# MR. BIDWELL AND THE ENGLISH VICARS.

The Evangelist recently stated that a minister of the Third Presbytery of New York had preached, by invitation of the vicars. in four Episcopal Churches in England. The curiosity of the New York Christian Times led it to a correspondence on the subject, the result of which was a letter, since published in its columns, of which we give was the Turkish Missions Aid and not the S. P. G. for which Mr. Bidwell preached, as he had recently been appointed one of the Secretaries of the former Society. The writer says of Mr. Bidwell :---

"About the middle of November, some two months since, he went from London about a hundred miles into South Lincolnshire, on Saturday, by invitation, to preach in the English Church, on Sabbath, of which the Rev. Mr. Franklin is the vicar -a son or graduate of Cambridge University. Mr. Bidwell preached on Sunday twice for Mr. Vicar Franklin in his church on behalf of the Society for the Propagation of the Gospel in foreign parts, the oldest Missionary Society in England, under the patronage of the English Episcopal Church. Unexpectedly, Mr. Bidwell was not only invited, but urged to remain and preach the following Sabbath, to which, with some reluctance he consented. In the course of the week Mr. Bidwell was invited to preach by three different vicars in their several churches, on any Gospel theme he might choose. Accordingly he did preach for the three vicars, in three different pulpits of the Church of England on the following Sabbath, and a number of the clergy were present to hear him. The congregation in the evening was large and crowded in the old church, as large as Trinity Church, New York, built centuries ago in the same style of architecture. The services were listened to with attention and interest. Such are the simple facts, if they are of any interest to you.

It is true the invitation to preach in an English pulpit was unexpected to Mr. Bidwell and a matter of some surprise, but it was very cordially given and as cordially accepted; and after nearly the lapse of a month, Mr. Bidwell was invited to revisit Lincolnshire and preach again by the Vicar, Mr. Franklin, and for him; but could not accept the invitation. The facts are gratifying and interesting on several accounts."



## PRESBYTERIAN.

Minister Remembered,—December 20th, a number of the citizens of Monmouth, Ill., presented Rev. D. A. Wallace, D.D., President of the young college in that place, with the means of freeing his residence from a mortgage amounting to over three thousand dollars

Ecclesiastical Union.-One of the Western U. P. Presbyterics spent a whole afternoon, recently, in a very interesting and spirited conference, in which brethren of other denominations took part, on the sub-ject of "Ecclesiastical union among evangeli-cal Christians in our country." So impor-tant was the subject deemed, and so unwear cal Christians in our country." So impor-tant was the subject deemed, and so unwearied was the discussion, that it was resolved to continue the same at the next regular meeting.

Foreign Missions.-We have already

# WANDERING STARS.

A SERMON BY REV. E. E. ADAMS, D.D., PASTOR OF N. BROAD ST. CHURCH.

# [CORRESPONDENCE.]

PHILADELPHIA, January, 15th, 1866. REV. E. E. ADAMS-DEAR SIR:-Many of your people, desiring to see your sermon on Wandering Stars'' in a form which they may retain for occasional reference, hereby respectthe important paragraphs. We presume it fully request it for the AMERICAN PRESERVE-Yours truly, RIAN. WM. W. KEEFER, E. H. HAZLETON, T. H. WOOD, M. BAIRD, Wm. E. Camp, E. D. ASHTON, A. WHILLIDN.

# PHILADELPHIA, Jan. 19, 1866.

MESSRS. BAIRD, CAMP, AND OTHERS : DEAR SIRS :- I submit to you the manuscript of my sermon, preached on the morning of the 14th inst., in the hope that it may contribute to the correction of the evils to which it refers. If it be asevere, it is an honest utterance. Affectionately yours, E. E. ADAMS.

"Wandering Stars."-JUDE, 13th verse. This text was given me by a friend last Lord's ay. What idea he had of it, what difficulty day. What idea he had ot it, what uncern, about it, or what purpose in suggesting it, I did not inquire. I shall use it—

I. By way of accommodation. II. In its textual relationship.

The apostle drew his figures from nature-the clouds, the trees, the waves, the stars. These are all skilfully and powerfully employ-ed to illustrate and impress his thoughts. One would think that he had a hint at least of the

heavens, to disappear for years, and ages, in the unmeasured distance? Or, did he think of the meteor which flashes through the air, and expires in the deep darkness?

expires in the deep darkness? In the general application of our text, we might embrace a large variety of luminaries, constellations, nay, a whole "via lactea," where the moths of fashion flutter in the "star-dust" and the delicate creatures of sentiment float and swim.

float and swim. 1. There is the Wandering Star of the soiree— a social star—"a bright, particular star," "coming forth out of his chamber rejoicing," not "as a strong man to run a race," or fight a battle, but radiant with unguents and jew-elry, with immaculate panoply of dress, with a head full of conceits as a comet is of electric heart throbbing for a admiration. hairs; with a heart throbbing for admiration hairs; with a heart throbbing for admiration and conquests. Light streams from his pre-sence as from a young Apollo; all eyes gaze, all hearts are still. He speaks! and they find him opaque enough. The radiance is from the covering, not from the man. There is the fiash of a polished surface, but not the central, diamond glow. They turn from his false and fickle rays. He loses his attraction. The light leaves him. He seeks a more congenial sphere, shoots from scene to scene to shine

sphere, shoots from scene to scene to shine a moment in each. He has no soul life—no sun-like gravitation. "He is a Wandering Star." He has his compeer in the gay, rustling, shining, silken butterfly, that burns her wings in the blaze of fashion, and drops dim and cindered to be trampled and scorned by those who yet enjoy their momentary triumph. These are "Wandering Stars," having no cer-tain orbit, no centre of purpose and relations, ashes; the darkness of that void which their follies have made for them; where the light of other eyes comes not, nor the fellowship of other hearts; then the darkness in which all the world's light is quenched—of the tomb, and of

dismission to our communion. We appreciate your unwillingness to dissolve your relations with the churches where your early Christian life was spent; we sympathize with you in the hopes you cherish of returning thither; but as you cannot, now be with and labor for those churches, and as we are ready to welcome you to our fellowship, is it not best, more fraternal, more in harmony with the spirit of Chris-tianity, to identify your interests with ours, to for the edifying and efficiency of this particular family of God, and leave all future changes in his care? Such a step will give you a home feeling with us, and increase the tenderness of our Christian brotherhood.

II. There are other orders of Wandering Stars, more especially suggested by the text. If you read the whole Epistle you will see that the Apostle speaks of teachers, who utter false *reter and Jude* refer to them in almost identical terms. They are "wells without water." We come to them weary and athirst, the heat beating on us; we look down into their depths; we drop the empty bucket, which 'goes down' we drop the empty bucket, which goes down, down, down into emptiness. Our hopes are disappointed, and we feel more keenly than before our weariness and thirst; so it is with some teachers. They do not satisfy our longing, our hunger and thirst after truth, after sacred knowledge. They are "wells without water." "Clouds without rain." The earth is parched; the fields languish; all living creatures pant for the shower; clouds gather in the heavens; men look up to them with anxious hearts; a few drops awaken expectaanxious hearts; a few drops awaken expecta-tion, and enkindle grateful joy; but the rain comes not; the clouds pass by, the dry winds sweep over the languishing earth, and all is withered and dead as before! Thus do false teachers disappoint and torture the heart that yearns for truth. We look up in vain for the promise they once gave, as the longing husband-man or dying traveler looks to the mocking clouds! "Kaging waves of the sea foaming out their own shame." Their first coming is with power like the billows; but how soon do all their proud pretensions terminate in foam ! There is no thought, no honesty, no solid truth. All their noise and elequence are "rattling nonsense' — the swell of their cadences, and the roll of their borrowed thoughts, "resemble ocean into tempest tossed to waft a feather or to drown a fly."

"Wandering stars," lighting up the heavens for a moment, awakening wonder and expect-ancy, and behold—"the blackness of darkness." Such were the teachers whom Paul and Peter and Jude met, and against whose destructive influ-ties.

1. Of this class, there are Sabbath-school Stars, who solicit the position for the honor of it, and who have no spiritual knowledge of the lessons they attempt to teach; who cannot hold the mind and heart of the class because they have not the bond of truth. They mock God, and insult the pupils by attempting to give what they have not; by presuming to teach what they do not know. And having no interest in their work, they are not prompt in it. Their classes come together at the appointed time, but the teachers are not there. They come the next Sabbath, but the classes are not there. The pupils have learned one lesson too sadly. The teacher deserts the class, and then the class deserts the teacher; and this is the sum and substance of what the one teaches, and the other learns. You see, at once, how easy it is for a few such teachers to break up and destroy a school.

Such "Wandering Stars" must be made fixed stars, and shed their light in the particu-lar sphere where Providence has placed them; lar sphere where Providence has placed them; (or where they have placed themselves,)—or else they must be kindly told that their light is not needed. O, teacher, get your light from the great Sun of the moral universe, and feel that it is as glorious for you to shed its radiance on that little circle of immortals, as it is for a star to help light up "the empire of night"-as it is for the great central orb to pour his splenit is for the great central orb to pour his spiel-dors over all the planets 1 Get your head and your heart full of the lesson you are called to teach, and pour its Divine light into those living spirits which wait to receive it; and you will be surprised and enraptured to find a new sym-pathy in your class, an electric pulsation that keeps tune to the music of your own heart. Fouch their spirits with truth, and with the love of Christ, and as the harp of Memnon thrilled to the morning ray, so will their thoughts and feelings vibrate to your eye and your speech. 2. There is still another class of Wandering Stars in the Sabbath school. I refer to certain men whose practice is to visit such institutions for the purpose of addressing the schools. have among us men whose services our schools would not be willing to surrender. They are known, and appreciated, and loved. Their words are always timely and profitable. They greatly aid our superintendents and teachers; and stimulate, interest and please the pupils. But there are others, young and old, who run where they are neither called nor sent. They solicit the privilege of speaking; they have a wonderful message, a new light. They are or acles, which were better "dumb." To accommodate them the session is disturbed : the lesson suspended, the order of the school broken; the teachers and the scholars are made to endure a series of dull, unmeaning, disjointed statements, or disgusted with puerile and silly anecdotes I am happy to know that this evil is so far beginning to be felt, that superintendents and eachers are setting their faces against it, as an exhibition of vanity, as destitute of order, as ruinous to the moral tastes of the children, as a iolation of Sabbath sacre lness, and as tending to degrade the high and holy sentiments of Christianity. It will be a happy day for our Sabbath schools, when such babblers have learned that they are not needed. When such "Wanlering stars" find their true orbits-nor attempt, by their "feeble rays," to light up the mind of a city or a State. The glow-worm should be content to illumine its hand-breath in the meadow, and not attempt to rival the constellations. The great need in our Sabbath-schools is de votion to the lesson. The teachers should have a solid half hour for instruction and appeal. There is too much general talking. venture to say that the pupils are neither interested nor profited by three fifths of the speeches that are made to them. Much that is said is truth exaggerated; much is not true at all, but composed of anecdotes without facts for their foundation; hence with much poor teaching, with a large amount of fiction in the libra-ries, and nonsense in half the speeches that are imposed on them, our children in the Sabbath-schools deserve great credit for the progress they make in knowledge and in moral 8. But the catalogue of Wandering Stars is not yet exhausted. There are those of the pulpit. Far be it from me lightly to treat the misfortunes of men-less than all those of my brethren in the ministry. There is a sad and radical sin in the churches, who will not listen to feeble but sincere and good men in the God, and for man? Where can I most rapidly palpit. They will have to answer to God, most solemnly, for their neglect of some of and vigorously grow in Christian life?" Having been tossed by some wave of Providence, from their original communion, they are now "Wandering Stars," half-attracted, half re-pelled, when they think of another church, or mingle, for a season, with another people. They imagine that their light is not appreciated; that the minister speaks too plainly; that there is too great a demand on their purses; that the doctrines are not preached; or there is too much doctrine; or there is not sufficient so six hundred cannon, captu ed near Chat-tanoga, have been gathered from the sur-rounding bins, and sent to Northern arsenals. doctrives are not preached; or there is too much doctrine; or there is not sufficient so-ciality; or there is, Heaven knows what. So-ciality; or there is, the very the place to place; save their rounding bins, and sent to Northern arsenals. Heaven from place to place; save their complace is and every wander about, disappointed, they wander from place to place; save their complace is and every wander about, disappointed, complace is and every wander about is anot every wander about is a point i

pew rents; evade all special obligations to the church, gratify their morbidness, and consume their lives with the fires of envy, of disappoint-ers and smaller men are more honored and ment, and of vain regrets, until the blackness of darkness comes on them, and their light is word to those whom circumstances have brought among us, but who have not yet taken letters of dismission to our communion. We appreciate the taken is the instances and the instances is the instances in the taken of darkness comes on the say a kind and discipline, they fail to adapt themselves; to popularize the manner and their discourses; to get down into the *hearts* of the people. And so they become "Wandering Stars," rotating on their own centres; hanging on the skirts of their brethren; forgetting that they are in the vineyard of God; that they ought to create, if they cannot find places of labor; and show their zeal, their manhood, their Christian greatness, by lifting the least hopeful cause into prominence and power. If a man feels that it is a glorious thing to preach the Gospel, he will preach somewhere, and he will make people feel its power, and his power in it and by it! Imagine Paul, or Peter, or John, or Wesley, or Baxter, or Flavel, or Bunyan, wandering about after a settlement! They were fixed stars; and they shone in prison, in churches, everywhere. Power could not stop them. They had a message from God, and men had to hear it, and

feel it! They shook the world! They alarmed the kingdom of darkness! selves up to a false philosophy and been wreck-ed, morally, on its dark shores. Others have surrendered the sober paths of religion for the flowery fields of literature, and lost themselves in the fascinations of poetry, in the regalements of æsthetic culture. Others, still, have given up the simplicity of Divine truth for rituals, the products of minds antiquated and chilled the products of minds antiquated and childed by the study of old systems, by a veneration of the shadowy past. While others, too shallow for philosophy, too ignorant for literature, yet too "wise in their own conceits" to accept the broad spirit of Christian philanthrophy, or ad-mit the stern doctrines of God, lend their voices to rebellion; find no cause of thankfulness in the emancipation of four millions of immortal beings from a lasting and cruel bondage; no reason for joy in the survival of our Govern-ment over a treason that made the world tremble and grow pale! And still others who, see-ing nothing Divine in Christianity, desecrate the pulpit, and insult the reason of men by at tacking the institutions of God; by endeavor-ing to sweep from the Bible the whole deca-logue to join with infinite ogue, to join with infidels and rotten politilogic, to join with indees and rotten point-cians in their war against the institutions of na-ture, as well as the appointments of Jehovah— for they can hardly be ignorant of the fact, that the original Sabbath existed *previous* to the proclamation of law from Sinai, and that in the Decalogue men were not commanded to have a logic to but to grammer is as an instithe Decalogue men were not commanded to begin to keep it, but to remember it as an insti-tution already existing, and as incapable of being abrogated though the rest of the Deca-logue should be given up. It was a thing independent of the Decalogue. And do they not know likewise, that there is not a word in the New Testament which warrants the abrogation of a single commandment! that a change of day is not a surrender of the precept? And do they not also know that it was not the purpose of the apostle to bring the first day of the week—the Lord's day —down to the level of secular days, but to -down to the level of secular days, but to bring the secular days up to the platform of the sacred day? And are they so ignorant of history as not to have ascertained that the rejec-tion of the Sabbath results, as in France, for example, in the ruin of all order and security? And shall these "Wandering Stars" of the pulpit, who "deny the Lord that bought them," think they are getting their light from the "Star of the Morning," from the "Sun of Righteousness;" that they are held in the right hand of the Lord, when they enter the ranks of those who openly defy human and Divine laws, those who openly dely human and bothe laws, who would sweep away all legislation that *they* may enjoy their pleasures and fill their pockets? Rather, who would have legislators defend them in rattling their cars and plying their en-gines by our sanctuaries, and thrusting their

Sunday issues into our dwellings, in the midst of our devotions? Surely such teachers are "wells without water," "clouds without rain," "raging waves of the sea, foaming out their own shame," "Wandering Stars," for whom, we fear, is reserved "the blackness of darkness. 5. There is yet another order of "Wandering

Stars." They are members of the Church, but indifferent to its duties. They have but little interest in prayer; they are lax in their vi

# THE PUBLICATION CAUSE.

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A COUGE, COLD, OR SORE THROAT,

Presbyterians are doing no better, we are sorry to say. The Christian Instructor says:—At the last meeting of the General Assembly, \$86,000 were appropriated to the carrying on of our foreign missionary work during the ensuing year. The receipts to the 21st of December during the first entire eight months of our financial year of \$30,907 20, only a little over one-third of what was appropriated and will probably be largely required.

United Presbyterians in England.-The Queen's Road Church, Liverpool, have held a bazaar, which has proved wonderfully successful, the gross receipts being over \$7000 (in gold), and a large stock of goods remaining to be disposed of. The mayor of Liverpool and his wife were "the patrons" of the bazaar.

English Pres. Church.-There have been two resignations of pastoral charges, from sickness and age, in Newcastle Presbytery: one of the John Knox Church, where £110 ber annum "retiring allowance" was voted by the people; the other of Dr. J. C. Pater-son Sunderland, who received £100 per annum. These generous and thoughtful acts are more a matter of custom in the mother country than with us.—The Eoglish Presbyterians, according to a correspondent of the Weekly Review, have abandoned five positions, where they had commenced laboring, including Tiverton, and were in danger of losing two others, one at Birmingham, and one at Guernsey. These losses must cover a one at Guernsey.

Revivals.-Windham County, Mass., has been during the past few months, and still is, to an extent and degree very unusual, moved with revival influences, largely in connection with the labors of the evangelists, (Congregationalists,) Rev. Messrs. Parker and Potter. In the town of Woodstock and the adjacent town of Eastford the conversions hundred and fifty, embracing some of the most remarkable and indisputable instances of the power of the Holy Spirit in conversion that ever fell under my observations; strong that fascinating young man? Can I become a and influential men, some avowed infidels, trustee, a deacon, or an elder in either of these and very many interesting and promising churches? Can I stand the benevolent conyoung men and young women. - Cor. Watch | tributions of this church, the poverty and deman and Reflector. In the church of Upper Path Valley, Pa.

meetings were commenced on the 20th of the prayers of his people, and bless the labors of his servants, by sending us a precious sea. of his servants, by sending us a precious season of refreshing. Saints have been revived, backsliders have been reclaimed, and the impenitent awakened and converted. A more leeply solemn and impressive season I never witnessed. As the result of this delighful season, abont seventy are entertaining an apparently well-founded hope that they have passed from death unto life, and others are till anxiously inquiring what they must do to be saved.'

A very quiet and pleasing work of grace have already been added to the church on

referred to the deficiency in the receipts of the American Board and of the Presbyterian Board of Foreign Missions. The United with disgust, there was a cold, clear, passionless eye that marked them-that still mark them for the shroud and the coffin! O, what is this airy life worth? What is it to sparkle and blaze a moment here, then die, and be forgotten!

2. There are Wandering Stars of commerce Merchants are moving beings. Their name signifies "Marching" or "Marchers." They must be active. Even when their bodies are stationary, their minds and hearts must be almost ubiquitous. They need to know what is transpiring in all lands, for they have intimate relations with all products and enterprise. But there is another way in which the merchant, the man of enterprise, is sometimes a Wandering Star. He entertains not only large and lofty, but extravagant views of trade. He is in a hurry to get rich, or ambitious to do more, than his fellows. He rents the most expensive store; fills it with rarest and costliest goods; issues flaming advertisements; gathers an army of clerks; dazzles the world by his daring, novel, and stupendous enterprise. His light outshines the whole firmament of humbler adventurers, and blazes across the land. Suddenly the full beams grow tremulous and pale the golden hue fades to silver, to ashen pale ness, and then expires, like the star which Tycho saw dying in the deep spaces, fading into ether, lost in the blackness of darkness! O, man! there is a nobler commerce-with heaven and immortality. There is richer merchan-dize—the pearls and the gold of God's king-

dom. 3. There are Wandering Stars of the sanc tuary. I mean those men and women, of whom there are vastly too many in the world, members of the church, rent by circumstances from their original communion, and never finding another in which to rest. Some are too indifferent to seek fellowship again with the people of God. Others seem not to understand the rules of the church in this matter; others still study the social position, the convenience, the expense involved in a decided step. These are the questions which they put to themselves: "Shall I unite here for the social element, the respectability that prevails? Shall I cast in pendence of that? Shall I settle down in a church that is extravagantly loyal, and where I shall have to hear, occasionally, a sermon about December. The pastor writes to the *Pres.* Banner — "God has been pleased to hear Shall I go where I can make the best display of There are providences which we cannot con-

trol. There are social relations which render it right to change our ecclesiastical ties, and spheres of duty, and those who seek to know their duty, and to perform it, will not be greatly puzzled about the particular church in which they shall cast their lot. But there are those who never ask "where can I do most good for

of the Sabbath; and, in fact, are claimed by the world as very good sinners. Let me take my stand now at the very gateway of perdition, and warn such wanderers back. Stop! O, stop! The next step will be in "the blackness of deplayed a". age free, for Three new names and \$9 75of darkness."

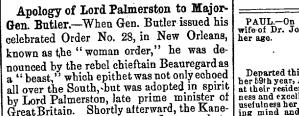
nostage free for Twelve new names and \$37 50 But we close with an application of our text to all who are living without God in the world. Every soul of man is a star. It has the glory new names and \$12. of intellect, of conscience, of hope, of affection. It is capable of superior lustre, ever WILLCOX & GIBBS' SEWING MACHINE amid the ruins of humanity; it may glow di vinely in death, and shine immortal in the kingdom of heaven. But if it breaks from the send one of these first-class, simple, durable, attraction of God, if its beams are shorn and noiseless, and exceedingly rapid machines; its light quenched by sin, if it wanders from its divine orbit—it will lose itself in a dark eterboxing \$1 50, and freight, extra. nity. What if our earth should start off from its orbit and wander away from the central sun! How long ere its day would be quenched in midnight, its summer be lost in winter, and its in our family, and can add our own assurance to readers that they will find them admirable distance from light and life be irrecoverable? Depart from God, and your reason is rent from machines, with marked points of superiority over others. the centre of thought, your conscience from the bosom of eternal rectitude, your love from the infinite benevolence, your life from the source of happiness. You *live* without God, you wil *die* without God. You will appear at the judg ment without a Saviour, and through eternity be "Wandering Stars in the blackness of darkand Tune Book, bound in cloth, postage ten ness.<sup>14</sup> The voice of love calls after you now cents each. For a new club of ten, paying The offer of salvation is repeated now. O, listen and return. Trust no longer to your own false and fading beams. Wander no farther from the Sun, source of all happiness and glory. Turn back from the shadow of death, from the blackness of darkness, and seek the smiling, life giving Source of light. For tent.

• He comes in His grace, He comes in His beauty To brighten your darkest and drearest abode, To shine on the fields and the deserts of duty, To light up the path-way that leads you to God.

'He will light you through toil, He will light you through sorrow, Will beam on your journey, and smile on your

grave; He will waken your eyes to an unsetting morrow, For the 'light of the world' is almighty to save." ----

a '' beast.'



Palmerston scandal was set afloat, much to the discredit of our noble lord. Gen. Butler took advantage of the fact, and addressed a note to a distinguished gentleman on the other side of the Atlantic, in which he alluded to the fact that Palmerston had repeated the dirty scandal about his (Butler's) "wo-man order," that perhaps the learned premier was not aware that the order, which, in consequence of the beastly conduct of the rebel women of New Orleans towards the Federal troops, became a military necessity, was copied verbatim from an order of the city council of London, established during a time of peace. Gen. Butler, having just heard of the gossip about Mrs. Kane and Palmerston, remarked, in the letter referred to, that probably his lordship had begun to learn how good it was to be slandered. Upon reading Gen. Butler's letter, which embraced

all the facts about the misconduct of women

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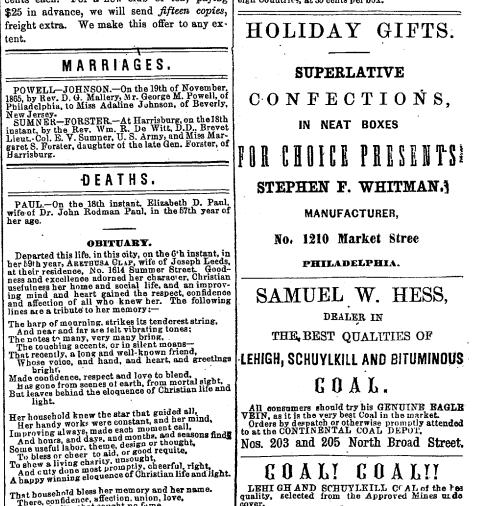
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DEATHS. PAUL.-On the 18th instant. Elizabeth D. Paul, wife of Dr. John Rodman Paul, in the 57th year of her age. OBITUABY.

# **OBITUAEX.** Departed this life, in this city, on the G<sup>th</sup> instant, in her 59th year, AREHUSA CLaP, wife of Joseph Leeds, at their residence, No. 1614 Summer Street. Good-ness and excellence adorned her character, Christian usefulnees her home and social life, and an improv-ing mind and heart gained the respect, confidence and affection of all who knew her. The following lines are a tribute to her memory:-

Innes are a tribute to her memory :--The harp of mourning, strikes its tenderest string, And near and far are jelt vibrating tones; The notes to many, very many bring, The touching accents, or in silent moans--That recently, a long and well-known friend, Whose voice, and hand, and heart, and greetings bright, Made confidence, respect and love to blend, H us gone from scenes of earth, from mortal sight, But leaves behind the eloquence of Christian life and light.

Her household knew the star that gnided all. Her handy works were constant, and her mind, Improving always, made each moment call, And hours, and days, and months, and seasons find Some useful labor, theme, design or thought, To bless or cheer to aid, or good requite, To bless or cheer to aid, or good requite, And cuty done most promptly, cheerful, right, And cuty done most promptly, cheerful, right, A happy winning eloquence of Christian life and light.

That bousehold bless her memory and her name.
That bousehold bless her memory and her name.
There, confidence, affection, union, love,
And hospitality that sought no fame.
And song and music walting praise above.
And love of country, constant, and ent, to ue.
Triumphant reigned, with sanctions everight from truth divine, revealing clear to view.
Her lamp full trimmed, and ever burning bright, Herself the living elequence of Christian life and light.