West Quarterly Meeting, \$4,68; North Newbern, \$4,45; South Do., \$1,98; Northwood, \$3,41; Stratford and S. Burlington, \$1,10; 2d Stratford, \$12,34; 3d, \$11,46; 4th, \$10,85; 5th, \$10,85; 6th, \$11,46; 7th, \$11,46; 8th, \$11,46; 9th, \$11,46; 10th, \$11,46; 11th, \$11,46; 12th, \$11,46; 13th, \$11,46; 14th, \$11,46; 15th, \$11,46; 16th, \$11,46; 17th, \$11,46; 18th, \$11,46; 19th, \$11,46; 20th, \$11,46; 21st, \$11,46; 22nd, \$11,46; 23rd, \$11,46; 24th, \$11,46; 25th, \$11,46; 26th, \$11,46; 27th, \$11,46; 28th, \$11,46; 29th, \$11,46; 30th, \$11,46; 31st, \$11,46; 32nd, \$11,46; 33rd, \$11,46; 34th, \$11,46; 35th, \$11,46; 36th, \$11,46; 37th, \$11,46; 38th, \$11,46; 39th, \$11,46; 40th, \$11,46; 41st, \$11,46; 42nd, \$11,46; 43rd, \$11,46; 44th, \$11,46; 45th, \$11,46; 46th, \$11,46; 47th, \$11,46; 48th, \$11,46; 49th, \$11,46; 50th, \$11,46; 51st, \$11,46; 52nd, \$11,46; 53rd, \$11,46; 54th, \$11,46; 55th, \$11,46; 56th, \$11,46; 57th, \$11,46; 58th, \$11,46; 59th, \$11,46; 60th, \$11,46; 61st, \$11,46; 62nd, \$11,46; 63rd, \$11,46; 64th, \$11,46; 65th, \$11,46; 66th, \$11,46; 67th, \$11,46; 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Poetry.

For the Morning Star. CHRISTMAS HYMN. A midnight glory streams along...

ONLY WAITING. A very aged man in an almshouse was asked what he was doing now...

ONLY WAITING. Only waiting till the angels. Only waiting till the angels...

Family Circle.

A HEART-ACHE. It was the morning after Thanksgiving day, and a cold and dreary morning...

THE LIGHT AT HOME. The light at home! how bright it beams when evening shades around us fall...

THE LIGHT AT HOME. When the light at home! how bright it beams when evening shades around us fall...

THE LIGHT AT HOME. When the light at home! how bright it beams when evening shades around us fall...

THE LIGHT AT HOME. When the light at home! how bright it beams when evening shades around us fall...

THE LIGHT AT HOME. When the light at home! how bright it beams when evening shades around us fall...

THE LIGHT AT HOME. When the light at home! how bright it beams when evening shades around us fall...

THE LIGHT AT HOME. When the light at home! how bright it beams when evening shades around us fall...

"He gave me most a tumbler-full, sir." "What was it?" "Brandy, sir."

BEAUTIFUL INCIDENT. A correspondent of the Preston (England) Chronicle gives the following anecdote:

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"Yes, that is all very well," Dawmer returned; "but it is not a pleasant thing to be returned to a whipping-post, as more than a score of dogs were not many days ago, and lashed almost as if they were scorpions, and the whipping-post the stake."

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Here Rover, said she to a stout water-dog that lay on the floor, here Rover, go home with Mrs. Moezer, and take care of her."

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Esplanade, on which is situated Fort William. This Fort is stated to surpass every other work in India in strength and regularity...

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After exploring the ground the first thing to be done, as a preparation for reforming individual character in school, is to secure the personal attachment of the individuals to be reformed...

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Every effort that care and kindness could prompt, on the part of an indulgent husband, was put forth to remove the disease and restore his companion to health...

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