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WEDNESDAY, DEC. 22, 1852.

NEW SUBSCRIBERS.
The past week we have received 33 subscribers, and discontinued 16; increase 17; total not increase 2176.

THE BOATMEN.

There is a department of benevolent labor of great importance in reference to those who navigate the internal waters of our country. Much has been done for those who traverse the ocean, though little compared with the magnitude of the object; but the three hundred thousand who dwell upon our inland waters, have no less claim upon our sympathies. Though in our midst, they are almost wholly without the ordinary means of grace. Most of them have no Sabbath, but pursue their occupation all day long. It is painful to witness this constant desecration of God's holy day along the lines of our canals, rivers, and lakes; but so it is. More earnest exertions ought to be made to put an end to this evil, and give boatmen with others a Sabbath. There is a growing conviction in its favor. Many railroad companies have within a few years ceased wholly or in part to run their cars on the Sabbath, and a few boats are now laid up on that day. Let Christians persevere in prayer and effort, until this sin is entirely removed.

In the meantime, the boatmen should have our help in every practicable way. They add largely to the business and wealth of the country. They mingle with the people, and exert a great influence on the morals of community. Many of them are young men and boys, who under present circumstances are in a fearful school of vice. Unless saved by grace, they will not only become more vicious and perish themselves, but also involve others in the ruin. Great numbers of these boys are orphans, who have literally no one to care for their souls. Let parents reflect that their children may some day be in a similar condition; and therefore do for others what they would like to have others do for them.

The Bethel Society is doing a good work among them. It has a considerable number of faithful missionaries, who go from boat to boat, talking and praying with all they can, distributing Bibles, Testaments, and Tracts; who go to the horse stables, collect the canal drivers, usually boys, converse, pray with them, and teach them the word of God. Their success is often wonderful, considering the obstacles in the way. Affecting incidents are often occurring among them. We will record one. A missionary on the Erie canal found a boy very sick on a boat, with but very little attention given him. Finding it would be impossible to provide for him properly there, he had him removed to a family on shore, watched over him for ten days, doing all in his power to direct him to the Savior, and finally obtaining an evidence that his sins were forgiven. Finding that his end was approaching, he told the youth that he must soon die, and if he had any last request to make, he had better use the opportunity. The dying boy replied that all the request he had to make was, that after he was dead, his body might be conveyed to a place he named, and buried by the side of his sainted mother, and so near that the grass which grew above her grave might also cover his grave. She had instilled into his tender mind that Gospel, which after her death was made effectual to his salvation, and which so endeared her to his heart.

Another boy being found under like circumstances, and questioned on the subject, said his father was not pious, but his mother was. And being asked how he knew that his mother was pious, replied, that she used to pray with him when he went to bed; and on awaking after he retired, he often found her kneeling in prayer by his bedside. The missionary inquired the names of his friends and former residence, and after trying him, wrote to them of the sickness, hopeful conversion and death of the boy. Soon he received a letter from the first Judge of the county, enclosing a draft for one hundred dollars. The afflicted father wrote that his son had run away from home three years before, and although the most diligent search had been made for him, this was the first intelligence received. But what a consolation to that family, that God had sent that missionary, to care for the lost one, and to apply divine truth to his heart in his last moments. We believe a good work is going on under these labors; but they should be multiplied a hundred fold, and never permitted until these wandering souls are gathered into the ark of safety.—J. J.

REVIVALS.

Every minister ought to be a revival minister, every church a revival church, every Christian a revival Christian. All should be progressive. There can be no standing still, no such thing as merely holding our own. Unless there is going forward, there is going backward. It is sad to think how many churches are dividing in their influence, or numbers, or both, while the mass of the people around them are in the road to ruin. It is sad to think how many are destitute, or preaching and other stated means of grace, and how many others that enjoy them, make them little more than a form. Whatever may be thought or felt respecting revivals, one thing is certain, nearly all our churches are the offspring of revivals; and of prosperity they have enjoyed has been mainly owing to revivals, and without a continuance of the same gracious influences they will come to naught.

It is not merely to perpetuate our name and influence as a sect, that we plead for revivals. We have regard to the honor of God and the welfare of immortal beings. How much should precious are the interests of souls than all worldly interests. How much should we value the honor of God and the interest of his cause, than aught this world can bestow. The great work for ministers, churches, Christians, is to promote the spiritual interests of men, to secure their salvation here and hereafter.

God is able and willing to bless us with revivals; as will be seen when a Mark, a Bowles sounded the Gospel trumpet from town to town and from State to State. While reading some of his narratives recently, and reflecting upon the origin and history of our churches generally, we have felt deeply. Pray ye the Lord of the harvest to send forth laborers into his harvest, those who shall care for souls, revival ministers and revival Christians, and make revival ministers and revival Christians of those now in the field. No other interests flourish so well when religion is low. Men may obtain wealth, honor, station, but all will be as the bubble and the chaff without the grace of God. Unless he deign a gracious outpouring, all must droop and decline. Be it then our sincere and fervent cry, O Lord, revive thy work.—J. J.

NEW YORK SLAVE CASE.

Our readers are acquainted with the fact, that recently a certain Mr. Lemmon and his amiable wife, Mrs. Lemmon, of Maryland, in transition from that State to Texas, found it convenient to seek shipment for themselves and eight slaves, the property of Mrs. L., at the port of New York,—and this in defiance of the statutes of this State, that make free every slave voluntarily brought hither by his master—and doubtless in delightful contempt of the abolitionists, who are in duty bound to give "aid and comfort" to every bondman. When called by a writ of "habeas corpus" to show cause why these eight souls should not be free—Mrs. L., it is said, waxed indignant—she seemed outrageous that a bit of "poole and chattels" could not be passed through a corner of New York without detention and trouble. Whereupon the "Journal of Commerce" and the "New York Herald," fired up their engines of wrath, and proclaimed it monstrous that the property of a poor woman—Lemmon himself, we are told, actually cried over such treatment; and then the huge howls of compassion of the *Journal* and *Herald* were stirred again—and their imaginations pictured the horrid spectacle of the slavery agitation renewed, and the Union split—ghosts which they had supposed had received their quietus from the triumphant election of Gen. Pierce, if not by the compromises and Baltimore Platforms.

Their efforts to coax or bully Judge Payne into an unjust and illegal decision would really be amusing, if they were not so inhuman and pitiful. But it was all vain—law and right triumphed—and the slaves are free.—The *Journal* and its abettors testified to the sincerity of their sympathy by contributing some \$5,000 to the unfortunate slaveholders. Mrs. Lemmon's temper cooled off—Mr. Lemmon wiped away his tears—and they went on their way congratulating themselves on a good deliverance—at the time of some \$2,000 more than their slaves were worth.

The slaves got from their friends some hundreds of dollars, (not 5,000,) though point of numbers they stood as eight to two—but all well enough, since with a little to start with they will doubtless be able to take care of themselves, which is not to be presumed of Mr. and Mrs. Lemmon.

There was an incident which occurred during the trial worthy of note—showing that these colored people have a something within that gives manifestations very like a human heart. When the Judge in pronouncing the law as applicable to the case, remarked that the constitution and laws of New York do not recognize slaves as chattels but as men, tears stole down the cheeks of the colored bystanders, that some State yet, and among them the great State of New York, should not at the bidding of slavery rank them among articles of merchandise, to be bought and sold, to be carried anywhere and everywhere as chests of tea and bales of cotton, must have been grateful indeed to these unfortunate, in these times of compromises and slavery platforms. It was on their part an instinctive response to the higher law—had said made of one blood all nations for to dwell on the face of the whole earth. It would seem worth while "to renege the law of God," if for no other reason than to cheer and gladden the hearts of our brethren, lost so far to human pity and human sympathy. It would have done even others good, and served to have thrown them into sympathy with man, to have seen that old leaven of whom the papers speak, who upon leaving the court-room after the liberation of her sisters in bonds, threw up her hands and exclaimed aloud, "Thank God! thank all good men!"—J. J.

DANTE AND MILTON.

The Works of Dante, translated by the Rev. H. F. Cary, A. M., with Life of the Author, &c. Illustrated with 12 engravings. The Complete Poetical Works of John Milton, with Life of the Author, and an Essay by Dr. Channing on the Poetical Genius of Milton. New York: D. Appleton & Co., 59 Broadway.

Dante, the Milton of Italian poets, was born at Florence, A. D. 1265, and died in 1321. He flourished about the year 1303. The prime of his life was spent in a state of banishment from his native place, to which he ever looked with longing eyes and yearning heart, but to which the envy of his countrymen would never allow him to return.

As a poet, Dante has been compared to an "old Gothic edifice, of the dark ages, with its many chambered cells, and every dungeon, its dim passages and massive towers, fretted ornaments, old tombs and blazing altars, illumined by the rays of the setting sun, & echoing the soft tones of the vesper bells, a thing at once of dread and beauty, of stern asceticism and celestial devotion." Upon this ancient structure, the Protestant worshiper may gaze with wonder, and may linger in its chambers with mingled feelings of curiosity and veneration.

We must not lose sight of the fact, that Dante lived far back in the dark ages, when Christianity had just begun to exert its renovating power upon heathen material, when the English language was scarcely born, and the Italian was still in its youth. He lived 343 years before Milton, 309 before Shakespeare, and 63 before Chaucer, who is reckoned the father of English verse. For the amusement of the reader, we will present him with a short specimen of English poetry by old *RICHARD ROLLE, on Heaven*, written a little later than Dante's time.

"Ther is lyf withoutyn any deth,
& ther is yowthe withoutyn any olde (age)
& ther is alle maner welthe woutyn woldes;
& ther is rest withoutyn any travaylle;
& thidde is alle maner kyngdom of lyf—"

Had not the Italian, at this period, been a more cultivated language than the English, Dante could never have made it the vehicle of his *Divina Comedia*. But the creative genius of the poet, not only strained his native dialect to its utmost tension, but so greatly enlarged its boundaries, that none of his successors have gone beyond him for variety of imagery and expression. He still continues one of those princes of literature, who open highways of thought for succeeding ages. The *Divina Comedia*, though written in so dark an age, still causes the most cultivated languages of Europe to swell with its ponderous thoughts.

The volume before us was translated by the Rev. Henry Francis Cary, and is supplied with copious marginal notes, which are quite indispensable for the understanding of a work, in many respects, so mystical.

The work is made up of three parts, in the first of which the author gives an account of his vision of hell, in the second, his vision of purgatory, and in the third, his vision of paradise.

Beatrice was a lady with whom the poet fell violently in love, at a very early age, and though she was married to another, and it does not seem that he ever spoke to her, yet, after her death, because of her incarnation of Divine wisdom and love, and without any merit of her own was rendered immortal by his song. Dante follows Virgil to the gate of hell, over which he saw inscribed these fearful words:—

"Through me you pass into the city of woe;
Through me you pass into eternal pain;
Justice the founder of my fabric moved;
Terror me was the task of power Divine;
Supremacy wisdom and primal love,
Before me things create were none, save things Eternal, and eternal I endure.
All hope, abandon ye who enter here."

The poet's ideas of the spirit world are much more heathen than Christian. They at length come to the river Acheron, where they meet the old ferryman CHARON, "with eyes of burning coal, who after some ado lands the adventurers on the other side. They now descend into Limbo, the first circle of hell, where infants and all other unbaptized persons dwell, but suffer nothing except to desire without hope. Virgil himself, Socrates, Plato, Democritus, Zeno, Euclid and all virtuous ancients, Jew as well as Gentile, dwell in this place. A few eminent Scripture characters, however, such as Adam, Moses, &c., were delivered by Christ when he visited hell.

In the second circle of hell, he witnesses the punishment of carnal sinners, by being whirled about by furious winds, and with remarkable explicitness he hesitates not to call the names of many, both of the ancients and moderns. This particularly, in naming those who are suffering the torments of hell or enjoying the glories of heaven, is one of the prime features of the book, and must have interested it with a most fearful interest to the eye in which the author lived. On almost every page, persons might read the doom of their ancestors and of their friends.

They proceeded down into the third circle, where the gluttonous lie in the mire under a heavy storm of hail. In the fourth circle, prodigals and the avaricious are punished by rolling great weights against each other. In the fifth circle, the wrathful and gloomy are tormented in the stygian lakes. They at length arrive at the city of Dis, but an entrance is denied them by many Demons, who threaten to detain Virgil and let Dante shift for himself. The reader, who has thus far followed our poet, can scarcely forbear to shudder at the following touching appeal is made to his sympathies:—

"Now be kind, reader!
What cheer was mine at seeing of those cruel words,
I did believe I never should return."

Entering the city of Dis, the poet discovers the heretics in tombs, burning with intense fire, whose torment he describes with a kind of vindictive relish.

Thus the two birds went their way downwards, through the various rounds of nine circles, describing most minutely all classes of sinners, with their various kinds and degrees of misery. In this lower region, in the centre of the earth, was Lucifer standing forth at mid-bread from the ice. He had three faces, and two mighty wings—

"Sole never such I saw
Outstretched on the wide sea. No plumes had they,
But were in texture like a bat, and these
He dropped the air, that from him issued still
Three winds, wherewith Ceycus to his death
Was frozen. At his eyes he went; the ice-berg
Adown three chasms descended with bloody foam.
At every mouth his teeth a sinner changed,
Bruised as with ponderous engines; so that three
Ways in this circle tormented."

These three sinners were Judas, Brutus and Cassius. Virgil and Dante now clamber along the back of Lucifer until they come to the swelling of the haunches, when with much difficulty, Virgil inverts himself, placing his head where his feet had been, and drawing his disciple after him, they proceed till they see the legs of Lucifer in an inverted position. It would seem that they had passed the center of the earth's gravity, and make their way out to the light of stars, on the other side.

The tour of the bards through purgatory, which was a high mountain, and formerly the garden of Eden, was far more pleasant. Indeed, purgatory, in many respects, appears to be a very fine place, and many of its inhabitants are very cheerful. Some, however, undergo very severe chastisement, among whom are some noted ecclesiastics and even popes. They ascend the seventh and last cornice, where the sin of incontinence is purged by fire.

When they have arrived at the summit, Virgil gives Dante full liberty to do as he pleases, till Beatrice appears as his guide:

"With gladness come, which, wretch, made me hate
Twice over thee, thou mayest at last see down,
Or wander where thou wilt. Expect no more
Sanction of warning voice or sign from me,
Free of thy own arbitrium thou art now.
Discreet, judicious, To distrust thy sense
Were heinous error. I invest thee then
With crown and sceptre, sovereign of thyself."

Poor old Virgil, who has rendered such essential service to our author, we suppose, has to go back to Limbo, there to wear out a wearisome eternity, for no other reason than the misfortune of not having been baptized! O, what a pity!

Dante wanders about, till at length his life's soul, his beam, his all, the DIVINE BEATrice descends from heaven, who at first appears more like a fretful and scolding jade, than like the incarnation of love and wisdom.

The journey through Paradise is at length commenced, which consists of the moon and the planets. In the moon they meet with those who have been compelled to violate their vows of chastity. In the planet Mercury, they meet with the Emperor Justinian and other eminent potentates. In the planet Venus is Rahab, the harlot, and other amorous characters, male and female. The fourth heaven is the sun, in which they find many blessed spirits, among them is Thomas Aquinas, and also Solomon. In Mars are the spirits of those who died fighting for the true faith, ranged in the form of a cross, and marching to the sound of a hymn. In Jupiter, the sixth heaven, were those who had faithfully administered justice in the earth, so arranged as to form the figure of an eagle. In Saturn, the seventh heaven, are those who had passed their days in holy contemplation.—They now ascend to the eighth heaven, or that of the fixed stars, which they enter at the constellation of the twins. It would seem that his Divine guide could not so far anticipate the discoveries of modern astronomy, as to be acquainted with any other planets. From this point he reviews all his past journey, and here he sees Christ triumphing with his church.—Here St. Peter examines our poet, and is quite satisfied with his answers, and here also he enjoys conversation with James, John, Adam, and other apostles and ancients. In the ninth heaven he beholds the Divine essence, and nine choirs of angels.

Such is a brief outline of the subjects of this most ancient and wonderful semi-Christian epic. In general, its morality is just, though its theology is wild, and often approaches a rigid severity. The errors of the book are the errors of the poet's times, and the work is invaluable; as affording the best history extant of the theology of the church in the dark ages.

Of all poets, Dante most resembles Milton, and yet, in some particulars, he is very unlike our great English poet. Milton's blank verse has all the smoothness that is common to rhyme. In Dante, such is not the case; though we could scarcely expect this in a translation, unless made by a poet equal to Milton himself.

Dante writes as though he fully believed the reality of his images. The reader can scarcely read his vision of hell, without feeling that the poet actually thought himself wandering through the regions of the damned, and he almost fancies himself with him, and involuntarily cringes from the intense cold and heat. The reader of Milton does not feel that the poet intended to be literally believed.

Most of Milton's intent is, to measure things heavenly by things earthly. These physical pictures are called up, to impress certain spiritual ideas upon the mind, and such is the first impression of the intelligent reader. Not so with the readers of Dante. It is hard, for one to read him without partaking somewhat of the feeling of the old women of Verona, "who ascribed the darkness of his visage to the infernal air of the lower regions."

Dante is much more personal and abusive than Milton. When he describes the worst places in the world of woe, he gives us the names of persons who are there, and points out their torments with an apparent relish; and hence, when Milton is awfully sublime, Dante, from his invidiousness, is not unfrequently most pitifully ridiculous.

But the two great poets resemble each other in the supernaturalism of their themes, and in the connected character of their poems, so as to form an unbroken whole.

They also greatly resemble each other in creative genius. They invent imagery, draw comparisons, construct sentences, and apply words, as had never been done before. Both are pre-eminently original.

Dante and Milton were equally bold in their descriptions. They hesitate not to grasp any idea from the radiant throne of God, to the depths of the infernal regions, to which Lucifer was hurled. They have ready language with which to paint any thing infernal or heavenly. Such boldness the great English poet assumes in his invocation.

"I thence
Invoke thee to my adventures song,
That with no middle gift intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme."

The opinions of the learned in relation to the influence of such poetry, have been various. Milton was an abomination to Curran, but was the delight of such men as Channing. Robert Hall learned Italian, that he might read Dante in the original, while Walter Scott soon threw the book aside in disgust. Carlyle, with characteristic facetiousness, makes him one of his divine and worshipful heroes, while Leigh Hunt criticizes him with much severity and contempt.

But, whatever be the estimation in which such poets as Dante and Milton are held, they must ever stand among those princes, whose productions have wrought a lasting influence upon the thoughts, language, and theology of the world.

Underneath all the imagery and erroneous notions of Dante, there are great truths. The righteous, in the spirit world, are happy, and the wicked are miserable; and we most heartily adopt the language of another, in relation to the great Italian bard—"Would to heaven that in these days of skepticism and pride, of hollow religion and lofty pretensions, when we scarce believe in heaven, to say nothing of hell, we had one-half of the clear vision, the steady faith, and the all-conquering love of the immortal poet."—J. J.

THE REVIEW.

The question of a Free-will Baptist Review, which, for several years, has been before our denomination, is still before us, awakening new interest, and promising success. There are many reasons why we should have a Review, and some of them occur to our mind as follows:

1. We have talent suitable to be employed on such a work. We may not have it in abundance, in profession, like old denominations. But we have it—youth it is, but we have it; and having it, we should use it—for this reason, if for none other: If we do not use it, others will. There are men now among us, that have the necessary qualifications as writers of solid, Review articles; and others that are fast coming upon the stage.

These men will write. Of this we may be certain. We cannot prevent it; and we would not, if we could. They will not be content with putting the results of the toils of many a day and many a wakeful night, upon the pages of a newspaper, soon to be torn up, and given to the winds. They will seek a home for their thoughts, where they will not be so exposed to a speedy destruction. Waters, troubled by the law of gravitation, will have a channel—if, in no other way, they will cut one. Much more, troubled thoughts cannot brook confinement. These men will write—will write for Reviews, and their articles will be accepted and published. Now, shall we lose nothing in losing the fruit of their pen? Why not turn this talent to our own account? Can we afford to lose it?

2. A good Review will tend to the cultivation of a correct literary taste among us. Who will say that such is not desirable? Indeed, this, or rather the want of this, has been one of the main obstacles in the way of the publication of a Review. It has been said that "the denomination could not appreciate a Review"—that, with rare exceptions, it would be confined to the ministry. That there may be some truth in this, we shall not stop to question. But giving the objection all its weight, it is not an argument against a Review, but a strong one in its favor. The ministry need such a work, go no farther.

There must be a beginning to every thing; and would we have the taste existing among us for a pure, refined, and sanctified literature, we must begin to have it; and beginning to have it, we shall undoubtedly find the proverb true: "Parvae res crescunt"—"little things grow."

In these days of steam and lightning, a newspaper is fast becoming what it professes to be—a news-paper. Its very form is unsuitable for preservation. It is read for the news it contains. The political, talks of elections; the commercial, of ships and stocks; the religious, of revivals and the like. They are all important; and they are all read for an hour, or a day, or at most a week, and are then laid aside. Seldom is an article in a newspaper studied. Perhaps one ought to be. It may be worthy of it. But we are speaking of the actual fact—it is not studied—like the gold dust lost in the sands, it shares the fate of its companions in time. Books are studied; and as a general thing, newspapers are read. Now, we have the reading, we want the studying. We have our fair and fixed star. We want our Review. A Review

will make us as a people, both ministry and laity, more studious, which, certainly, is very desirable. It will raise the standard of education, in the cultivation of a correct literary taste.

3. A Review will serve to bring our doctrines more prominently before the public.—Our doctrines we deem evangelical, in no low sense of the term. They are Bible.—They will bear the test of criticism and argument. If not, we would know it, that we may at once abandon them. A Review will add much to our efforts to promulgate sound views of Christian doctrine—salvation, by grace—salvation, free—salvation, to all who will accept it.

4. A Review will bring more into notice our position upon that grave and mighty question—the FREEDOM OF MAN. The question whether "all men are born free and equal" has not yet been decided. The battle has not been fought, but it is being fought. We have taken our stand as a Christian body; and our position should come in contact with the more solid and permanent literature of the country; a literature which is tremendous in its influence upon our institutions, and ever will be.

Yes, "our position" should walk among the literature of the age, among the Reviews and Magazines, the Monthlies and Quaterlies; like a pure spirit troubling and tormenting them in their (in too many instances) base surrendering to the principles of money-making expediency, and "low laws." A little leaven may leaven the whole lump.

But if in no other way, we may, if not careful, spoil our remarks by their length. We say, then, that we are highly pleased with the effort now being made to establish a Free-will Baptist Review. This is not enough, however. A Review will not publish itself. Seven men have undertaken to do it. They have assumed the responsibility, and will publish it one year at least, let the loss be what it may. None of us wish them to lose anything. We desire, on the contrary, that they should not only receive sufficient to meet the actual expenses of printing, but sufficient to pay them for the many hours and days of labor which they must necessarily expend, in order to make the Review what it should be, and what we expect it will be. The Review calls for help.

1. From the ministry. Every minister should subscribe for it. But first he should make the effort to get the "four subscribers, with the pay." This will entitle him to a "fifth copy" gratis. In helping the Review, he will also in this way help himself.

2. From the Biblical students. Poor as most of the Biblical students are, they should take the Review. It will add but a trifle to their present expenses. The Institution which lies so near their hearts, and the Review, will be friends warmly attached to each other, and never, we trust, to be separated.

3. From private brethren in the church.—Many of these would read such a work with as much interest, pleasure, understanding, and profit, as those in the ministry. They should, then, subscribe for it.

4. From our female friends. They would, many of them, be interested in its articles. The day is rapidly finding its sun-down, we hope, when the light, trashy "stuff" of the times in the shape of literature, will meet the demands of the female intellect. Woman, like man, has an immortal destiny. Would she be his equal in whatever Heaven designed she should be equal, let her show that she would.

We can run no risk as to the character of the Review. We know the men who are to manage it. It will be their Review, to be sure; but they are our men. It will be independent of course. Not thus being, we would rather it should not be at all. That we shall fall in love with every line, and every period, and every sentiment, will not be expected. We need not say much of the Editor of the Review—Rev. George T. Day, Olneyville, R. I. The choice will undoubtedly meet the hearty approval of the whole denomination. All that a ready writer, a nice literary taste, a sound judgment, a Christian heart, a kind spirit, a becoming modesty, and a love for religion, humanity and truth, will make it, such the Review will hardly fail to be in the hands of Bro. Day. We feel that we can do but little for this contemplated work. We can, however, speak a word in its favor. We can subscribe for it, and pay for it; and this we shall most cheerfully do. The work is very cheap in comparison with the price of similar publications. Were it cheaper, it would certainly fail. Success to the Review.

LEARNER ACADEMY.—We have received the annual catalogue of this Institution, which shows it to be a flourishing condition.—Number of students for the last two terms, 126. E. M. Hussey, A. B., Principal. Miss Eunice K. Shapleigh, Assistant. Miss Frances L. Woodward, Teacher of Music. Samuel W. Jones, M. D., Lecturer on Chemistry and Physiology. The Institution has a good apparatus; and "lectures will be given from time to time on Natural Philosophy, Astronomy, Chemistry, Anatomy and Physiology." Board, from \$1.25 to \$1.50; washing, room, food, &c., included. The Spring Term will commence March 2—the Summer Term, June 1—Fall Term, August 24.

Mr. Hussey, we learn, has sustained his high reputation as a Teacher, and Miss Shapleigh we know to be one of the best in New England.—Many can witness to the truth that the lectures of Dr. Jones are full of interest and instruction. We hope to say nothing of the past, that an Institution, now so deserving of prosperity, will not lack for students.

THE DEMOCRATIC REVIEW ON ROMAN CATHOLICISM.

A late number of this Review contains an article on Mr. Brownson's Catholicity and his Republicanism. It is not long, but the writer has concentrated ages of history within a brief space, and demolished for the millionth time the lying assumption that the Papal church is favorable to republican liberty. Wisely, the author separates the Jesuits and priestly congeries from the unreasoning and oppressed masses of the laity, who are denied the privilege of thinking or speaking for themselves.—With just discrimination he hurls the anathemas of truth upon those guilty conspirators who, for purposes of ecclesiastical aggrandizement, have through ages, and are now, making merchandise of the souls of men.

"We feel," says the reviewer, "as all the world feels, that the present Roman Catholic Church organization is entirely and wholly a political plot. It may be that the form of belief the Church once possessed is wholly unchanged and unchangeable; but if so, its modern divines are its most abominable professors."

Of the temporizing and ambitious policy of that Church, the article speaks with the familiarity of history.

de of Spain with bulls and excommunications, and joined its thunders to the cannon of Louis XIV. It blessed Louis, the well beloved, in his amours, and played at give-and-take with Harley and with Bolingbroke, with the Stuarts, with Frederick, with Swarrows, and, with Catherine. It pressed an ultramontane despotism Jesuitism upon France, in obedience to the interests of its supporting despots, till the invincible French people arose in their agony and chopped its head off on the guillotine. It broke the Crown the Wind, and let out on the world Mirabeau, Danton, Camille Desmoulins, St. Just, and Marat. It opposed, truckled to, excommunicated, and crowned with its oils and the iron tinsure of Italian sovereignty, Napoleon. It compelled the abandonment of Josephine, seated an Austrian girl on the neck of the Empire, sold itself to the Holy Alliance, raised up the younger Pitt and Castlereagh to the rule of England, leagued in the third partition of Poland, gave Lombardy to Vienna and Sicily once more to Naples, flung its thunders against the Irish rebels of '98, petitioned, through its servants, for the 'Union' of their country with the English monarchy, and endorsed the ridiculous desolation of that land. Doubtless for the benefit of the faith was all this done; but then it follows that the faith is a political object, and the Church a political machine. That is the issue presented to us in these days. We have not sought—it is pressed upon us; and not being towards, we meet it. We are called on to yield our intellects to a dictum which arrives at the absurd and vain conclusion of demanding our bodies for the uses of despots. We have seen this Church in our own day purchasing the Papal tiara, one time from a French prince by administering the sacrament of baptism to a Bonaparte, and again from the lap of a Holy Alliance, the majority of whose members, Talleyrand, Castlereagh, George III., Prince Regent, and Alexander, were, according to its own decrees, schismatics or infidels. We have seen the secret treaty of Vienna, and protocols attached, and know how grateful tyrants were for the services of the Papacy against the people, and how earnestly they guaranteed the States of the Church to the Vatican, if the Vatican would continue to act in their service. Again, we have seen it, in 1848, restore itself to the Eternal City by the bayonets of an usurper. We have seen it belie all its promises of years, accept the hospitalities of a Neapolitan Lazzarone, shed its robes over Lord Russell, over Queen Victoria and her babies, over Francis Joseph, Radetzky, Swartzenburg, and hail with unmitigated delight the triumph of Russia. We have seen a Bishop of Frejus make prayers for the success of the vile and mean ambition of an innocent and unarmed people, and praise God, with highest masses and processions of the Eucharist, for the same. We have seen it everywhere protecting tyranny and opposing right; and with brazen impudence it presses on us even in this land, and in its character as a political scheme of men, it has endeavored to end to end of this continent, demands that we swallow it, cross our palms reverently, and whisper, in solemn accents, "We believe."

5. A Review will bring more into notice our position upon that grave and mighty question—the FREEDOM OF MAN. The question whether "all men are born free and equal" has not yet been decided. The battle has not been fought, but it is being fought. We have taken our stand as a Christian body; and our position should come in contact with the more solid and permanent literature of the country; a literature which is tremendous in its influence upon our institutions, and ever will be.

Yes, "our position" should walk among the literature of the age, among the Reviews and Magazines, the Monthlies and Quaterlies; like a pure spirit troubling and tormenting them in their (in too many instances) base surrendering to the principles of money-making expediency, and "low laws." A little leaven may leaven the whole lump.

But if in no other way, we may, if not careful, spoil our remarks by their length. We say, then, that we are highly pleased with the effort now being made to establish a Free-will Baptist Review. This is not enough, however. A Review will not publish itself. Seven men have undertaken to do it. They have assumed the responsibility, and will publish it one year at least, let the loss be what it may. None of us wish them to lose anything. We desire, on the contrary, that they should not only receive sufficient to meet the actual expenses of printing, but sufficient to pay them for the many hours and days of labor which they must necessarily expend, in order to make the Review what it should be, and what we expect it will be. The Review calls for help.

1. From the ministry. Every minister should subscribe for it. But first he should make the effort to get the "four subscribers, with the pay." This will entitle him to a "fifth copy" gratis. In helping the Review, he will also in this way help himself.

2. From the Biblical students. Poor as most of the Biblical students are, they should take the Review. It will add but a trifle to their present expenses. The Institution which lies so near their hearts, and the Review, will be friends warmly attached to each other, and never, we trust, to be separated.

3. From private brethren in the church.—Many of these would read such a work with as much interest, pleasure, understanding, and profit, as those in the ministry. They should, then, subscribe for it.

4. From our female friends. They would, many of them, be interested in its articles. The day is rapidly finding its sun-down, we hope, when the light, trashy "stuff" of the times in the shape of literature, will meet the demands of the female intellect. Woman, like man, has an immortal destiny. Would she be his equal in whatever Heaven designed she should be equal, let her show that she would.

We can run no risk as to the character of the Review. We know the men who are to manage it. It will be their Review, to be sure; but they are our men. It will be independent of course. Not thus being, we would rather it should not be at all. That we shall fall in love with every line, and every period, and every sentiment, will not be expected. We need not say much of the Editor of the Review—Rev. George T. Day, Olneyville, R. I. The choice will undoubtedly meet the hearty approval of the whole denomination. All that a ready writer, a nice literary taste, a sound judgment, a Christian heart, a kind spirit, a becoming modesty, and a love for religion, humanity and truth, will make it, such the Review will hardly fail to be in the hands of Bro. Day. We feel that we can do but little for this contemplated work. We can, however, speak a word in its favor. We can subscribe for it, and pay for it; and this we shall most cheerfully do. The work is very cheap in comparison with the price of similar publications. Were it cheaper, it would certainly fail. Success to the Review.

EDITORIAL CORRESPONDENCE.

Bro. Burr.—Under a sense of duty, I returned to Vermont in October last, and found the churches, as I expected to, in a low, scattered condition, many of them entirely destitute of the stated means of grace, and some quite extinct. Much labor has been bestowed on our people in this State, by many faithful ministers, who have gone to their rest among whom were Colby, Moulton, two Norrises, Boston, Nelson, Kimball, Jackson, Bowles, Woodworth, Maynard, Hackett, Robinson, Pope, Flagg, Messer, and last, our much esteemed Eld. King. Many others, whom I do not recollect, have died in the triumph of the faith of that gospel which they have faithfully preached to the people of this State. For the sake of the memory of the dead—for the sake of the laborers of their hands, into which we have entered—for the sake of the work of the Holy Spirit, through them and their coadjutors, and for the sake of souls, I design to try once more for the restoration of these churches.

I intend to communicate frequent notices of my labor and success (if the Lord please to make me successful), for the columns of the Star. And I would now bespeak the fervent prayers of all our brethren, that God will be pleased to bless us in our efforts; and also ask the co-operation of our brethren in the

[illegible]

H. Williams, Gates, N. Y., for Canada mission,	50
A. J. Schuchman, New York, collected by O. R. Bachele,	3.00
A. Schuchman, Jackson, Mich.	1.25
A. Ayers, Babylon, N. Y.,	1.25
Exeter G. M., Me.,	.50
Chesango Union G. M. collection, N. Y., towards	4.00
Ed. C. Cook's life membership,	4.00
<i>congregational status not ill.</i>	
True Hill, N. Y., towards	1.00
Martha L. Tucker, Bristol, Vt.,	.10
Edna C. Taylor, N. Y.,	.10
To finish the life membership of Olive Knapp, Bur-	9.27
lington, Vt.,	9.27
Towards constituting Catharine Hill, Starkboro,	2.50
Vt., a life member,	2.50
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WILLIAM BURE, Treasurer.	
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Whitewater G. M., N. Y.,	4.02
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W. Town, Jackson, Mich.,	.50
W. E. Whitney, N. Y.,	.50
H. R. Limbcock, N. Y.,	.50
Exeter G. M., Me.,	1.25
Leda B. B. Chase, Meredith Center, towards con-	1.25
stituting their teacher, Lora Plummer, a life mem-	1.25
ber,	1.25
Chesango Union G. M. collection, N. Y., towards	8.00

COLLECTED BY SISTER LUIS MILL.		1894
Starbuckro, V. L. church and friends—A friend, 1,00; Lois Hill, for life membership, 5,00; to finish the life membership of Leonard Hill, 2,00; E. L. Brown, 13; Lydia Brown, 21,		10,84
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Sheddell Howell, V.,		1,87
Lyndon Eaton, V., to constitute Philip Sanborn a life member V.,		11,45
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Lyndon, V. L. A. S. Foss and wife, Lyndon Hill, V.,		1,15
One package, V. L. to constitute Mark A. Hutchins and wife of Parent F. M. N. and Mrs. S. A. Hutchins and Mrs. Martha Blake life members of Exam. Min- istry,		20,01
Butt, N. B. Ridge, V., to constitute Mrs. Anna Eaton a life member of Exam. Ministry,		5,40
Button, V. L. Eld. Cross,		1,00
		192,49
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Whitestown Q. M. N. Y.,		4,03
		4,03
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One package to Rev. Joseph White, Bradford, by express. One package, V. L. to Rev. H. Hammond, Steuben Co. N. Y. care of W. Hastings, by express.		
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One package to Rev. James Stevens, care of Rev. O. B. Cheney, Augusta, Me., by express.		
One package, V. L. to Rev. J. M. and Mrs. Arvilla Hill of Burlington, Vt. by express.		
One package to Rev. Thoma. Dean, New Haven, Ct., by mail.		
MARRIED		
In this town, 13th inst., by Eld. E. Hutchins, Mr. George Leach of Kenosha, Wis., to Miss Arvilla L. Haines daughter of Eld. W. M. and Mrs. Arvilla Hill of		

Union, Vt. Oct. 28, by H. J. Chick, Mr. Ezra D. Whitehouse and Miss Sarah P. Hilton, all of O.
In East Haddam, N. Y., Nov. 1, by Rev. Dr. Hendrickson, Andrew D. Tuttle, Harry W. and Miss Caroline E. Freeman of Brookfield.
In East Haddam, N. Y., Nov. 2, by Rev. Dr. Madox, Mr. Daniel Moulton, Jr., of Gorham and Miss Mary Ann Shattuck of East Haddam.
In Lawrence, Mass., Dec. 7, by Eld. G. P. Ramsey, Mr. Nehemiah B. Pierce of Salem and Miss Anna M. Allen of Lawrence.

DIED.

In Concord, Oct. 23, of typhoid fever, GEORGE HIRSH, only son of the late Elder Hiram and Sarah Jane Brooks, aged 21 years. At the same place, about two months ago, died of the same fever, his sister, MARY ANN, aged 18 years.

Com.

In Newport, 34 inst., ISRAEL YOUNG, infant child of Bro. A. B. Surplice, aged about two months.

Y. F.

Will the Herald of Gospel Liberty please copy.

Y. F.

The obituary to which the writer refers in his letter, we have not seen.

BRIGHTON CATTLE MARKET.

At Market—1459 Beef Cattle, 135 Sheep, 18 pairs Working Oxen, 39 Cows and Calves, 3000 Sheep and Lambs, and 1300 Swine.

Prices—Beef Cattle—Extra, \$5.50; first quality, 6; second quality, 5.00 to 5.35; third do. \$4 45; 3000 lbs., \$3.75.

Swine—Yestlings, 6, 5 a 6; two years old, 7, 8 a 9; 3 years old, 8, 9 a 10.

Working Oxen—Sales at \$5.70, 5.5, 5.7 to \$100.

Cows and Calves—Sales at \$10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726,

on sale; the latter at \$29.50 to \$35. 65¢. Sheep and lambs—The market is quiet. Choice yearlings, \$30.50 to \$35. Lamb, \$17.75 to \$20 a 4. Market closed brisk.

HOGS.

WESTERN MARKET.—Dec. 17.

Exported—The sale of prime Pork at \$19.50. Western, \$19.50 a 19. Clear \$20.30 lb. Western, \$20.50 a 19. Lard \$13. Hams 13 to 14.30 per lb.

Flour.—The receipts are small and the stock in the city is low. The market is quiet. Choice, \$5.00 to \$5.10; extra \$5.20 to \$5.30; standard \$5.40 to \$5.50. Corn—The market is quiet. Choice, \$1.75 to \$1.85 per bushel; cash \$1.75 to \$1.85. Southern is in steady demand; sales of domestic \$1.75 to \$1.85 per bushel.

Wheat.—The market is quiet. Choice, \$1.75 to \$1.85; standard \$1.75 to \$1.85. Southern is in steady demand; sales of domestic \$1.75 to \$1.85 per bushel.

NEW YORK MARKET.—Dec. 16.

Flour and Meal.—There is increased firmness and buoyancy in the low grades of State and Western Flour, with a heavy demand for the same. The market is quiet. Choice, \$5.00 to \$5.10; extra \$5.20 to \$5.30; standard \$5.40 to \$5.50. Corn—The market is quiet. Choice, \$1.75 to \$1.85 per bushel; cash \$1.75 to \$1.85. Southern is in steady demand; sales of domestic \$1.75 to \$1.85 per bushel.

Wheat.—The market is quiet. Choice, \$1.75 to \$1.85; standard \$1.75 to \$1.85. Southern is in steady demand; sales of domestic \$1.75 to \$1.85 per bushel.

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FREE-WILL BAPTIST PUBLICATIONS.
THE following is a list of Books published by

FREE-WILL BAPTIST PUBLICATIONS.
The following is a list of Books published by
 Free-Will Baptist Printing Establishment,
 for sale at their Book Room, Dover, N. H.
Memoirs of the Life of David Marks,
 ister of the gospel. Price, \$1.00.
Jones' Church History,—2 vols. in one
 pages, octavo,—Price, \$1.25.
Christian Melody,—Containing 1000 sup
 Hymns. Price, 62 1-2 cts.
Sacred Melody,—Containing 269 choice H
 for the use of Conference and Prayer meetings. I
 25 cts.

The Manual.—The Scriptural Doctrine of the Church, compiled, revised, and published by the **W. B. CONFERENCE**.
A Treatise on the Faith of the Free Baptists.—With an Appendix, containing the **REMARKS OF THE F. W. BAPTIST CONFERENCES**, READING, 1847, and NEW-YORK, 1848, on the **CONFERENCE**, and on its **RESOLUTIONS**. In 1847. Price 25 cts.
Eacts and Reflections, on the condition of the **HEATHEN WORLD**, and the Importance of **MIS- SIONARY LABORS**. By **MRS. V. G. HAMBER**. A most and valuable tract. Price 25 cts.
The Youthful Christian.—Containing in- structions, counsel, cautions, and examples.—By **DOUGLASS**. 255 pp. 32 mo. Price 25 cts. A fine tract, containing many facts which may console and strengthen the youthful Christian. He may read it with profit.
Zion's Harp.—For Prayer, Confession, and Praise. Containing 100 hymns, comprising the most beautiful spiritual Hymns, with choice and popular tunes. By **JOHN W. ALLEN**. 144 pp. 18 mo. Price 25 cts.
An Appeal to Conscience.—By **A. A. ARMSTRONG**. 144 pp. 18 mo. Price 25 cts. This work is designed and well calculated to awaken the conscience, and excite the Christian to the study of the Holy Scriptures, and to the service of His God, by presenting picture of the human mind and life to be saved.
The Communion of Saints.—The **Com- munion of the Bible**.—A pamphlet of 49 pages, containing the **SCRIPTURES** on the **COM- MUNION**, and in favor of the **COMMUNION**. Price 25 cts.
The Friend of Chastity.—or an Inquiry into the evils of **UNCHASTITY**, and the means of its reformation. By **JOHN W. ALLEN**. 144 pp. 18 mo. Price 25 cts. Published by the **F. W. B. General Conference**, Reading, 1847.
The Church Member's Book.—or solemn and instructions for all classes of Christians. By **JOHN W. ALLEN**. 144 pp. 18 mo. Price 25 cts.
93.—The above Books are sold for sale by the Agents throughout the country.

Reading the above, the following Books are on our Book Room for each:

TO THE LORD'S SUPPER.—Communion vindicated; by G. H. Ball. 25 cts.
DEVELOPED FOR RELIGIOUS KNOWLEDGE.
\$3.75

THE BAPTIST LIBRARY: Republican Standard Bible Commentary. \$3.00.

PASTOR'S HAND BOOK, comprising select Scriptures, arranged for various occasions of duty, together with select formulas for marriage and burial services, according to the action of our General Assembly. 48 cts.

THE SCRIPTURE TEXT BOOK. Same as above. 48 cts.

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For Portland, Exeter, Saco, Steamboat for Bangor, (This train has no baggage,) Dover and Exeter, at 11 A. M.

For Great Falls, Dover and Exeter, at 12 A. M.

For Exeter, at 7 A. M., 12-12 and 12-12 P. M., running on Saturdays.

Trains will run TO BOSTON as follows:

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From Dover at 7:12, 11 1-4 A. M., and 6:08 P. M.

From Exeter at 7:12, 11 1-4 A. M., and 6:08 P. M.