Daily Globe.

VOLUME I. ST. PAUL, MONDAY MORNING, JANUARY 28, 1878. NUMBER 14

RELIGIOUS TEACHINGS.

INCULCATED, IN ST. PAUL SUNDAY.

How the Pastors Discharged Their Stewardship--Submission and Obedience--What Christ Offers to His Followers--How Shall We be Cleansed--The Shadow of St. Peter.

The St. Paul churches were reasonably well attended yesterday, and below will be found reports of some of the more notable discourses:

First Baptist.

The First Baptist church was well attended both morning and evening, the pastor, Rev. H. Cross, preaching at both services. In the evening he preached from the words:

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—42d c., Isaiah, 16 v.

There are few things in which the deceitfulness of the human heart more strongly evinces itself, than in the readiness with which man allows the moral superintendence of God, and to the ingratitude with which he practically denies it. That God is the God of mystery—that He is shrouded in a darkness which no eye can penetrate, is the spirit, if not the language of a universal creed. To the Christian this is especially true. To him the works of creation, the scheme of redemption, the methods of Divine grace are full of mystery; there is mystery in him and in everything around him. And yet what is the practical influence of this conviction upon our minds, whenever God is bringing us by a way we know not, and leading us in paths that we have not known? Does it make us follow Him more implicitly? Does it cause us to grasp His hand yet more firmly? Not always I am afraid. There is still the desire on the part of the Christian to sketch out his own plan of life. He thinks that he knows the way, and at all events would like to see the end of the way, and if he cannot see it, his faith forsakes him; he thinks that God is dealing unkindly with him and he fancies the only cup of happiness which earth has to bestow, is being dashed from his lips. Oh! when will men's lips and lives unite in repeating the same lesson? When will men's conversation prove, that they feel that which they would consider it a practical infidelity to deny, that God is "holy in all His ways, and righteous in all His works?"

Let us then learn the lesson of submission and obedience which is taught us in the passage before us. If it be true that "God's way is in the deep," and that "His path is in the great waters," and that "His footsteps are not known," we surely must arrive at the conclusion that our truest happiness is to go with God into the deep, to keep close to Him whilst we are passing through the great waters; never to think of venturing upon these untried depths alone, or yielding to the rash and presumptuous thought that know better than God can tell us, the way that leads to everlasting happiness. Our text asserts three things. That God often leads His people by an undesired and unexpected way: "I will bring the blind by a way they know not; I will lead them in paths that they have not known." God leads us to infer that this way shall in the end prove to be the way of happiness to them that walk in it, for He says: "I will make darkness light before them, and crooked things straight." God gives the assurance that through the way, and to the end of the way His mercy shall never forsake us. "These things will I do unto them and not forsake them."

God often leads His people by an undesired and unexpected way. I suppose this is true in the experience of all. The mysteries of Providence which distress us most are those which come nearer home. We suppose, we believe, we feel conscientiously persuaded, perhaps, that we are desiring nothing at God's hands, but what would be perfectly consistent with our Christian profession, and perfectly lawful according to the dictates of Scripture. We know that we are not lovers of pleasure, we are not devotees of gold, we are not the slaves of ambition, we are not inordinate pursuers of any object on which we could not ask God to smile; why, then, may we not be allowed to chalk out our own path in life, why may we not be permitted to construct our various fabrics of earthly happiness? Why, brethren! Because if we did, we should be sure to build them on the wrong foundation; we should mistake sand for rock, and should construct fabrics for eternity out of the perishable elements and materials of time. But God, in mercy, will not let us perish thus. He sees us while we are early and late piling stone upon stone. He sees us, as it were, preparing a costly ruin for the tempest and the flood. Then, before it is too late, before we have perished beneath the pressure of our own crumbling edifice, God is pleased to "bring us by a way we knew not, and lead us by a path that we have not known" to a "rock that is higher than we." There we may build; and though the floods may descend, and the winds blow, and the rain beat against that house, it falls not, because it is built upon a rock.

Marvel not then, my friends, whenever God is pleased to lead you by a way that you knew not, it may be by a way that you would not have desired. Life is full of changes. Every day and every hour we live frustrates the purposes and the wishes of millions; of millions who seem to think that in this particular providence, the only avenue to earthly happiness is closed up against them. And all this is because they are blind. They know not the way by which God is bringing them, or they would not think He was taking their best hopes away. One, for instance, is surrounded by relations and friends who are near and dear to him; without these he thinks life would be no life; their interests seem inseparably bound up with his, and he cannot see in what sense or by what means their continuance with him should ever become a stumbling-block in the way to heaven. And yet, in a moment God "leads him by a path which he knows not, and takes away from him the desire of his eyes with a stroke." Another, perhaps, has an entire family dependent upon his individual exertions; their hopes, their prospects of usefulness in life, nay, it may be their moral training for eternity would seem to depend upon the continuance of his health and strength and his power to watch over them with perpetual care. Yet, in a moment the chastening hand of God is upon him, causing his beauty to consume away, as it were a moth fretting a garment. And what is all this but God "bringing the blind by a way they knew not, and by a way that God never intended that they should know, at least in this present state. There are many things which occur in the course of God's providence, for which even looking to moral consequences alone, we are not able to give any satisfactory solution. Sometimes I find myself greatly perplexed when called upon to minister comfort to those who have been called to pass through great trouble.

Brethren, we can give no account of these matters. We are all afflicted with a common blindness. "God is bringing us by a way we know not, and leading us in paths we have not known."

This dark mysterious way is the right way and will be seen to be so in the end. God here says: "I will make darkness light before them, and crooked things straight."

The preacher next proceeded with the second part of his discourse, showing that the dark mysterious way is the aight way and will seem to be so in the end. God here says "I will make darkness light before them and crooked things straight." And then in third place he showed that we have the assurance that through the way and to the end of the way God's love and compassion will never forsake us. Showing why God cannot forsake us. first because He "is not man that He should lie, nor the son of man that he should repent." Secondly, because He must put honor upon His own gift; and he concluded as follows. Thirdly

God will not forsake us, because he would thereby tarnish the lustre of the Saviour's victory. Were God to forsake man, he must leave him to his spiritual foes; he must leave him to perish. We know that Satan never forgets his purpose of ensnaring and destroying souls; and were God to forget his purpose of protecting them, man must be forever lost, and the Saviour spoiled of his promised inheritance. But this can never be. Christ and His Father are one; their glory one; their triumphs one; and when one of Christ's flock shows a desire to obey the good Shepherd at once, and to follow the track of his Redeemer, even though it be "by a way that he knows not, and in paths that he has not known," God will prove to that poor wandering sheep, that, though he may be brought through these dark paths, the darkness shall yet be light; and thus through the way and to the end of the way, the love of God shall never forsake him.

Let us learn then the lesson of obedience.

Plymouth.

At Plymouth church, the Rev. Dr. Dana preached an able sermon, and so edified his congregation that they are unanimous in the desire to secure him as their future pastor. His text was:

Acts 5: 15 (l. c.) "That at least the shadow of Peter passing by, might overshadow some of them."

This was the subject, according to the Scripture narrative of bringing into the city's street, those who were sick. It was enough to secure for such the healing they needed, if only the silent shadow of the Apostle fell on them. Peter himself, now the leader of the apostolic band, had produced a most profound impression upon those who heard his pentecostal sermon. Now fresh from the startling scene with those who had sought to deceive him by their lie to the Holy Ghost, with the awe that early tragedy had awakened attending him, the multitude, it is said, crowded about him. All could not of course approach his person, so they who had brought their sick ones to see him, in their earnest faith, anticipated the Apostle's steps, and laid them along his course, so that his shadow might fall upon them. Thus, it was believed they could be cured, and in this way they really were cured. Nor is this the last instance in which the shadow cast by a truly Christ-like person, has had a signal power. Well friends, we cannot hope in the self same way to bless those in need, now of remedial help, but this is still true, our own shadows fall upon the weak, the needy and the sinning as really as did St. Peter's, and our traveled ways have those along them who receive upon their persons our passing shadows. We raise accordingly this very practical, but grave question, viz; what rssults from our meeting and passing those who thus for a little come under our personal influence.

1. In the outset, then, let it be held as true with all that it involves, that the insensible or unconscious influence flowing out from us all the while, is the shadow cast for our characters. Everyone who lives affects those whom he meets, or with whom he associates. He represents certain sentiments, incarnates certain principles, feelings, beliefs, and as he moves daily through the community, he cannot help making some kind of impression. In other words, he casts a shadow wherever he goes. For this reason every man is responsible not only for what he purposely does, but as well for what he unconsciously does. The very fact that we are moral beings, having choices aims and characters of our own, gives us this power of casting a shadow, and of this power no one of us can divest himself. There is a secret, undefinable influence that everyone possesses, which is really the unconscious reflection of his own selfhood. The real power, therefore, of religion lies not so much in its written creeds as in the perpetual and mysterious influence of its long line of confessors. In personal character, let us never forget, resides that invisible potency which gives to the virtuous their sovereignty over men, and which, when lost by crime of any sort, saps off all influence—the statesman's eloquence, the business man's name. The public will trust them no more, because that sweet musical accompaniment, called personal uprightness, has ceased to follow their words and deeds.

2. Again, notice that it is by this shadow casting we do our chiefest good or harm. It is not a small thing for us to be so constituted that we cannot be in the world a single day without influence of some sort. It's our characters, varied and variable as they are, which cast the shadow, and we cannot so guard ourselves that others shall not see and feel this projective of our real selves. What harm, when we think of it, comes from men who wear—oh for those who, whether as tradesmen or mechanics, whether as engaged in business or the professions, shall be embodiments of genuine goodness, making the world feel the charm of their earnest piety, because of which they shall become healers of strife, and by the mesmerism of a pure heart, shall exalt and sweeten the social and civic life about them, holding the world to belief in honor and honesty by the potency of their character. whose shadow was a perpetual benediction.

4. Here, finally, is pointed out one way in which we may all be of benefit to others. It is not always our voluntary efforts which do the most good, nor is it the most eloquently spoken words that convince men the quickest. It is by shadow casting we can oftentimes do more. No one can have a manly religion and not reflect it. We do not mean to disparage concious influence, nor those purposes which lift the soul to great ventures; but point to the fact, not sufficiently noted in these days of hurried and wearying endeavor, that the Apostle wrought most helpfully, as he walked amid the weak and needy, and let fall on them only his shadow. This is the mother's and teacher's secret of power. It is the voiceless shadow cast by their daily life transfigured by love and sacrifice, which works with most effect, long after any words they may have uttered have been forgotten. Deem not, then, the figure you make before the world as not worth regarding, for it is that shadow which gives shape and meaning to your shadow. Live as if you felt it was a grand thing to be able to bless and help men by the faith and piety which overshadows them. Live as if you believed it was grand to incarnate personal influence in forms and forces that shall forever bless and exalt mankind. that unmistakable earthly look, and stir up what is low and verminous in every age, and who live on shadowing over some one by the use of pernicious talk and sentiments, yet forget the sovereignty for good, which the earnestly Christian man gets in the same way. It was Dr. Johnson who once said, "No man could be under the same umbrella with Edmund Burke for a few moments and not feel that he was the greatest man in all England," and genial, gifted Norman McLeod of Scotland, wrote in his diary after visiting the devoted missionary and scholar, Dr. Barth of Germany; "May God make me such as he, and I will pity Cæsar." Of many sweet and lofty persons could it be said, in the words in which Dante described Beatrice, "God seemed in their countenances to rejoice." So will it be a classic story, because illustrative of that instructive reverence true goodness excites, that the suffering soldiers in the Crimean hospitals, in which Florence Nightingale labored with such a gentle and pure heroism, used to kiss the shadows she unconsciously cast, as she moved on her errands of mercy through the wards crowded with the victims of disease and the casualties of battle. You need not go on foreign missions of love, you need not preach your good thoughts in order to excite your loftiest influence, it is enough, if just where you are, you will so live as to make your shadow a blessing to whomsoever it falls upon.

3. Once more, does not this point out to us, where we need most to watch our influence. If we would have our hours of quiet unconstrained life tally with those lit up by the inspiration of high Christian endeavor, we must be at all times and in all places truly charitable persons.

St. Paul's Church.

St. Paul's, though by no means imposing in appearance, is decidedly handsome within. It is built in the Medieval style and its beautiful chancel, spacious transept and handsome stained-glass windows, with other internal arrangements, impart a cathedral-like air to the visitor.

Yesterday the sacred structure was thronged by a large and fashionable congregation, whose quiet and devout demeanour bore favorable comparison with that of some other congregations whom it has been our duty to visit. The services and anthems were rendered by the choir in that superior manner which is characteristic of the services in this church.

The Rev. Dr. Kidney, of Faribault, officiated, in the absence of the rector, the Rev. E. S. Thomas.

The reverened gentlemen preached a sermon from the 19th chap. 27 verse of St Matthew, "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore?" It was a scholarly exhortation couched in chaste and simple language and delivered with a quite earnestness that at once carried conviction to the hearts of the reflective, and commanded the respectful attention of all.

Referring to the conversion of St. Paul, which is commemorated by the church during the coming week, the preacher called attention to the exceeding amount of self-sacrifice made by the Great Apostle to the Gentiles, in becoming a preacher and follower of Christ, and showed that the question contained in the text was as opposite to the case of St. Paul, as to that of St. Peter, seeing that the former was also an Apostle, "Behold said he, "we have forsaken all and followed Thee, what shall we have therefore?"

The twelve Disciples summing up their small self sacrifices up to the time of the asking of St. Peters question, little knew the fearful troubles still in store for them as His Apostles or they would not have been so anxious to know the reward for the little they had yet done. With the exception of St. Matthew, the all they had left for Christ was but little, and the sacrifice purely made though it was to be tested by an after and fiery ordeal.

But with St. Paul the case was widely different. By both birth and cultivation his position was much higher than that of any of the twelve. His father had attained by distinguished service to the Empire the proud standing of a Roman citizen, so that St. Paul was free-born, and as such entitled to various high privileges. His family also were probably wealthy, and he was educated by the most learned Rabbi of his time.

Had he adhered to his native religion, there is probably no eminence among his people that he ought not have attained. Consider then how much he sacrificed in obeying the call of Jesus all his present importance, all his prospective destinction, and instead thereof he must take poverty, disgrace and persecution. Justly, then, does the church claim for him a place among the Apostles.

Our Saviour replies to St. Peter's question thus: "I say unto you that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

We may infer from these words that some *exaltation* is promised the twelve as payment for their *humiliation*.

But our Lord goes on to speak words applicable not only to the twelve, but to all christians: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall inherit everlasting life."

Here, as in other portions of Scripture, He promises not only a future recompense, but a present reward for every act of self denial done for His sake or the Gospel's. And the truth of this all christians have realized. What christian does not find that true piety even on earth bears its own reward? Who has ever felt the poorer for anything he has given for the Gospel's sake?

But *we* in these days do not often need to give up much to become followers of Christ—some besetting sin, some indulgence, some selfish dream, and the little we do give up, will be amply compensated. But still in order to enjoy the higher christian compensations, we must be self-sacrificing — leave something more behind for Christ's sake. Abandon even an innocent pleasure if it offended your neighbor, give more time to honest and holy work and less to ease and indulgence, and see if He will not fulfill His word upon you and give you manifold more even in this life, "and in the world to come eternal life." Here all our satisfactions are transient, there they will be permanent. We may in this life invest with worthy affection our home and our home associations but we must leave them ere long. Christ has a better mansion for us in Heaven, wider fields, more glorious prospects, and all this never to be wrested from us but to be ours forever. The relatives we cherish here will be tenfold dearer in Heaven; but think you we shall exhaust our capacity for loving in Heaven with those we loved on earth, when God shall put about us circumstances for the discovery of countless ones, all faultless, all fitted to be friends and brethren.

All this and more even the vision of Christ even the fruition of God does Jesus promise to those who now will leave all things to become his disciples—To gain all this would it not be worth while to endure even the self denials of St. Paul, for the longest life that can possibly be ours. Shall we not then for the much or little of life that is left us give up more for Christ. Make this venture which is liable to no shipwreck; lay up now in that treasury which pays such interest as no earthly bank can afford, and that is doubling and compounding itself to all eternity.

Heuse of the Good Shepherd.

At the House of the Good Shepherd there wa as large congregation, and the singing was well led by a choir of about sixteen voices, with whom all assembled could harmoniously join. The Rector, the Rev. W. C. Pope, B, D.. preached from St. Matthew, VII., 3, "And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy was cleansed."

The Reverend gentleman said, although the maxim "Cleanliness is next to Godliness," is not found in the Scriptures, it is in entire accordance with their teachings. If an invited guest made his appearance at a social entertainment with begrimed face and hands, he would be considered intoxicated. How much greater a stigma must be uncleanliness of soul?

The different impurities of speech and deed which sprung from those of unclean mind are a source of annoyance to those pure-minded but not spotless companions. How then can an Almighty and infinitely pure Creator hold communion with such?

Every man on earth is more or less unclean, though human nature was originally created pure—and this from the leaven of the Fall. In our physical existence *all* diseases *might* be considered unclean, but the Scriptures attach the term only to one, leprosy, and this disease, so terribly pathetic in all its hideous phases, is a peerfect type of the moral corruption, *Sin*.

As in the mouth of the Leper the piteous cry "Unclean! unclean!" was reiterated whenever he moved about the city in which he dwelt, so from the heart of the sinner conscious of his sin the same cry is wrung. At this season of the Christian year we appropriately turn from our Lord's beautiful childhood and youth to his first entry upon his ministry—from the pathetic and beautiful quietude of the carpenter's workshop to the stern realities, wants and sufferings of that humanity which He came to seek and to save.

His first miracle in healing the leper is a beautiful illustration of His power to save: He healed him by a touch.

It is well to remember that there are many evils in this world beyond man's power to alleviate. Some leprosies, both moral and physical which can only be healed by the hand of God.

In most cases too much trust is placed in man's finite powers.

It is through Christ's Human Personality, that these healing gifts of God are to be handed to man for Christ *is* God and that in order to participate we must find and touch the Saviour. There are many means of finding and touching our Saviour—In prayer.—In keeping his commandments, in all those good works which are so constantly open to us in our intercourse with our neighbors. But the motive power of our actions should not be a rigid regard for any set of rules. An exact man who regulates his life like a piece of mechanism is at the best an uninteresting unattractive being. It is better to be continually seeking Christ than stringently keeping the law.

To live a happy life we ought to try to forget sin and find Christ, thus making His service our perfect freedom instead of being throughout our life in bondage to the law.

The law of the Old Testament is put in the background by the fuller teachings of the new and occupying the former prominent position of the Decalogue and far superior to it though not in any way at variance with it, we have Jesus Christ and Him crucified and His law of love.

First Methodist.

At the First Methodist Episcopal church congregation, was not a large one but appeared to be very earnest and devout. The pastor Rev. Lloyd preached from the words "But God hath revealed them unto us by his spirit, for the spirit searcheth all things yea the deep things of God." 1 Cor. 2d ch. 10 v. He said our age is a practical eclectic age yet there never was an age of so many theories either in science or religion. Theories may be valuable as the results of search or logic but practical experience is far better. Theology may be good in creeds and literature and valuable as a basis of faith inspiring to individuals and organized effort but simple truth alone is that upon which the soul must feed. A system of religion that fails in its application to reach the heart and produce therein a better life is wanting in essential elements.

Lo, the Master said: "Do men gather grapes of thorns, or figs of thistles?" The lesson for the hour is christian consciousness, or the value of christian experience in its relation to the Gospel. Christianity depends not to-day upon past history for stability. Rob her of the history of the past "festooned with garlands of centuries," and yet she will live by the power of truth through experience. For a full comprehension of truth there must be a spiritual unfolding in the heart and by the heart. Quoting from Andrew Fuller, he said: "Divine subjects exhibit life and beauty utterly incomprehensible to an unholy mind." An old maxim says: "He whose eyes are forever on the sand, cannot see the stars." A man must belong to a fraternity before he gets passwords and grips—a countersign for a friend, not an enemy. "Can a blind man judge of colors?" "No man cometh unto the father but by me."

There is much that is common to life known only by experience. No one can appreciate sorrow who has not experienced it. Can a man judge of music who never heard and knows nothing of it? So it has been said that "Christian faith is a grand cathedral with divinely pictured windows. Standing without, you can see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors." The preacher also quoted from Pascal Guizot and others, and afterward applied these sayings to the subject, showing there is a special and superior manifestation of the truth to those who accept salvation by the cross. When the heart so accepts salvation many of the elements of truth hitherto dark become plain. "God hath revealed by His spirit," but the spirit does not reveal to a rebellious soul. Artists represent Christ with a light shining about His head. There is a light on that cross in the face of Jesus Christ—and abiding on that is like the movent where the divine is manifest to confiding disciples. It is experience that must verify the assent of faith in the sacrifice, nature and extent of the atonement. Intellectual power can never fully grasp this great truth. It belongs to the heart regenerated and made new. Moral obliquity or mental limitations are the two comprehensive occasions of errors of judgment respecting the truth. And the answers which truth gives a man depends very much upon the questions which he puts to truth, and also the manner spirit and the channel through which they are presented. The reason men do not come to full comprehension and confession of Christ is because they stand outside the Cathedral. They may see the beauty and symmetry of the building without, and so the beauty of Christ's character on the human side, but no more—they must go inside. Some, also, have been inside, and then gone out to lose the memory and protection from the soul.

Mr. Lloyd next proceeded to refute the assertion of rationalists that nothing produced all the piety, virtue and philanthropy of the church, quoting from Mr. Swing. After quoting from Dr. Conolley, Von Muller, and Cheever he proceeded to show that it is the testimony of experience that to-day is one of the grand agencies in holding the church and world to God. To show the immense power in the testimony of a clear experience, the reverend gentleman related the circumstances of Hugh Latimer's converson, by Thomas Bilney, and an anecdote of a countryman and an atheist. "My God," said the countryman, "is so great that the heaven of heavens cannot contain him and so little he can dwell in my poor heart."

We talk of greatness among men. Prof. Aggassiz, Bryant, and a host of others might be named, and yet true greatness is in humility, like a little child, receiving Christ and His kingdom. Millions have had this same experience, and gone in triumph of its hope to the other shore—the home of the ransomed. This alone can satisfy the immortal longings of the soul. With this we can patiently wait for the manifestation of the sons of God. Have we this revelation by the Spirit to the heart?

ATTEMPTED TRAIN ROBBERY.

Kansas Has Another Visitation—The Robbers Unsuccessful.

TOPEKA, MO., Jan. 27.—A daring attempt was made to rob a passenger train on the Atchinson, Topeka & Santafee railroad this morning between three and four o'clock. Five armed and masked men entered the station at Kainsley, Kansas, and captured Wright, telegraph operator who was ordered to open the safe. He refused to do so, although his life was threatened. The west bound express arrived at this time, and the operator by a desperate effort broke loose and ran to the hotel nearly arousing the inmates.

A volley of pistol shots was fired into it and as the train was stopped the conductor, Wm. J. Mallory, was met by two robbers who presented pistols to his head and ordered him into the baggage car. He stepped and closed the door instantly, starting the train by pulling the bell cord. Mallory and the baggage master then armed themselves with carbines carried in the car and then stopped the train, after running about a mile from the station. They went back through the coaches with arms but found the passengers had not been disturbed.

Immediately after train started the robbers reported to be 10 or 15 in numer mounted their horses and rode off rapidly towards Ark river. A party was at once organized in pursuit and started only two or three miles behind the robbers. A second party started at 7:30 with fresh horses and provisions and the chances are good that the robbers will be captured. The superintendent of railroad also sent requisition to the commanding officer of Fort Dodge for a party of soldiers to join the pursuit. Answer has been received that a squad of cavalry has been sent out with a wagon of supplies. Present indications are that Kinsley is an unhealthy locality for train robbers.

3:30 P. M.—One of the party returned, and reports that the robbers had crossed the Arkansas river nine miles west of Kinsley.

CHICAGO ITEMS.

New Board of Trade—Abortion—Meeting of Workingmen.

[Special Telegram to THE DAILY GLOBE.]

A new free board of trade will be opened in Chicago to-morrow for direct deals in grain and pork, the exchange charging one-eighth of one per cent.

A German midwife named Ida Kunze was arrested last night here for abortion, resulting in the death of Ida, wife of John McKay, a farmer living at Englewood, in this county. An inquest will be held to-morrow.

Workingmen met in the council chamber last night and adopted a platform in favor of eight hours as a day's work, declaring against contract system on public works, and opposing prison labor except on public improvements. All speakers repudiated the communistic element of party.

Sudden Death.

WASHINGTON, Jan. 27,—Hon. John B. Kerr died suddenly this morning at his residence in this city. He was a native of Maryland, son of U. S. Senator John Leeds Kerr, and was himself member of Congress previous to 1850.

President Fillmore appointed him Minister to Central America.

Robbing a Train.

TRENTON, N. J., Jan. 27.—Early this morning as the Philadelphia through freight train was passing a loading station on the Pennsylvania railroad three miles from Trenton, a car was broken into by thieves, and a large quantity of silks, cloths, liquors, cigars and other goods thrown out, loaded in wagons by accomplices, and taken away.

How Sherman will pay Bonds.

WASHINGTON, Jan. 27,—Secretary Sherman in reply to Senator Morrell writes that he had never changed his opinion as to the technical legal right to redeem the principal of the five-twenties in greenbacks, but will not do so until legal tenders reach par in gold.

The Returning Board Thieves in Jail.

NEW ORLEANS, Jan. 27.—Anderson, Cassinave and Kenner remain in parish prison but will give bail Monday. Wells has not yet surrendered but will probably do so to-morrow when the trial will commence.

Baker Still in Office.

[Washington Post.]

Some days ago we called attention to the fact that James H. Baker, Delano's corrupt ex-Commissioner of Pensions, was still holding the office of Surveyor-General of Minnesota. Can Mr. Schurz find time, while looking after the Indian Ring, to investigate this bad man, or is one of the old ring still backing Baker? Has Mr. Hayes read General Hurlbut's report on the Chicago Pension Agency, which sets forth Baker's villainy? It is good Sunday reading, and Baker still holding office is a disgrace to any party. Perhaps the *Republican* knows something about it.

Want to Know the Laws.

[Hokah Blade.]

There is an effort being made by the members of our legislature to abolish the publication of the laws in the newspapers of the State. We do not think the people desire to have this done, for if they pay representatives for going to St. Paul to make laws they no doubt want to know what kind of a job their employes have performed, and through the newspapers is the only way of finding out.

PEACE SIGNED.

BUT ENGLAND STILL EXCITED.

The Conditions Purported to be Given—The Supplementary Vote in Parliament to be Taken To-Night and John Bull Greatly Agitated Over the Event.

[Special Telegram to the DAILY GLOBE.]

LONDON, Jan. 27.—Advices from Vienna and Berlin, show that Austria and Germany will insist that the treaty of peace must be submitted to the great powers for approval. Turkey will consent to open the straits to Russian war ships.

It is believed here that the Government will not ask Parliament for a supplementary estimate, and that the statement to that effect will be made Monday. If the vote is persisted in, in face of the acceptance by Turkey of the Russian conditions, the liberal party will oppose it.

RUSSIAN LOSSES.

The Russian official announcement of losses in Europe to January 5th, are eighty thousand, four hundred and thirty-five men.

[Western Associated Press.]

LONDON, Jan. 27.—A Cabinet Council was held to-day. All the ministers were present except Lord Cairns and the Duke of Richmond who were in the country.

Agence Russe contradicts the rumors that the Russians are marching on Gallipoli and that peace conditions contain a special arrangement relative to the Suez canal.

DERBY STICKS.

The morning papers publish the following official announcement:

"We are authorized to state that after explanations with his colleagues and stoppage of fleet in Besika Bay, Lord Derby, who had offered his resignation at the same time as Lord Carnarvon, continues in offices.

CRISIS TO-NIGHT.

The *Standard* understands Lord Derby is not opposed to supplementary revolt.

Newspapers publish "whips" from both sides, requesting the presence of their supporters for a division on the supplementary vote to-night. The ministerial whip is very urgent, and says a division of the greatest importance is certain.

THE PEACE CONDITIONS.

A Constantinople correspondont says the porte has received a telegram to the effect that preminariesli of peace have been signed and that Turkish delegates and Grand Duke Nicholas would reach Adrianople Saturday. The same correspondent states that England had the portes permission to enter the Dardanelles. The *Post* publishes the following as an official version of the preliminary conditions of peace:

First—Autonomy for Bulgaria boundaries not defined, under a governor to be appointed according to stipulation of Constantinople conference. The Turkish military forces to be withdrawn to certain localities, to be determined upon.

Second—The independence of Roumania with compensation for territory near the mouth of the Danube. which she will make over to Russia.

Third—Local autonomy for Bornia and Herzegovinia, and independence of Servia, with territorial ratifications. This ratification of the Servian frontier may mean the transfer of title of Zwerink to Servia, but in deference to Austria and other powers, the question is left quite open.

Fourth, aggrandizement for Montenegro subject to the approval of the powers.

Fifth, the cessation of Baltonu and payment of indemnity money in territory or some equivalent to be determined upon.

Finally, the Sultan to undertake to consider and protect Russian interests in the passage of the Dardanells

OPPOSING THHE VOTE.

LONDON, Jan. 28.—The *Post* says the Marquis of Hartington, the Liberal leader in the House of Commons will refrain from taking immediately an adverse attitude towards the supplementary vote as the government proposed decisive consideration. Statements in reference to terms for peace will be made in both houses this evening. If the Marquis of Hartington does not oppose the supplementary vote Mr. Ryland, Liberal member for Barnby, will, as he has already given notice, make a hostile motion.

Mr. Gladstone writes relative to the vote: I have a firm conviction that this most indiscreet proposal will be steadily and powerfully resisted in Parliament. I hope the country will intelligibly express its opinion on the subject.

The *Times*, in its leading editorial says: "The demand was originally announced as a rate of the supplementary estimate for army and navy in the current year, but the official notice of the order shows it is transferred into an account of credit beyond ordinary grants of parliament."

A special expeditionery expenditure is thus contemplated and reported to parliament, and the vote asked for refers to the definite cost of some definite movement. The efficiency of the army and navy is to be increased in view of any particular duty which may be cast upon them. The leader concludes as follows:

We return to the belief that Sir Stafford Northcote must announce the postponement of the proposed vote. If, however improbable, the alternative is still maintained, the Marquis of Hartington will move adjournment of the debate until Tuesday, and it is understood the government will be willing to consent to it immediately. The *Times* considers that the governnment cannot believe in the reality of danger or in the reality of the measures it recommends as safeguards, or it would not submit to this. The *Times* says up to this moment definite and official announcement of the terms of peace is not forthcoming, and ministers may, on this account, justify their hesitation in abandoning the proposals for a supplementary vote.

Weather Indications.

WASHINGTON, Jan. 28.—Indications for the Upper Mississippi and lower Mississippi Valleys, colder, clear, and partly cloudy weather, northerly winds and rising barometer possibly followed west district by falling barometer and warmer southerly wind. Clear or partly cloudy weather will prevail on Tuesday east of the Mississippi river.

WASHINGTON.

BIG SILVER TALK IN NEW YORK.

The Leading Silver Men to Speak in Cooper Institute--Glover Has a Bill Which Will Enable Committees to Investigate--Protecting Railroad Employees.

WASHINGTON, Jan. 27.—Hon. Thomas Ewing has accepted an invitation to address a mass meeting in favor of the remonetization of silver, and to discuss the effects of contraction and resumption, to be held in Cooper Institute by next Wednesday evening. Several other members of Congress have been invited to address the meeting. Among the Senators, Jones of Nev., Jones of Fla., Voorhees, Gordon, Merriman, Matthews, and Representatives Bland, Butler, Bright, Kelly, and others, some of whom will be present if their duties will permit.

A BILL FOR INVESTIGATION.

Representative Glover will to-morrow introduce a bill to amend the revised statute relating to investigations by congressional committees so as to authorize any member to administer the oaths to witnesses and provide for the immediate arrest of witnesses failing to appear. Also that a witness refusing to testify shall forthwith be placed in custody of the sergeant-at-arms without waiting for the House to order his arrest and his contumacy shall as soon as practicable be reported to the House for its action. The bill makes the refusal to testify contempt of authority and punishable with not more than $1000 fine or imprisonment not more than one year or both in the discretion of the House or Senate

It also provides that the protection of the act of January 24th, 1857, exempting from all penalties witnesses who may criminate themselves in testifying before committees, and forbids the discharge of witnesses in the several departments of the government, who may report or testify concerning abuses, corruption or extravagance or unlawful or immoral acts of oppressive extortion or proof of other official misconduct within one year of the date testifying, or at least a months' notice of such removal, including thirty days leave of absence with pay and payment in full for services rendered by such persons. A penalty is provided for violation of this prohibition. Committees are empowered to impose secresy on witnesses concerning the nature of their testimony. This aims to prevent uufounded charges against innocent persons from being circulated before the examination by the committee, penalties are also imposed on persons attempting to induce witnesses to refuse to appear or testify, or otherwise conspire or prevent the committee from ascertaining the facts. Witnesses are exempted from arrest by other authority while coming, going or attending the committee. The bill abolishes the responsibility of contumacious witnesses to any committee, the punishment to be inflicted by that House of whose authority witness is in contempt.

PROTECTING RAILROAD EMPLOYEES.

Representative Whilthorne will to-morrow introduce a bill giving to all employees or laborers of railways, chartered by Congress, on which they may be engaged in interstate commerce, a lien on property of the respective companies, for wages due, which shall have a priority in equity and right, of all other claims, and which may be enforced by attachment or otherwise, in the U. S. District Court.

INTERIOR DEPARTMENT INVESTIGATION.

The sub-committee from the House committee to investigate the interior department has been promised every assistance by Secretary Schurz.

A FREE LUNCH.

Secretary Sherman, Monday, will entertain at dinner, members of the Senate and House Committees on finance, and leading officers of the Treasury Department.

Samuel Bowles' Will.

The will of the late Samuel Bowles has been presented for probate. It bequeaths to his wife $10,000 and the personal property at his late home. All the remainder of his estate, including $10,000 additional of life insurance and his interest in the *Republican*, is bequeathed in trust to his son, Samuel Bowles, and Charles Allen, of Boston, who are authorized to dispose of it as they shall see fit, and make full or partial distribution of it among his heirs. The whole management of the estate is left in their hands, with the single reservation that in making the distribution they shall bear in mind the sums already paid to some of the children. The will was written by Mr. Bowles himself and is free from legal verbage, and in his characteristic and incisive style, brief, clear, and to the point. It is dated Nov. 14, 1877, only two weeks before the fatal attack of apoplexy.

Æsop Revived.

[Philadelphia Times.]

One of the fables of Æsop relates that a wolf surprised a lamb at a brook and desired to pick a quarrel. Said he: "Sirrah, you muddy my drinking water!" The lamb mildly remonstrated that he drank lower down the fall of the brook than the wolf. Then, in a great rage, the wolf cried: "Never mind, thou logician! thy father was a villain, anyway!" So the wolf, having an appetite, did not care what pretext he took for eating the lamb. This was the way with the Blaine debate. Massachusetts was the lamb. Mr. Blaine had muddied his own puddle, but he could prove her great-grandfathers villains, anyway.

Washington Gossip.

[Washington Cor. Chicago Times.]

Mrs. Representative Stewart, of Minnesota, a new-comer, with exquisitely pink and white complexion, and beautiful gray hair, wore black silk, very stylishly made, and peculiar agate jewelry. At the President's levee the following evening, Mrs. Stewart was dressed in an elegant sweeping black velvet, elbow sleeves, rich lace, and diamonds. She was one of the handsomest ladies in the White House. Miss Stewart, a dark-haired, slender girl, very pretty, wore a bonnet composed entirely of flowers, green shaded ivy leaves, and lillies of the valley. Her dress was pale mauve polanaise over black velvet train.

Democratic Newspapers in Iowa.

[Marshalltown Statesman.]

"Why don't you buy a power press, Cook?" inquired several enthusiastic Democrats, as we took our locked-up pages of type through the streets on a wheelbarrow to a steam printing press, owned by a rich printing firm. Why don't we buy the Boardman House, Woodbury Block and the public square? Why don't we raise h—l on four dollars and a half? It is easy to do all these things provided we have the collaterals, but at the present writing confess we have not enough money to buy a cheese press. Printing Democratic newspapers in Iowa is like peddling peanuts in a graveyard.

The Pope Worse.

ROME, Jan. 27,—The pope is said to be worse to day and confined to his bed;