WE HAVE NOT FOLLOWED CUNNINGLY DEVISED PABLES. WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EVE-WITNESSES OF HIS MAJESTY ... WHEN WE WERE WITH HIM IN THE HOLY MOUNT.

NEW SERIES. VOL. X.

# Boston, Saturday, October 30, 1353.

NO. 18. WHOLE NO. 598

### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY 8 CHARDON-STREET, BOSTON, Nearly opposite the Revere House.

JOSHUA V. HIMES, PROPRIETOR AND EDITOR



#### THE SARRATH RELL

BY ELIZA COOK

# The Origin of the Apostles' Creed.

In 1848, a volume of sermons, written by Rev. F. E. Gill, was published in Boston. turning over the leaves of this book, while spending an hour in a book store, my eye caught a discussion to prove the Romish doctrine of the "Communion of saints. What particularly attracted my attention, was the somewhat amusing fact that the text was derived from the Creed of the Apostles, viz: "I believe in the commun-ion of saints." This led me to read the preface of the book, to ascertain something further respecting the author of the work. I found that Mr. Gill was a true son of the Roman Catholic Church, who had come to this country "as a missionary.

From this circumstance the author of this volume showed that he held the Apostles' Creed in equal reverence with the Bible itself. And, to my mind, the words of the Creed carry as much weight as do those Scriptures from which he quoted to prove the doctrine of the communion and intercession of the saints. The majority of the proof texts were from the second Book of Tobit, and from the sixty-fifth chapter of Genesis: the latter having but fifty chapters, and the Book of Tobit not being regarded, by

us, at least, as canonical.

Such is the reverence attached to this Creed by a large portion of the Christian Church. Yet, should this excite wonder? The child, from his earliest years, as it rises at morn and retires at night, is made to join his little hands and repeat this formula. The Creed becomes

Baronius says he is doubted and denied that his Bible, for whilst the one is diligently taught him, the other is carefully withheld from him.

With some care and labor in the examination With some care and labor in the examination of different authorities respecting the origin of this (with some exeminas) noble embodiment gusta, "It is a brief and perfect confession of this (with some exceptions) noble embodiment of the Christian faith, we give the following as

The first writer, according to Gieseler, who took ground that this profession of faith was the joint production of the Apostles, was Rufinus. He dates it back to A. D. 44. The occasion of its formation was the council held at Jerusalem, had been let down from heaven, and how he was

They now seemed no longer to doubt the propriety of preaching the Gospel to the Gentiles as well as to the Jews. As they knew from past experience that they should be persecuted from city to city, they resolved, while there assem-bled, perhaps for the last time, to draw up a formula containing the substance of their teaching, declarative of their faith, so that, wherever they might go, and however far they might be separated, they would teach the same thing.

"Therefore," says Rufinus, "all being in one place, and filled with the Holy Spirit, they composed, by uniting into one what each one felt at the time, this brief index of their future preaching; and they resolved that it should be the rule given to believers. But this they wished to call, for many and most just reasons, a sumbol; since the mark or index of their faith can be called symbol in the Greek; that is collatio, in other words, what they threw together, (sum-

Another reason given by Rufinus, for such a work or index of their faith, was "that they might have a watchword (Tessara), after the custom of those engaged in battle, by which to distinguish between false teachers and those who preached according to apostolical rules. Thus, if any one was met, concerning whom there was a doubt, the symbol was asked that he might be betrayed, if an enemy." Thus much for the testimony of Rufinus. It makes a very plausible story, but it lacks adequate corroboration.

Baronius, the great standard-bearer of the Catholic Church, in ecclesiastical history, fully endorses the view of Rufinus, and brings up the additional testimony of one Hieronymus, who says to Pammachius, "It is the symbol of our faith and hope, handed down by the apostles, not written upon paper, or with ink, but upon the " fleshy tablets of the heart."

A more particular account, still, of the formation of this Creed, is brought forward by Baronius from an epistle ascribed to Augustine, which, however, is held by many to be spurious. Were it true, we should at once stop looking for the origin of this formula, for the whole thing is here brought out at one stroke. Conceive then all the apostles gathered together in one place, as already stated. Influenced by the Holy Spirit, they resolve before dispersing to produce a joint formula of their faith. Peter (of course) is the first speaker. He begins and says, "I believe in God the Father Almighty;" John says, "Creator of heaven and earth;" James says, "I believe in James says, "I believe the says of the s lieve in Jesus, his only begotten Son, our Lord;" Andrew, "who was conceived of the Holy Ghost, born of the Virgin Mary;" Philip, "who suffered under Pontius Pilate, was crucified, dead and buried;" Thomas, "He descended into hell, on the third day rose from the dead;" Bartholomew, "he ascended into heaven, sits at the right hand of God, the Father Almighty;" the communion of saints, the remission of sins; Judas, the brother of James, "In the resurrection of the flesh." Matthias, completed it, and said, "In life eternal. Amen."

O, ye faithless heretics! why will ye not be-

lieve so direct and explicit testimony? Why

Baronius says he is aware that it has been doubted and denied that this epistle was written by Augustine; but he says that "this makes no difference, since concerning this, St. Leo, the Catholic creed itself, marked out by the sentences of each of all the twelve apostles; so surrounded by a heavenly fortification, that all the opinions of heretics can be detruncated by a single sword !"

The translator of Mosheim admits, with most Protestant writers, that there is no truth in the as related in the eleventh chapter of Acts, when Peter related to his brethren how that a sheet apostles. Gieseler and Mosheim say that it was attributed to the apostles until the fourth directed to carry the Gospel to Gentiles also. century. Murdock, however, is disposed to

trace the Creed back to very early times—the formed an integral part of the diocese of the

It has been maintained by some (Vossius) that the creed of the Eastern Church was formed independently of that of the Western Church. This opinion is founded on the variations found in the Creed itself alluded to by different Fathers. The translator of Tertullian, in a note, argues with a good deal of force, that it is impossible the two creeds should harmonize so well if they had not a common origin. Being one of the Oxford "lights," he endeavors, of course, to make as much come from the twelve apostles as possible. "The variations," he arcutline are detected through out all the Churches. The variations imply that the Churches adapted their creed to their different conditions and the heresies wherewith they were surrounded. For instance, the Nicene creed closes with the words, "I believe in the Holy Ghost;" this does not prove that they excluded the other articles of faith; but the fathers of the Nicene Council, having for their object to oppose heresy as to the Son only, stop short with the words which complete the confession of the Trinity.'

Thus the translator proves by various quota tions the identity of the creeds, unity in diver-sivy, talking a good deal as though he believes the whole thing was apostolic. This point, the whole thing was apostolic. This point, however, cannot be made out. That it is very ancient, all authorities seem to agree. We find it often alluded to by the Fathers, such as Irenæus, Chrysostom, Augustine, Cyril, and Tertullian. In their writings we find such passages as these, in allusion to this Creed: "The tradition of the truth:" "The ancient tradition delivered by the apostles to those to whom they committed the Churches;" "The apostolic tradition," etc.

That it contains a summary of valuable facts and important doctrines, none will deny. I the main orthodox, founded upon the Bible. later times additions were made to it, and it now comes to us with evident marks of having passed through Rome. The opinion of Mosheim is probably the true one in respect to its origin. "Those," says he, "judge far more wisely and rationally, who think that this Creed arose from small beginnings, and was gradually enlarged, as occasions required in order to exclude new errors from the Church."

### Jonas King.

It is well known to the religious community that this missionary was condemned by the criminal court of Athens to fifteen days imprisonment and banishment. The former of Greeks as executed. With respect to the latcivil liberty they enjoy.

Jonas King has been in Greece about twenty-

lestation. He was as hostile to the absurdities of the Greek church twenty-four years ago, as preaching, and recommending the Bible,—a thoroughly Protestant book,—of making converts to Puritanism, and of constantly talking about God and the day of judgment. Whence then this sudden ebullition of holy zeal? this determination to drive heresy from the country?

close of the second century—as the creed of the bishop of Constantinople. In 1833, the church of the newly established kingdom formally asserted its independence; a step anything but agreeable to the mother church, because the head of that church, who is the lineal successor of Andrew the brother of Peter, observed a perceptible diminution of the contents of his coffers. Accordingly all sorts of reports, prejudicial to the orthodoxy of the independent Greeks were industriously circulated by the truth-loving tools of his Holiness. In the course of time, for various political and fiscal reasons, it seemed good to the Greek government and to the holy synod of the kingdom of Greece, to disgrace themgues, "are in words and not in the articles of selves by cringingly petitioning his Holiness faith." He maintains that the general form and aforesaid mercifully to look down upon their sinking fortunes and chronic infirmities.

Their supplication, after some sham opposition, was heard, and the independence of the church of the kingdom of Greece was canonically proclaimed to the orthodox world in the year 1850. But an event so confirmatory of the triumphs of the true and only faith must be solemnized by some suitable sacrifice; and Jonas King, the American, was the victim. If it be asked why the hierarchy selected him in preference to any other missionary, we answer: No other missionary has told them more wholesome truths. King boldly condemns the idola-trous practices of the Eastern Church, charges it with having banished Jehovah from his altar and substituted a woman-the Virgin Maryin his place. His unbending integrity, his un-compromising hostility to lying in all its forms, and his other provoking peculiarities render him an object of general hatred. And we can assure his fellow laborers that they are indebted to him in no small degree for the comparative quiet they enjoy, the fury of the church having spent its shafts upon his devoted head. Their having escaped persecution is not owing to their being regarded with more favor; for in the Levant all missionaries are generally believed to be memhers of one and the same secret society called Farmasonia (Freemasonry), which has for its main object the subversion of all true religion and morality throughout the world as a step preparatory to the reception of Protestantism, the lowest form of apostacy from God.

As to the Episcopal missionaries, both English and American, when they first went to Greece and Turkey they conceived the idea of converting the whole Greek church to Episcopacy, and to this effect they had the prayerbook of the Anglican Church translated into fantastic Greek, imagining all the while that its great beauties would act as a charm upon the Greek mind. Its publication, however, soon undeceived them. For, although nearly as complicated as the Greek Euchologion (prayerbook), it was pronounced decidedly inferior to these sentences is regarded by all the orthodox it in point of sublimity, beauty, and devotion. The fact is, that when a Greek abandons his ter, it appears that the ministers of King Otho church, he is apt to embrace deism, atheism, or refused to carry it into effect, partly because they have no desire to come into collision with commonly atheism. Way-stations do not seem the American Government, but chiefly because to suit his temperament. As a general thing they, as also the generality of respectable these missionaries have escaped persecution be-Greeks, have little doubt of the illegality of his cause they have treated the ritual of the Eastcondemnation, although they by no means ap- ern Church with too much deference, and beprove of his unceremonious treatment of what cause they enjoy British protection to a cerhe calls the mummeries of their church, to tain extent and in a certain sense; and John which they owe their national existence, the Bull, everybody knows, is not to be trifled with. preservation of their language, and the little One of them in particular was appointed chap-civil liberty they enjoy. which very properly prevents the bishops from four years, and until quite recently, he was suf- detecting any flaw in his creed. They may be fered to preach his doctrine without much mo- charged also with having displayed too much submission to the pretensions of the unprincipled successors of the apostles, although nearly he was when his prosecutors charged him with all intelligent Greeks deny that they are even the heinous crime of having family worship, of simple bishops; for owing to the prevalence of the crime of simony, every one of them is virtually deposed by the following canon:

"He who ordaineth for money shall be deposed,

as also he who is ordained."

King is not wihout friends even in the city of Athens. The "People's Journal" has taken a We answer. Previous to the revolution of decided part in his favor, and twelve good law-1821, Greece, as an ecclesiastical province, yers have professionally declared that his condemnation was illegal. From a letter dated convinced of the law as transgressors," &c. We Athens, Sept. 6, 1852, we learn that he is still there, preaching in Greek every Sunday as usual, and walking about the streets unmolested. These facts clearly show that the Greeks are not as bad as they might be. In Spain this missionary would have been assassinated twentyfour years ago.

### Woman Worship and Man Worship.

City churches seem to have the privilege of doing queer things sometimes, and as these queer things are very often adopted, and become the fashion elsewhere, it is as well to notice them when they make their appearance; so that sober-minded people know what is coming, before it does come. I speak now only of what has recently occurred in our good city.

Not long ago I was in a very beautiful church.

which had just been erected with most praise worthy benevolence and perseverance, and where everything pleased me very much but one, against which I now desire to enter my serious protest. According to the latest fashion, the edifice was erected without galleries, with the exception of a single one opposite the pulpit, for the choir. Judge of my surprise, upon seeing the "singing maidens," one after the other, as they entered their little sanctum, taking off their bonnets with a graceful ease and negligence, and making themselves as perfectly at home as if in their own drawing rooms. Their voices were very sweet, and very pleasant was the music of the organ, as it fell upon my ears -but an odd conceit struck me, during the chaunting, how it would do for them to chaunt such a verse as the following-" In like manner also, that woman adorn themselves in modest apparel, with shamefacedness and sobriety—not with broidered hair, or gold, or pearls, or costly array," &c., as we find it in 1 Tim. 2:9; and how fortunate it was that the minister was not lecturing in course on 1 Cor. 12th, vs. 5th, 6th, and 13th, for example-" Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the wo-man be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. . . . Judge in yourselves: is it comely that a woman pray unto God uncovered?" And is not singing equally an act of worship as prayer? In both services are we not "speaking unto the most High?" and is there any other way in which their voice may be heard in his holy tabernacle? If it be right for one church to adopt this concert style, it is equally right for every one to do the same for one denomination, for another also-the Methodist for example, or the Baptist.

We very much fear the attractions of the pulpit, in a majority of cases would fade before the fairer attractions of the choir, and though as little disposed to prudery as any one, we must fain confess ourselves somewhat scandalized by such an open violation both of the letter and the spirit of the apostolic precept. If the fashionable bonnets this winter were as enormous as they used to be, there might be some reason for the thing: but when the present fashion is the merest apology of a bonnet that can well be imagined, the offence admits of no excuse whatever. When more than one half of the bonnet is gone already, it is scarcely worth while to remove the other! Either to have the head covered or the hair shorn, is Paul's alternative, and we hope the ladies will consider it well before the application of the shears.

This however, we consider a very triffing indecorum compared with what we find in this morning's paper from New York. We knew as early as last week, all the way here in Philadelphia that a certain honorable Secretary was to attend the worship of God in a particular church of our denomination, on last Sabbath, tain but that it came by telegraph. But there seems to have been some mistake in the notice, for instead of the honorable Secretary going to this church to worship God, as the event has turned out, it really was to give the people an opportunity to worship him! "The moment the Secretary entered the church, the whole congregation rose to their feet." We don't believe it : some may have done so, but we cannot persuade ourselves that all had so far forgotten Hall, that they might there forget the day as lose its savor, wherewith shall it be salted? well as the place, and receive the "illustrious stranger" with clapping of hands and stamping of feet and "three times three!" We know not what portion of Scripture was read that evening, but it would have sounded strangely to Does the latter increase our knowledge of Christ hear the 2d chapter of James: " My brethren, and his will? So does the former. Does the have not the faith of our Lord Jesus Christ, the latter cause our hearts to flow with love to our Lord of glory, with respect of persons." "If ye fellow Christians? So does the former. Does

yield to none in our admiration of the gigantic intellect, and large-hearted patriotism of the honorable Secretary, who like Atlas has so often borne on his broad shoulders the heavy weight of our western world, and who deserves as well of his country as one who has returned victorious from the fields of war, but we do protest, as he himself must have done, against a compliment so equivocal, and so utterly out of time and place, so peculiarly calculated to incite in-vidious remark, and so utterly uncongenial with the noble sentiments of the oration he had come to New York to deliver! There are other indecorum in other denominations on which we would like to remark, but with so big a beam at present sticking out of our own eye, we could not see very clearly to take the mote out of our brother's eye. "The snuffers of the sanctuary," says Matthew Henry "ought to be of pure gold."

Christian Observer.

### Family Devotion.

Of the patriarchs, Abraham, Isaac, and Jacob, it was said on their removal from one place to another, "there he builded an altar unto the Of Abraham, God himself said, "I know that he will command his household after him." Did God over-estimate his character? By no means. See how he trains up the youthful Isaac; and how earnestly he prays, "Oh that Ishmael might live before thee!" Witness also the piety of Eliezer his steward. How earnestly he prays at the well for the guidance and blessing of almighty God. Whence did this man learn his religion? How comes it to pass, that he prays to the only true God? Where, but in Abraham's service?

Isaac too, showed himself to be a man of prayer and true piety. View him walking in the fields at eventide for meditation and prayer. In later years, when Esau had married two ungody wives (this act was "a grief of mind to Isaac and Repecca ") contrary to all their prayers and instruction. To many professed Christians in our day, this would have been no grief at all, provided the young ladies had each possessed a fortune. lt would have been cause for joy. Why is this? Why should a patriarch under that starlight dispensation, show more ardent love to God, and true concern for his children, than a Christian now living under the full blaze of Gospel light? Their concern was, not to be thought religious, but to be religious. The piety they possessed, was daily strengthened by their secret prayers, and family devotions.

Of Job it is said, "when the days of his sons' feasting were gone about, Job sent and sanctified them, and rose up early in the morning and offered burnt offerings, according to the number of them all; for Job said, it may be my sons have sinned, and cursed God in their hearts. Thus did Job continually." A high encomium is this truly. And yet the Holy Ghost has thus been pleased to dignify the character of Job. His religion came not by fits and starts, not like some streams, which swell and burst their banks and carry all before them; then sink down so low that the weary traveler can scarcely slake his thirst. The religion of Job was more like the river, deep and wide, which flows noiselessly along, refreshing and fertilizing every region through which it passes, until lost in the mighty ocean. His piety was regular as the rising sun. Thus did Job continually.

Ought the piety of Christians, now living, to be of a lower grade? Should they neglect to command their households after them? Are they to be less concerned, in the matrimonial alliances of their children, than were these patriarchs? If they needed prayer continually, how much more do we? They honored God in their families; God honored them with his presence and blessing here, and his blessing in

This train of thought has been suggested for we were duly notified of this important from the fact that a large number of professed event through our newspapers; we are not cer- Christians, wholly neglect reading the Scriptures and praying in their families. Others attend to this duty only once in the day. Some, only occasionally; they put it aside, for any little business which seems to interfere. Others again, avoid it when visitors or strangers are present. Is this right? Is this the way to train up children in the nurture and admonition of the Lord? Who can wonder that so many children of religious parents go astray, and dishonor and disown the religion of their fathers? If Him with whom there is no respect of persons as to desecrate his sanctuary in this manner! shall be done in the green tree, what shall be done in the dry? If the professed dis-where was the whip of small cords, that such ciples of Christ treat this matter lightly, what worshippers were not driven out into Tripler may we expect from the world? If the salt

This duty, of constant, regular, family devotion, is no unmeaning service. Neither is it one we can throw away and take up at pleashave respect of persons, ye commit sin, and are the one bring heaven and its joys to our souls?

So does the other remind us of the whole family in the crevices of the rocks. Yet amidst this in heaven and earth.

It is enjoined on Christians "to show piety at home." How can they do it, when there is no altar erected to God in their households? air. Nothing is better fitted to make man feel Or, when the altar is thrown down? The God the extent and power of organic life. Myriads of Israel commanded his people to follow him of insects creep upon the soil and flutter round fully. Does Christ require less of the Christian? His words are "Except a man take up confused noice issues from every bush, from the his cross daily and follow me, he cannot be my disciple."

Journal and Messenger. disciple."

## A Man Mighty in Prayer.

Mr. Editor:—Your recent issues have abounded with memorials of the late venerable Milledoler, and full justice has been done to his varied excellences as preacher, pastor, professor, and president. There is one point, however, which is worthy of more minute and prolonged notice—his gifts in social prayer.

The writer well remembers the time-now twenty years ago-when he was the youngest student within the walls of Rutgers. There was the same degree of boyish pride, irritable ness, and independence among the pupils then that is usually to be found among collegians; and when the reins of discipline were drawn a little tight, as was sometimes necessarily the case, there would be objurgations more expressive than polite upon the white hairs of "the old Prex." But never was there the least dis-But never was there the least disrespect in word or act to the President's religious character. This was felt to be utterly unassailable; one great reason of which I take to have been the unction and fervor which characterized his daily devotional ministrations in the college chapel. His union of gifts and grace in this exercise were indeed wonderful. There was never any shameless, laborious effort, or wearisome, repetition in the service. As soon as he clasped his hands, he seemed to part from earth and lose h mself in the third heaven. He saw, as if with his bodily eyes, the Redeemer on his mediatorial throne, and was rapt in an ecstacy of holy fervor. However vivid, and lofty, and impassioned his tone of feeling, words never were wanting to express it, but came at the call of the moment, as abundant, as select, as expressive as if he had been marshalling them for hours. Then, as if borne off his feet, carried away by the impetuous torrent of his pious emotions, and yet never losing his self-control. he struck the minds of the most thoughtless students with a holy awe. He seemed to them like Moses pleading on the mount of God, or like the angel in the Apocalpyse, "standing in the sun." None could doubt his sincerity and earnestness, none could resist the tide of sacred eloquence which flowed from his lips. Yet was he not delivering a prayer before an audience, as the manner of some is. By no means. He seemed unconscious of his own gifts. Along with his pious zeal, his heavenly unction, his rapid flow of appropriate thoughts and expressions, there was a simplicity, an indescribable naivete which forbade the least idea of anything like mere formalism, or an effort to astonish others by an unusual display. Christian Intelligencer. by an unusual display.

### Effects of Heat.

A native of Europe, remarks Dr. Arnot, views with surprise the effects of heat in the equatorial regions. Sealing-wax, he finds, will not retain the impression of a seal, butter becomes oil a tallow candle must be poured into a lamp; i he attempts to pour ether from a bottle, the ether disappears in vapor. The whole of living nature is changed. Our oak and fir trees, transplanted to the torrid zone, become stunted and shrubby. Animals clothed with wool or thick hair, such as the sheep and the dog, lose their covering or exhibit only thin, silky hair. The in a more profuse development of life. The atmosphere is more clear and pure, and tinged with a deeper azure, the arch of heaven is higher, the splendor of the orb of light more intense, and the colors derived from the decomposition of his beams richer and more varied. Vegetation, stimulated by heat and moisture, appears in its utmost vigor and beauty, from the fig tree that shades an Indian army to the wav-ing plumes of the graceful palmetto. The trunk of the adansonia measures thirty-four feet in diameter, the New Holland pine rises to the height of three hundred feet. Nor is the animal kingdom deficient in magnitude and variety. Within the tropics are found the largest quadrupeds and birds of brightest plumage. The ground teems with reptiles, and the air is filled with myriads of insects.

The following description by Humboldt, gives some idea of the exuberance of animation, even in its lowest forms, under the equator:

themselves beneath the foliage of the trees, or slip through? Would it not be well for Dr.

apparent silence we hear a dull vibration, a continual murmur of insects, that fill, if we may use the expression, all the lower strata of the decayed trunks of trees, from the clefts of the rocks, and from the ground undermined by the lizards, millepedes, and cecilias. These are so many voices, proclaiming that all nature breathes, and that under a thousand different forms life is diffused throughout the cracked and dusty soil, as well as in the bosom of the waters, and in the air that circulates around us."

## Origin of Idolatry.

Men' are not satisfied with imagining for themselves unseen objects of worship. They wish to see their gods. We all find it more or less difficult to "walk by faith," [act on the belief of things unseen, as of realities.] not "by sight." Hence the heathen set up, first rude stones, and then statues or pictures of their gods, to which they might show outward acts f reverence in honor of their deities, just as soldiers salute the Royal Standard in honor of the Queen, whose arms it bears. But, from showing such outward respect, they soon come to fancy that their details were, in some mysterious way, connected with those images, and that the power of their gods was in the images, so that the images were, to all intents and purposes, the gods themselves. Accordingly we find that God expressly forbade the Jews to make any image of him, or to bow down to, or worship the likeness of anything whatever.

And experience shows that whatever images re set up in places of worship, they generally become enticements to rank idolatry, "preaching" idolatry often more effectually by their very presence, than the minister can preach gainst it by his tongue. Yet, Christians thinkng themselves safe because they had renounced heathen idolatry, began themselves to set up images and pictures to help them, as they said, in their devotions, by keeping the thoughts of what those images and pictures represented before their minds;—then they began to show outward marks of reverence to the pictures and mages; and then (like the heathens) to fancy that those pictures and images were possessed of supernatural powers, and to feel towards them as if Christ and the saints dwelt in them.

Akin to this superstition of seeking visible objects of worship, is the tendency in corrupt hu-man nature, (that is, of human feelings when not curbed and controlled by steady reason) to make worship itself consist in outward acts, rather than in inward dispositions. Each of these errors confirms the other, and they both spring from one root. We naturally look for some visible objects to which to direct outward acts of worship. Thus the eastern part of the heavens, the cross, an altar, an image or picture, become objects towards which men bow or kneel; otherwise many would feel as if they were bowing and kneeling to nothing at all.

Again, an outward object of worship seems to call for outward marks of respect, and does not of itself seem to require more. spirit," present to our minds, and therefore they who worship Him, must worship Him in spirit and in truth, as our Saviour told the woman of Samaria, when she raised the question, where men ought to worship God. But a picture or image does not immediately suggest the thoughts of inward worship of any kind; still less, of the best kind of worship, inward purity and uprightness of heart and grateful love. It seems to us more like our fellow men, who can English bull-dog, taken to India, in a few see only the outside; and as the only way in months becomes almost naked, and is deprived which we can show it reverence, is by some outof spirit and courage. But though nature has ward gesture, so the more our religion becomes not the aspect of colder climes, it assumes other a religion of visible objects, the more it beforms of greater magnificence, and luxuriates comes a religion of outward worship. Both superstitions are, indeed, at bottom the same.

The same tendency which makes men put the sign of an unseen object in the place of that object, makes them put the sign of inward worship in the place of inward worship. are always apt to put the sign in place of the thing signified; more especially when by so doing, we can get rid of what is very irksome to us.

## Superstitions at Rome.

A correspondent of one of our exchanges writes from "the Holy City" in the style which appears in the following:

"I wonder, by the way, why the Romanists in these parts, where Romanism is always kept at a boiling temperature, do not keep back some of the largest of their stories, when they are en lightening us heretics in the mysteries of their faith. Why do they not see that the same nets "At noon in these burning climates the beasts which will catch and hold such men and women of the forest retire to the thickets, the birds hide as they have mostly to deal with, will let us

"The sacristan in the famous church of St Sabastian, built over the catacombs, near Rome, was telling me a huge story about some of the exploits of the saint, when I looked a little skeptically, perhaps, in his face, and he bit the thread of his tale short off, turned away his face to hide a broad smile, and wound up by saying quaintly, 'On dit, on dit'-so said, so said.

"And there is the guardian of the holy stairs at Rome. He, too, needs a little wholesome correction, I think. While I was watching the slow and painful ascent of the pilgrims there, one day, I saw one man go up two or three stairs, and apparently vexed with himself, (as Luther was when he tried to go through the same ceremony) he retreated and walked off rubbing his knees, and muttering something between his teeth which certainly sounded very unlike a pater noster or an ave maria, whereat the good-humored-though rather indiscreet ecclesiasticlaughed until he was red in the face.

"Of the Capuchin Monks, he remarks, that they descend lower towards absolute barbarism, in some of their peculiarities, than even the Jesuits. A more disguting set of men, to look at, one rarely meets with in all Italy, than these same Capuchins. And we meet them every-They swarm in all the Italian States as the frogs once did in Egypt. Go where you will, you stumble upon them, with their greasy caps, or no caps at all, with a rope about their waist, which nobody can help thinking might tinually acting in the affairs of life in the same have been adjusted a foot or two higher, with possible as much propriety. As they go about the streets they appear like walking burlesques of humanity.'

### Drawing Near to God.

Prayer is the very life-breath of true religion. It is one of the first evidences that a man is born again. "Behold," said the Lord, of Saul, in the day he sent Ananias to him,-" Behold, he prayeth." He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. "Then began men to call upon the name of the

Prayer is the peculiarity of all real Christians now. They pray; for they tell God their wants, their feelings, their desires, their fears, and mean what they say. The nominal Christian may repeat prayers, too, but he goes no fur-

Prayer is the turning-point in a man's soul. Our ministry is unprofitable, and our labor is vain till you are brought to your knees. Till then, we have no hope about you.

Prayer is the great secret of spiritual prosper-When there is much private communion with God, your soul will grow like grass after rain; when there is little, all is at a stand-still, you will barely keep your soul alive. Show me a growing Christian, a going forward Chris-tian, a strong Christian, a flourishing Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus everything, and so he always knows how to act.

## Look Where Stephen Looked.

When believing souls, says the pious Mc-Cheyne, seek for peace and joy in believing, they do very generally confine their view to Christ upon the earth. They remember him as the good sheperd seeking the lost sheep; they look to him sitting by the well of Samaria; they remember him saying to the sick of the palsy-" Be of good cheer, thy sins are forgiven thee;" but they too seldom think of looking where Stephen looked-to where Jesus is now—at the right hand of God. "If you would be whole Christians, you must look to a whole Christ; you must lift your eye from the cross to the throne, and you will find him the same Saviour in all—the same yesterday, and to-day, and forever." It is because he is at the right hand of God, that he is able to save to the uttermost all who come to God by him. How triumphantly does Paul present this glorious truth, as securing the salvation of all believers. "Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." Bright, indeed, are the future prospects of the true believer, however weak in himself, and however unworthy. Well may he rejoice to say, "I know that my Redeemer liveth.

## "Gentle."

Gentlenessis classed among "the fruits of the Spirit," and is a Christian grace most adorning to the profession of the name of Jesus. It stands opposed to that haughty temper which shows itself in angry replies, in fierce and unfeeling rebukes. The mind which is formed by heavenly wisdom into a resemblance to the education of this country. What we Catholics

Wiseman to whisper to His Holiness in relation his meekness and gentleness. Are Christian teachers or others called to instruct those who oppose themselves? "The servant of the Lord must not strive, but be gentle, patient towards all." Are we assailed by rude and violent language or unjustly represented? there must be no retort of the same kind. The reply, though firm, must be cool and courteous, without showing a retaliating spirit of anger, and thus evince that the gentleness of heavenly wisdom pervades our hearts. Another way in which we are apt to depart from gentleness is in the case of administering reproofs, or dealing with offenders; faithfulness must here be combined with gentleness, and the latter is especially needful if we desire to succeed in our object; we are to restore such an one in the spirit of meekness, without the angry scowl, as if we were our-selves beyond the power of evil, but considering ourselves, lest we also be tempted. In contrast therefore to the fierce and fiery contentions of carnal wisdom, that which is from above is gentle."

#### Working with God.

"Work, for it is God that worketh in you." This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous "diligence, to make our calling and election sure," is attainable only, nay, I might say, intelligible only, to a spiritual mind. Not that there is any inexplicable mystery in their connection—men are conway. They clear their ground, sow their crops, go through all the toils of husbandry with unremitting diligence, and show they can do no more; they watch for the increase, they think of it, they talk of it with the deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up, or spear produce. The sun must shine upon it, the rain must water it, the earth must nourish it-they command none of these. God must work with them from first to last; and it is all of his good pleasure, when he will, and how he will, and for aught they know, frost or flood, blight or drought, may spoil all their labors in a moment. But do they therefore desist from their toil, and say, it is all of God; what can I do? or what need I do?—far from it. God has connected their labor and his blessing, and men know this; and therefore, though utterly unable to ensure the least profitable result from their toil, they rise up early, and late take rest, and work as if success depended absolutely and only on their unassisted efforts. Alas! that men should be so wise for time, so foolish for eternity!

### Life Without an Aim.

Those of you who are familiar with the shore may have seen, attached to the inundated reef, a creature, whether plant or animal you could not tell, rooted to the rock as a plant might be, and twirling its long tentacula as an animal would do. This plant-animal's life is somewhat monotonous, for it has nothing to do but grow and twirl its feelers, float in the tide, or old itself up on its foot-stalk when that tide has receded, for months and years together .-Now, would it not be very dismal to be transformed into a Zoophyte? Would it not be an awful punishment, with your human soul still in you, to be anchored to a rock, able to do nothing but to spin about your arms or fold them up again, and knowing no variety except when the receding ocean left you in the day light, or the returning waters plunged you into the green depths again, or the sweeping tide brought you the prize of a young periwinkle, or an invisible star-fish? But what better life are you spontaneously leading? What greater variety marks your existence than chequers the life of the sea-anemone? Does not one day float over you just as the tide floats over it, and find you much the same, and leave you vegetating still? What real service to others did you render yesterday? What the state of the still you occupation did you overtake in the one hundred and sixty-eight hours of which last week consisted? And what higher end in living have you than that polypus? You go through certain mechanical routines of rising, and dressing, and visiting, and going to sleep again; and are a little roused from your lethargy by the arrival of a friend, or the effort needed to write some note of ceremony. But as it cuttseys in the waves, and vibrates its exploring arms, and gorges some dainty medusa, the sea-anemone goes through nearly the same round of pursuits and enjoyments with your intelligent and immortal self. Is this a life for a rational and responsible creature to lead?

## The Beauties of Romanism.

The New York "Freeman's Journal" discourseth thus on the subject of our public schools. That paper is generally supposed to express the sentiments of Archbishop Hughes.

loving and placid spirit of Christ, will follow must do, and must do now, is first to get our

cost, at any sacrifice, we must deliver the chilcost, at any sacrifice, we must deliver the chil-dren, over whom we have control, from those pits of destruction which lie invitingly in their way under the name of Public or District Schools. We must, wherever there are enough of Catholics together to render it possible. or-ganize Catholic Parish Schools. Where this is impossible, let parents withdraw their children from these places, where they are certain to learn evil, and probably very little but evil, and, if they cannot have them taught elsewhere, let them be sent to honest labor, or kept from the ways of the destroyer under their parent's eyes. This withdrawal of Catholic children everywhere from the Godless schools should be the first step-it is lamentable that it has not long ago been taken. Next we must set to work, patiently, calmly, resolutely, perseveringly, to break off from our necks the yoke of State despotism, put on them by Jacobins, in the shape of the School system in this and other States."

#### Pay as you Go.

The famous rule laid down by John Randolph, for promoting prosperity and fortune, is perhaps, the simple secret for effecting the entire reform of social society. Pay as you go! Pay what? Your debts!—well? These debts include not only what you owe to man, but your country, but to yourself—not only yourself, but to God, the greatest of creditors. Pay your fare, your tailor, your washerwoman; and, before all, your printer! Your debts to society are included in the virtues of forbearance, charity, public works to your country, patriotic selfsacrifice, and the devotion of your mind, body and time, on all occasions of public exigency To yourself, in doing justice to your natura endowments, your conscience and all proper and pure sensibilities. The God, for all that you have, according to the laws he has prescribed. Prayer, forbearance, love to your fellows, faith in the world's great Governor, and a perfect resignation to his will! Properly considered this simple rule—Pay as you go—involves al the duties to yourself, to society, to the country, the laws and religion.

### Silent Love.

"An illiterate female," says Dr. Chalmers, "in humble life, applied for admission to the sacrament; but at the customary examination could not frame one articulate reply to a single question that was put to her. It was in vain to ask her of the offices or mediation of Christ, or of the purpose of his death. Not one word could be drawn out of her; and yet there was an air of intelligent seriousness, and the manifestations of right and appropriate feeling—a heart and tenderness indicated, not by one syllable of utterance, but by the natural signs of emotion which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her, or of the Saviour that atoned for her. Still, as she could make no distinct reply to any of his questions, he re-fused to enroll her as a communicant; when she, on retiring, called out, in the fullness of her heart, 'I cannot speak for him, but I could die for him!' The minister overpowered, handed to her a sacrament token-and with good reason, although not a reason fell in utterance from

### The Christian's Weapons.

"A meek and heavenly spirit," says the Christian Era, "will often vanquish where in-tellectual power fails." Discard carnal weapons -wrath, bitterness, ill-feeling of every kind.
They will injure your cause. The Bible is full of wise maxims for God's servants. "Fret not thyself because of evil-doers; neither be thou envious at the workers of iniquity." "Do nothing through strife and vainglory." "Neither erfully affecting to the soul. The first time we give place to wrath." "In your patience possess ye your souls." Indulge no desire to wound comparison between this pagan town, where the feelings of an opposer, and you will have your reward in eternal peace. Thus get the victory over yourselves—it must be done by lic recognition of their faith. prayer and faith—and then you may vanquish others. If any have reason to be calm and unruffled, it is those who are conscious of having God and truth and right on their side. If any can find it easy to love their enemies and opposers, and pray for them that despitefully use them, it is those who are struggling in the cause of compassion for the suffering.

### Divine Providence.

Mr. Stephenson, the eminent engineer and architect, who has lately become so celebrated on account of his great success in connecting the Isle of Anglesia with Wales, by means of tubular bridges, which are justly regarded as one of the greatest triumphs of modern skill, ascribes his success to Divine Providence.
When the last stone of the principal tower was laid, to the party who had assembled, to offer their congratulations, Mr. Stephenson said:

children out of this devouring fire. At any all who have been connected with this great work, forget that, whatever may be the ability, science, intelligence, and zeal brought to bear on the creature's works, it is to the Creator we should offer praise and thanksgiving, for without his blessing on our works, how can we expect them to prosper? He fully believed that Providence had been pleased to smile on their undertaking, and he hoped they all, with him, would endeavor to obtain those smiles."

### Devil Worshippers.

We saw at Mogul a Yezidee, a votary of the devil. If the Yezidees hear a person mention the term "devil," they will kill him. Before them his name must be called Melek Taoos. We did not know it. We told a little boy present to ask the Yezidee if he loved the devil. So the little boy made the inquiry. When the Yezidee heard the name "devil," he was frantic with rage. He had a dirk at his side, which he drew, and declared that the Pasha should sooner cut off his head, than he would hear his master's name called "devil," instead of Melek Taoos. Mr. William's servant quieted him, telling him that we were strangers, and did not know their feelings. This is a good example for Christians. If the Yezidee was willing to have his head cut off for the sake of the devil, how much more should Christians be willing to lay down their lives for the sake of Christ!

Missionary Herald.

### The Best Recommendation.

A youth seeking employment went to one of our large cities, and, on inquiring at a certain counting-room if they wished a clerk was told they did not. On mentioning the recommendations he had, one of which was from a highly respectable citizen, the merchant desired to see them. In turning over his carpet bag to find his letters, a book rolled out on the floor.
"What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it." The merchant immediately engaged his services, and in due time he became a partner in the firm, and one of the most respectable in

### Prayer and Reflection.

An hour of solitude passed in sincere and arnest prayer, or the conflict with and conquest over a single passion, or "subtle bosom sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the school without them.

A reflecting mind is not a flower that grows

wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we, to exclaim with the Psalmist, "The etrance of thy word giveth light; giveth understanding even to the simple."

### A Touching Custom.

There exists at Lhassa a touching custom, which we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Thibetian men, women, and children, cease from all business, and assemble in the principal part of the city, and in the public squares. As soon as the groups are formed, every one sits down on the ground, and begins slowly to chant his prayers in an under-tone; and the religious concert produces an immense lic recognition of their faith.

Huc's Travels in Tartary.

## Church Livings for Sale.

The discreditable system of selling benefices in connexion with the Church of England by public auction is to be carried into operation durng the next few days in two cases which are more than usually deplorable. One of the livings to be thus disposed of is held by the Bishop of Rochester's chaplains, and its great advantages are duly set forth in order to catch some clergyman who wants to live in first-rate style, with little ecclesiastical duty to perform. The rectory of Bradwell-on-Sea is "situate in a healthy and pleasant part of the county of Essex, within an easy distance of several market towns. The parsonage is a most superior residence, sur-rounded by well timbered grounds, and containing noble dining and drawing rooms, library, heir congratulations, Mr. Stephenson said:

"Let no others, any more than myself, and chambers, and suitable domestic offices. Ad-

other out buildings. The tithes have been commuted, and are paid by only fifteen persons The glebe, which comprises some of the richest land in the county, is let at £500, and the gross value of the living is upward of £2,000 per annum. The population, which is agricultural, amounts to about 1,000. The incumbent is in his 60th year." This very desirable piece of ecclesiastical preferment will, no doubt, be very soon picked up, and the 1,000 agricultural peoof Bradwell will have the advantage of an aristocratic and spiritual instructor, with £2,000 a year, and all the other advantages above enumerated. The next living for sale is the Rectory of Pewsey, Wiltshire. It is worth about £1,400 a year, and is held by an aged clergy. man, so that there is a prospect of an early vacancy, which, of course, will enhance the pur-chase-money. The patron and vender of this living is the Earl of Radnor, a nobleman of enormous wealth. Surely it was never intended that so solemn a trust as the appointment of clergymen, who are to have the religious instruction of large parishes, should thus become a matter of public auction. English paper.



# The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 30, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be hom-ored and his truth advanced; also, that it may be conducted in laith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### DEATH OF DANIEL WEBSTER.

On Friday of last week, intelligence received from Marshfield made it highly probable that this distinguished statesman would survive but a few hours. He had been sick with dysentery for several weeks. and there had been much apprehension of the result; but any particular danger was not admitted till that day, when at the request of his family his name was withdrawn from the Presidential canvass, and the community waited in suspense of the expected intelligence. He failed during Friday night; and during Saturday forenoon suffered much from attacks of vomiting which reduced his strength. A city paper gives the following particulars.

" Dr Porter of Marshfield, and Dr. Jeffries of Boston, were in constant attendance, but it was deemed advisable to send to this city for Dr. J. Mason Warren. At10 o'clock, George T. Curtis wrote the following note to a friend in this city:

" 'Marshfield, Saturday, 10 A. M.
" 'DEAR SIR :- Mr. Webster is in much the same state as at 8 o'clock—tranquil, happy, and perfectly in possession of all his faculties. The vomiting continnes with some worse developments. He will not probably survive more than twenty-four hours, if so long. He attends to all necessary business. Is quite aware of his situation, and is sustained by the most cheerful religious hopes. His mind maintains its usual relations to all subjects and persons.

""Yours truly,

6. T. c."

"During the early part of the afternoon, there were fewer symptoms of nausea, and some decrease in the swelling of the abdomen, but there were no signs of rallying. Drs. Jeffries and Porter now intimated an opinion that the immediate cause of the disease was a cancerous affection of some of the smaller intestines.

"About half-past five o'clock on Saturday evening, Mr. Webster was again seized with violent nausea, blood. Exhaustion now increased rapidly, and his ant reflection attending his memory, is his advocacy physicians held another consultation, which resulted in a conclusion that his last hour was fast approach-correctly judged of by his Maker. We leave it there. This was a solemn and sad moment to his family, his friends, and the nation.

"The announcement of the opinion of the physician was made to Mt. Webster, who calmly requested that the female members of his family might be called Mrs. Webster, Mrs. Fletcher Webster, Mrs. J. W. Paige, and Miss Downs of New York. To each, calling them individually, he addressed a few words of farewell and religious consolation. Next he had called in the male members of his family, and the had cancel in the mate memoers of his family, and the personal friends, who have been at Marshfield during the last few days, viz.: Fletcher Webster, his only surviving son; Samuel A. Appleton, his son-in-law: J. W. Paige, George P. Curtis, Edward Curtis of New York, Peter Harvey, Charles Henry Thomas, (of Marshfield,) and Messrs. George L. Abbott and W. G. Zantzinger, both of the December of the Property o J. Abbott and W. C. Zantzinger, both of the Department of State, Washington. Addressing each by name, he referred to his past relations to them respectively, and one by one bade them an affectionate farewell. This was about half past six.

administer occasionally a sedative potion. 'Then,'

end. If it be so, may it come soon.'
"He now had Mr. Peter Harvey called in again, and said to him, 'Harvey, I am not so sick but that I know you; I am well enough to know you; I am well enough to love you; and well enough to call down the richest of Heaven's blessings upon you and yours. Harvey, don't leave me till I am dead; don't leave Marshfield till I am a dead man.'

"Then, as if speaking to himself, he said, 'On the twenty-fourth of October, all that is mortal of Webster will be no more.

"He now prayed in his usual voice, strong, full, and clear, ending with 'Heavenly Father, forgive my sins, and receive me to thyself, through Christ

"Repeatedly, in the course of the forenoon, and the early part of the afternoon, he conversed freely and with great clearness of detail in relation to his private affairs, and his farm, stating his plans folly, and the manner in which he wished them carried out

"These matters, however, formed but a small portion of his conversation during the day and evening.

He seized upon every opportunity to press upon the attention of his friends the great truths of religion. and their practical application to the affairs of life; and he seemed to gain new strength as he from time to time eloquently and solemnly expatiated upon the beatitudes of Christianity, and its principles and

"At half past seven, Dr. J. Mason Warrenarrived, and from this hour up to ten o'clock, the great man failed rapidly. At that time he aroused somewhat from a lethargy, his countenance became animated, and his eye flashed with its usual brilliancy, when he exclaimed : • I STILL LIVE!' and immediately sunk into a state of tranquil unconsciousness. Those were the last words of Mr. Webster. His breathing now became fainter, and his strength seemed entirely prostrate. He lingered in this condition until tweny-two minutes to three o'clock, when the spirit re-

turned to God,—and Daniel Webster was no more!

"His bedside was surrounded by his son, Fletcher,
Mr. and Mis. Paige, Mr. Harvey, Mr. Leroy, Edward Curtis, Esq., Mr. Thomas, Mr. Appleton, Doctors Warren and Jeffries, Mr. Abbot and George T.

"A few moments after he had expired, Mrs. Webster entered the room to gaze upon the lifeless re-mains of her beloved partner. The scene is beyond mains of her beloved partner. The scene is beyond description. Her grief found utterance in the most exquisitely agonizing tones of sorrow. Like Rachel, she refused to be comforted, and was led away by a friend.

"The Bee states in reference to the funeral, that Mr. Webster left full and explicit directions that his remains be entombed upon his farm at Marshfield, and that they be followed to their final resting place by his family and neighbors. He also desired that e services be performed by the Parish clergyman. He wished for no pomp or display."

Mr. WEBSTER was not a faultless man. He erred in judgment and was overtaken with faults like other men; but he always had his virtues. His speeches are free from frivolity, and from irreverent allusions. He always spoke well of religion, and of religious men. His enlogy on the Bible in the celebrated 'GERARD Will Case," is one of the finest on record. In announcing in the U.S. Senate, some years since, the death of Senator BATES, a man revered for his virtues, he spoke of his Christian character as outweighing all his social, civil and political worth, and he then expressed the hope that when his own decease should occur, he might be consoled by the same exalted hope. In his family, his habit was personally to address the throne of grace in their morning and evening devotions; and he asked a blessing at his meals. During the sickness of his daughter, who died in this city some years since, he came in daily and offered a prayer at her bedside. He was constant in his seat in the house of God on the Sabbath, and he used to rebuke those who indulged in trifling conversation on that day. When he heard profane words uttered, when he did not openly rebuke, his custom was to remain significantly silent. Few men were more familiar with the Bible, quoted it more reverently or more appropriately. A pious member of Congress from his own State remarked, that after being intimate with him in Washington twelve years, he could not believe a word of the aspersions heaped upon him. But he is in the hands of Him who searcheth hearts and trieth reins, and and raised considerable dark matter, tinged with who will appreciate all his acts. The most unpleascorrectly judged of by his Maker. We leave it there.

He seems to have had a presentiment of his decease for some months past. On the day of his late reception by the citizens of Boston on the Common, he said in private conversation to a lady who expressed to him regret that he was not nominated for the Presidency, that it might be as well, it being uncertain how short a time he might remain here. And in his public speech on that occasion he said; "The future I do not profess to foresee." That premonition has had a speedy realization.

### CITY CHURCH EXTENSION.

The duty of the church to the destitute portions of our cities, is a solemn and momentous question. It is one which might be practically met and answered. Tears and sympathies, drawn out at anniversaries and other public meetings, will not do the work.— "Shortly after he conversed with Dr. Jeffries, the case Statistical information is not demanded. The fact is palpable, that in all our large cities, the

joining are capital carriage-house, stabling, and said Mr. Webster, 'I am to lie here patiently till the | means of religious instruction are wholly inadequate | ing of bodies of Christians, but an isolation of preachto the wants of the population. Thousands and tens of thousands are perishing within sight of the provisions of the gospel, who may truly say, "No man careth for my soul!" What shall be done for them? The church has not slumbered over the question.

Means have been tried. The tract, that silent messenger of the gospel, has dropped in the path of thousands, like a leaf from the tree of life, and here and there a soul is converted, and angels rejoice over a sinner saved. But the throng of those who neglect the soul seems undiminished. To increase the means of religious instruction, the city missionary is sent forth, and often proves a messenger of mercy to families long temoved from the influences of the gospel. Yet with all his efforts, the mighty tide flows on without an ebb, of men who turn their feet away from the Sabbath and the sanctuary. The inadequacy of these means to reach the masses, has become apparent, and other measures are demanded, and Christian benovolence is still devising schemes with which to bring the offers of salvation, and the means of grace within the reach of our whole population. This is the acknowledged want. And we believe the church has within itself the ability to meet it, promptly and fully, if it will but enter upon the work with energy and enterprize becoming the age in which we live, and the spirit of Christ our leader

The labor of tract writers and missionaries, the preaching of the gospel in the open air at places of public resort, and such like schemes will be but of temporary value. Good may be done, but the case will not be met. The destitutions will remain.

Nothing but the establishment of active and self-supporting churches adequate to the wants of the people will meet the moral exigencies of our large cities, and accomplish the work which Providence is marking out for us.

The church is Christ's appointed agency for the salvation of men. "All his springs are in her." She is his only acknowledged means for the establishment of his kingdom, and the conversion of the world. The ministry, however able and earnest it it may be, will labor to little purpose, if it be not aided by an active and co-operated church.

N. Y. Observer.

With the Spiritual rappers, the spirits are to be the agency of the world's regeneration. With a portion of the church, IT is to be the appointed instru-

Now we beg, with all deference to wiser heads, to submit the question, whether in either case a new divinity is not substituted for Goo? and whether the church would not be the result, instead of the cause of the world's conversion? We have always supposed that the atonement was the "appointed agency for the salvation of men "-that Gop could work with, or without means, as suited him best. Dr. BEECHER remarked at the morning prayer meeting a few weeks since, that the church had been a hinderance to the conversion of the world-that she had never given the Lord JESUS CHRIST an opportunity to do anything! Can it be possible that men can believe in the world's conversion, at an appointed time, and yet fear that it may be deferred for a period of years by unforeseen circumstances? Has not God foreseen and made provision for all contingences? And will he be frustrated in any of his arrangements? The idea is absurd, and reflects upon the wisdom and omniscience of the Deity.

It is a church devoted to the will and purposes of God which needs to be created. Adequate self-supporting missionary churches are what are wanted. It is the preaching of the word which converts men, and thus creates such. And it is because men turn a deaf ear to the calls of mercy, that barren wastes are found in our most populous cities. The first Christian church was the result of the preaching of the word; and it was to the planting and watering of gospel truth by the Pauls and Apolloses of the apostolic age, that God gave the increase. The Sa-VIOUR has promised to be with his ministers to the end of the world; and so long as they preach the cause their labors to produce the very result which he has intended for them.

amples:

"It was not a single preacher that was sent to establish the institution of religion in Canaan, but a whole nation went forth, then the temple arose, and the heathen heard of God's mighty acts. So after Christ; the persecution of Stephen scattered the church, already feeling the controlling power of social influence, and then was commenced a vigorous system of church extension. The institutions of religion were planted here not by a few isolated missionaries, ies, but a whole colony of devoted Christians came, and then the desert smiled. And now in Africa the same stupendous scheme is accomplishing, and a work is in progress by colonization, which single bands of missiquaries never could have done. It is this simple principle which is needed to do the work of the

These examples are not very fortunately selected; for when a whole nation went forth into Canaan, they did not convert, but exterminated the former inhabiof the church in the apostolic age, was not a coloniz- from the writer's residence. We remember one

ers, who reared up churches whereever they went.

The only remedy we know of which would give promise of effecting anything, is to open cheap and decent places of worship, where a poor man can afford to hear the gospel preached, and then to supply them with humble godly devoted preachers, who will show to the unconverted that they really care for their souls. There are such now. May their numbers be greatly multiplied.

### PRAISE TO GOD.

It is the inestimable privilege-yea, more, the imperative duty of every rational being to offer praise to the great Creator of the Universe. Everything around seems to call forth the exercise of this noble faculty. Nature, both animate and inanimate, is ever eloquent with the language of adoration: and man who has been constituted " Lord of creation-made after Goo's own image-but a little lower than the angels "-he should render unceasing notes of praise to the high and holy One. But alas! how sadly deficient are we in the performance of this duty; how often does the voice of murmuring and complaining arise from our lips, when there should be accents of thanksgiving and praise.

For what should we praise Goo! For life, for friends, for every blessing which we enjoy; for all come from His bountiful hand: but above all praise Him for his revealed word, by which we may learn the perfections of his character, and in which is contained the way of salvation through Christ, and the blessed hope of immortality.

When shall we praise Him? Go forth at morning's early dawn, and in nature's great temple join with the warbling birds in sweet songs of praise, for the returning light of day: and when night draws her curtain of darkness over the earth, praise Him who never sleeps, and 'neath whose guardian care we may safely repose. When the sun of prosperity shines brightly, then acknowledge the giver of all good by grateful songs of praise. And in adversity's dark hour, when friends and earthly comforts are taken from our midst, still praise Him "who gave and hath taken away." Praise him in the congregation of his people; let loud and joyful anthems of praise arise from his holy courts. And when in solitude we take a retrospective view of his past mercies, let deep and heartfelt adoration arise from the heart, like sweet incense to Him who reigns above. At all times, and under all circumstances, let us adore our Maker.

Why should we praise Him? There are many reasons. Praise is His due; it is acceptable to Him; by it we can best glorify, honor, and extol Him.

Praise is the employment of saints and angels around His throne; and praise is to be the employment of all who are so happy as to be admitted to that world, where

"Our songs of praise shall never cease."

Let us then attune our hearts and voices to songs of praise while here, that we may be prepared to join in that song of praise which there shall ascend to Him forever and ever. SARAH.

## To All Whom it may Concern.

"GATESVILLE, Oct. 4th.

" MESSRS. MUNN & Co.-Please continue the Scientific American to my former address. Enclosed find \$2 in payment. Yours, SAML. lves."

"We publish the above letter for the purpose of directing attention to one of the most serious annoyances experienced by newspaper publishers, viz., the want of proper directions for mailing papers. Sam'l word which God has given them, so long will God Ives has no doubt been a subscriber, but not at Gatesville, and as no such place appears on any of our books, therefore the conclusion is inevitable that Mr. The Observer argues that the masses in the large Ives has never received his paper at that office, -incities can be reached and converted by "a judicious deed we never before heard of such a place, and system of colonization from old and well established could never find it by the aid of Mr. Ives' letter. churches;" and it illustrates by the following ex- Gatesville may be in Maine, North Carolina, Missouri, Texas, or any other of the thirty-one States, and, for aught we know to the contrary, a ville bearing this name may be found in every State in the Union. We spent an hour in looking for Mr. Ives' name in hopes of discovering his whereabouts, and, after finding three of the same name, we are obliged to wait another letter from him, in which he may slightly hint at our rascality, because we take his money without sending the paper in return.

"We have many times been so confronted by correspondents, where the fault was entirely their own. Whenever any person sends for a newspaper, great care should be taken to specify the address to which the paper is to be mailed. Write your names, with town, county, and State, in a clear legible hand, if you cannot write plainly, print the address in Roman letters, with a pen; this will always give satisfaction, tants. And when our fathers came to America, they and insure correctness in mailing. Sometimes we did not Christianize the Aborigines; these melted can decypher the address from the postmark, but away before them and died in heathenism. The result this is not always to be regarded because we have in Africa has not yet been seen; and the scattering had many letters mailed from offices at a distance

# VISIT TO CANADA EAST, NORTHERN VT.

It is nearly eight years since I first visited this province with Bro. HUTCHINSON. At that time we visited about all the principal societies. I find them still existing, some in a more flourishing state than formerly; others have been tried and diminished, but still hold fast the faith, and keep up their meetbeen sustained during the time of Bro. HUTCHINSON'S illness. He was not able to speak for them for several years, but he cared for them, and secured such transient aid as he could, and kept them from faintfill his place, and carry forward the cause.

A brief notice of the places I have visited may be of interest to the friends of the Advent cause.

the Herald of Sept. 10th, Bro. ORROCK took me to Hatley; we put up with Bro. Ellior, whose hospiing the meeting.

Here we found only a remnant of what once exful few, who are true to CHRIST and his cause. The attendance was very good, notwithstanding the unfaup by effort and sacrifice on the part of the faithful who still remain at their post. May God inspire them with zeal and courage to "go forward."

Sept. 13th .- Rode to Brompton and put up at the inn. It was near sunset, but on a suggestion that I would preach if notice were given, a meeting was will go on with the work. May God prosper them. called, and in about one hour we had the hall filled. I seldom preach to a more candid and earnest audience. At the close of the meeting we found friends, Advent. On leaving in the morning for Melbourne. Bro. STIMPSON, the keeper of the inn, not only would but seldom in the town. May God awaken them to the night with Bro. L. LAWRENCE. look after their spiritual interests.

and rest for the night.

pastor of the flock in that place. It being near the which, though unfinished, was fitted for the occasion, and service was held in it for the first time. There was a good attendance for a week day in harvesttime. The best attention was paid to the word. At rived. We were all glad to see him. Though he and school-house two days, during which six dis- is opened there. courses were given by Bro. O. and myself, which appeared to be well received.

years since, by the labors of Brn. Hutchinson, E. O. attended. It was a lovely child of about five years, BURNHAM, and SHIPMAN. Something over a year and the second funeral in the family that week. The ago Bro. Porter settled among them. His labors season was faithfully improved; and the living were have been appreciated, and but for his sad misfortune comforted by the hope of the gospel (which was noticed in the Herald sometime since)

cellent family. May God sustain and prosper them harvest. in their labor of love.

pitched on the hill about half a mile from the village, Bro. HURLBUT's daughter. The funeral service was cellent. Eight discourses were given to good and flicted parents were comforted by a discourse from attentive audiences. The brethren were much re- Jer. 31:15-17. At the close of this service I arrived has not reduced their strength or efficiency. Their Sabbath services.

from a gentleman who, we have since learned, re- their ordinary meetings in a private house, and for sided in South Carolina. This letter was dated at their large ones they either put up a tent or hired a one place, mailed at another, and contained a post- chapel. Monday evening, after the close of our meetscript requesting his paper to be sent to another ings in the tent, the friends met and formed a society, place, and in neither instance was the State indi- and made arrangements to build a chapel. A subcated. This, we repeat, is a great annoyance, not scription was begun, and sixty-three pounds was only to the publisher, but also to the correspondent." raised at once. They will no doubt succeed. Gon Scientific American. has set before them an "open door." May Goo bless, prosper, and "strengthen their hands for the good work."

21st .- Left Melbourne for Lawrenceville. Bro. ORROCK being sick, I went on without him. Bro. GILMAN sent me to the Ridge, and Bro. D. LAW-RENCE conveyed me to Lawrenceville, a distance of twelve miles (over the worst road that I ever saw.) I preached at five o'clock to a good congregation. There are a few faithful and devoted brethren here. ings. It is wonderful to see how well the cause has Our visit was a very pleasant one, and I hope some good was done.

22d.-Rode to Waterloo, twelve miles, (road somewhat improved.) arrived at noon, and was welcomed by Bro. Hutchinson and the brethren. Commenced ing in the day of adversity; and though he is still the services at four o'clock. There were but few unable to preach, the Lord has raised up others to present, yet we had a good season. From the 23d to the 26th we held three services each day. The interest and the audiences continued to increase till on Sunday, when the tent was filled. At the close After closing our labors at the Line, as noticed in of the afternoon service I baptized in the Lake. The season at the water was one of deep interest. Ten discourses were given, mostly by myself, as Bro, O. tality I enjoyed on a former visit over seven years did not arrive till late in the week. But his health ago. We were kindly received and entertained dur- was improved so that he was able to render efficient aid in the meetings after his arrival.

'The society here is in a strong and healthy condiisted. But of many hundred believers, we find a faith- tion. It has been chiefly built up since my former visit. There were then only two families in the place; but now there is a large number. They have vorableness of the weather. The best attention was no place of worship, except a large school-house, or given to the preaching. The cause might be built the tent for special meetings. At a meeting of the friends at the house of Dr. H. the evening before we left, a committee was appointed to see what could be done about erecting a chapel, and before we separated, about one hundred pounds was subscribed, with a donation of a splendid lot for the house. I think they

28th.—We assembled again in the school-house for service, preparatory to another season of baptism. after which the ordinance was administered by Dr. and some who were interested in the doctrine of the H. The season was an interesting one. In the P. M. rode to West Shefford in a severe rain storm, and gave a discourse to a small andience, the heavy rain take nothing of us, but thanked us for our visit, preventing many from attending. However, we trust and invited us to call again. They have preaching the visit will not be fruitless. We found a home for

29th.-We rode to East Farnham, and was re-We arrived at Melbourne at noon, and were wel- ceived by Elder Dudley, and introduced to Mr. T. comed by Bro. GILMAN, where we found a home Alden, who kindly entertained us (though not of our faith.) Bro. Orrock and myself gave six dis-Sept. 15th.—Rode to Shipton, twelve miles, where courses to large and very attentive and earnest audiwe were warmly welcomed by Elder JOHN PORTER, ences. Many of them were unacquainted with our views, but they were free from bigotry and prejuhour of service, we went directly to the chapel, dice. Like the "noble Bereans, they received the word with all readiness of mind." A preacher of the Quaker order was present and heard two discourses on the personal advent and reign of CHRIST, who, at the close, said to the audience, that he the close of the P. M. service, Bro. HUTCHINSON ar- could not see that this doctrine was unscriptural, but there were mysteries connected with it. May could talk but little, yet his presence and counsel God solve them to him. We have evidence that cheered us all. Meetings continued in the chapel some good was done. A wide and "effectual door"

Application was made for Bro. Orrock or myself to attend a funeral of a child on Saturday the 22d The society here is new. It was started a few inst. As I had a special lecture to deliver, Bro.

Oct. 1st.—Rode to Stanbridge Ridge. he would have accomplished much more. But as it dially received by Elder SORNBERGER, and introduced is, they have erected a fine chapel, (the first by the to Mr. H. Coney, Esq., who, though of another Adventists in the Province,) and have raised nearly faith, very generously entertained us. Nine disenough to pay for it. They think to complete it this courses were given during the three days service, fall, and hope for prosperity. At the close of the on the most important subjects of the faith, which service we had an interesting baptismal season The were well received. Many of the multitude had candidates will no doubt prove a blessing to the never heard our views before. Some embraced the church.

We truly sympathize with Bro. P. and his exof whom were blessed. The field is ripe for the

Oct. 4th.-Rode twenty miles to Sutton, whither Sept. 17th.—Returned to Melbourne. The tent was Bro. O. had gone before me, to attend the funeral of and the arrangements and accommodations were ex- attended by a large and attentive audience. The afvived and encouraged. Their late trials have worked and gave a lecture on the 2d and 7th of DANIEL. Had for their good. The diminishing of their numbers one of my severe headaches, but a crowd of people were anxious to hear me, and I was obliged to speak. union is greater, and their love stronger than ever. I threw myself into the work, and spoke one hour We had a solemn and blessed season in baptism on and a half. Then, after going to the river and bapthe banks of the River St. Francis at the close of the tizing, I proceeded on my way to Richmond, much refreshed. The night was dark, the road strange, Their field of labor now opens to them with new but we arrived safely and put up with Bro. Blassinterest and hope. They have for a long time held DELL, by whom we were very kindly entertained.

service. We were welcomed by Bro. C. GREENE. one of the worn-out soldiers of the cross, who has retired to this quiet and romantic place for repose. He is true to the cause and is doing much good. Bro. MERRILL also, the pastor of the flock, greeted us warmly, and received us in the spirit of his Master. We labored there three days, during which eight discourses were given to good and very attentive audiences. I have often proposed to visit this faithful flock, but have been "let hitherto." We found a RILL, is highly esteemed for his works' sake in this blessing in this region, for some years past. place and vicinity. Elders STONE and WATKINS were with as; both have been in feeble health for a time past. May they be speedily restored to the field of labor. The season was one of uninterrupted blessedness. God was with us of a truth. Christian fellowship, how sweet!

Oct. 7th .- In the P. M. rode to Richford, and gave a discourse in the Baptist church, to a large audience. It was my first visit, but I had the best reception, and an excellent hearing. Elder STONE, who formerly preached in this place, was with us and assisted in the service. He has been a devoted Adventist for many years, and is a sound and judicious remnant left in Richford. They mean, by the grace of God, to maintain the Advent cause. They are encouraged to enter the work anew.

Oct. 8th .- Rode to North Troy in the rain. Was much fatigued, to which was added severe sick headache-suffered much, but was filled with joy in the prospect of resting soon. We arrived in season for meeting. The Advent chapel was filled with breth- open door. ren and strangers, to whom I had great freedom in epeaking of Christ's offices and work. We were church have need of help, and should awake themselves and renew their covenant with Gon. The LORD help them.

Oct. 9th .- Rode to Derby. Having received a request of Bro. REYNOLDS, to speak at one o'clock P. M., I alighted from the carriage, and Bro. ORROCK proceeded to his appointment to the Outlet, C. E. Here I was introduced to Bro. MILLER, and having a few hours, I improved them in looking over my package of letters received from the Herald office. kind and encouraging epistles from friends of the cause. They will accept my thanks for their expressions of confidence and sympathy, as also for faithful advice and even reproof. They all have my

At two o'clock, I gave a lecture to a very good audience of attentive and candid hearers. This is a new place for the Advent doctrine, but much good is being done. Some important conversions have taken place, among which was the leading Universalist. The labors of brethren THURBER, ORROCK, REYNOLDS and others, have been much blessed to them.

On our way to the Line, I called on Bro. JENNY. an old subscriber, and took some refreshment. He is a pillar in the cause in that region. Arrived at the house of Bro. Foster about dusk. He was absent, but I was received cordially by father KIMBALL and family. I gave three discourses here on the 10th. The storm kept many away, but we had a good audience, and the best attention to a subject (which I by some wicked person, who put cayenne on the stove, and drove the audience out of the house.) resumed the subject to-day, and finished it, I trust, to the edification of the people of God. The subject may be found in Acts 26:5-8. How changed the scene! There is now not a "dog to move his tongue." The Adventists have lived down this kind of opposition.

Oct. 11th.—Rode to Barnston, C. E., and gave one lecture. The house was filled with a candid and earnest congregation. I had great liberty in setting forth the character of our Saviour, in his offices of melancholy accident occurred on Lake Huron a few Prophet, Priest, and King. Elder THURBER, who days ago, whereby four people lost their lives. It took part in the service, also Bro. LEE. At the close of the discourse, a large number of the brethren and Sangeen, sprung a leak. Immediately when the leak sisters spoke freely and earnestly. It was one of the best seasons for a single meeting of our tour. There is a good company of disciples here.

Oct. 12th.-Rode to Lyndon Corner, and as we new of no friends in the place, put up at the tavrn. On inquiry, we found some who wanted a neeting, and made an appointment for Bro. O. on his return.

Oct. 13.—Came to Sugar Hill, and was warmly reeted by Bro. Shipman and family. Commenced he service in the evening, and continued over the Sabbath,-three services each day. The attendance was good; the best attention was given to the word; and the prayer meetings were spiritual. There was ome awakening and revival among backsliding professors, and some were awakened to seek Gop.

Thirteen discourses were given during the meetling, which seemed to be appreciated. Several preach-

Oct. 5th .- At an early hour we rode to Mont- ers of other denominations were present, who gave gomery, Vt., and arrived just in season for the A. M. candid attention The cause in this place is strong and united. Bro. Shipman has labored with them nearly seven years; he is beloved, and his labors are much appreciated. His congregation is the largest in the vicinity; besides which he preaches " in the region round about," to large congregations. His field is a large and good one, and it is faithfully attended to. There is a good prospect now of a general revival among them. Bro. H. EASTMAN, was with us two days, when he left to attend his appointment at Derby Line. He labors most of the time for strong, united, and devoted church. Bro. A. Mer- the present at Whitefield. His labors have been a

> Having received word that my mother lay at the point of death, I arranged to leave in the early train from Welles River on Monday A. M. the 18th. I gave two discourses on the Sabbath, and took leave of the brethren. Bro. Orrock filled the evening appointment. It was hard parting with so many kind friends.

During this tour, I have attended about eighty meetings, given upwards of sixty discourses, visited many families, and conversed with a large number of inquiring persons on the subject of their salvation. I think I have never made a tour of so much interest and service to the Advent cause. In every place there was more or less awakening and revival; and preacher. Out of a large number there is a faithful the churches were refreshed. I think I never found the cause in a more healthy and prosperous condition. There never was a time when both Advent ministers and churches felt more settled in this faith, and determined to maintain the Advent cause. God is truly with as. Churches are multiplying, chapels are being erected, and calls for Advent preaching are heard on every side. God has truly set before us an

Our late trials have turned out for the furtherance of the gospel of the kingdom. There is more conkindly received by Bro. Brown and family. The fidence in the public mind in the Advent body now than ever before. Their universal condemnation of the shameful attempt to break down the Herald office, and those connected with it, has convinced all candid men of their devotion to the cause of purity and righteousness. Our labors are now called for everywhere, and all active laborers are fully employed, and cannot supply the numerous calls. The confidence of the people in my integrity is unshaken, and my influence for good was never greater than now. By Goo's blessing I shall improve it to his My heart was cheered while reading over so many glory, in serving, to the best of my ability, his church, and a world lying in wickedness.

"Though in affliction's furnace tried, Unburt or snares and death Pil tread; Though sin assail, and hell thrown wide, Pour all its flames upon my head; Like Moses's bush Pil mount the higher, And flourish unconsumed in fire?"

I am neither "cast down "nor destroyed." Never did I feel more given up to God, and truly consecrated to the Advent mission. Oh, what a great and gloririous work! We may suffer without murmuring, and labor without fainting in such a cause as this

Bro. Orrock, who accompanied me the most of my tour, was of very great service to the cause. His labors were much appreciated by all. He is truly a brother and a helper. God has done great things for him, and the churches in Canada, with whom he labors, are receiving the full benefit of his gifts.

Returned to Boston on the 18th, by the blessing of Gop, in good health. Found my family well. But received the sad intelligence of the death of my mother. But I am comforted by the fact, that she sleeps commenced about eight years ago, but was interrupted in Jesus, and will come forth in the "first resurrec-

19th.-Attended the Conference at Haverhill, Mass. We had a full and free conversation on the interests of the cause in Mass. We had a comforting and encouraging time. The prospects of the cause are brightening. I gave two discourses.

22d.—Gave a discourse in Salem. Bro. OSLER is prospering as usual by dint of hard labor.

MELANCHOLY AND FATAL ACCIDENT .- A Very is doing a good work in this region, was present, and seems that the sloop Emma, of Goderich, Capt. Mur-RAY, when on that lake, about fourteen miles from was discovered, the vessel put about with the intention of returning to Sangeen; but, before she reached that port, and when about four miles from the land, she became water-logged and capsized. At the time of the accident, there was on board: JOSEPH WRIGHT, of Goderich, farmer; JOHN MORRISON, from Cooksville, saddler; Thomas Lelie, from Toronto, blacksmith; a boy named John McKenzie, of Kincardine; J. Murray, captain; J. Havener, sailor; Mr. Belcher; Rev. Mr. Crawford, Free Church minister; GEORGE SWANSON, of Goderich; and Mrs. Morrison, wife of John Morrison, already named Of these eleven persons, we deeply regret to say, that the first four sunk with the sloop and were drowned. The remaining seven succeeded in clinging to the capsized hull, upon which they remained for about three hours, when they were providentially rescued by hoats from Sangeen. The Huran Signal, to which we are indebted for the above particulars, says that Mr. Morrison was married only about ten days, and believe he and his wife went out for a pleasure sail, which unfortunately terminated so fatally.

## CORRESPONDENCE.



#### "CURSE YE MEROZ."

" Curse ye Meroz, said the angel of the Lord carse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges 5:23.

Concluded.)

6. The progress of the gospel is impeded by those who attribute to man that glory which belongs to, and should be given alone to the Lord. A success ful minister of the gospel has nothing whereof to boast. All the good accomplished is effected primarily by the agency of the Holy Spirit. And should preachers possess talents of a superior and brilliant character, they have no real cause to be proud, and possess nothing but what they have received. Talents are the gracious gifts of heaven!

But what means that gossip? what those small groups in the aisles of the church, and that assemblage around the door at the close of the service? What is the topic of conversation? Is it the holiness and devotedness of their minister? is the inquiry relative to his sermons being in accordance with the word of God, or not, and whether they breathe the spirit and power of the gospel, and produce a salutary effect on the minds of those who hear him? Verily no! What then? Why the preacher's eloquence, or his prosiness, his great learning, or the meagre poverty of his education; the weakness of his intellect, or its gigantic strength!

An then if you follow this class to their social circles, instead of communicating scriptural facts or the truths they may have heard at their respective places of worship, they boastingly speak of the magnificence of their church edifices, the splendor of their interior decorations, and the wealth and respectability of those who meet within their gorgeous walls! This class cares but little for the real spiritual prosperity of Zion's cause. What wonder therefore, that God's cause languishes, and that conversions are but few!

7. The inconsistent conduct of the rich may be mentioned as another hinderance to the prosperity of Zion. Many who profess the religion of Jesus abound in wealth, while many of their fellow Christians are suffering from the pinching hand of poverty. And such will add house to house, field to field, feast in splendor, and live in ease and luxury, while their fellow-men lack the common necessaries of life! Others refuse to throw into the treasury of the Lord their tithes and offerings which they justly owe, according as the Lord hath prospered them; and to make up their deficiency, others are compelled to contribute more than they can really afford in order to sustain public worship.

It frequently occurs that the preached word is less effectual than it might be, in consequence of the preacher's wants being so scantily supplied, that he has to devote much of his attention which he should devote to the study of God's word, in anxious thought how to obtain means to pay his way and support his family; and although it is his duty to trust in the Lord and bear all with meekness and patience, the church is responsible for this subject, and the evil caused, and good prevented in consequence. How many efficient advocates of the truth would be willing to travel, endure hardships, and proclaim the glad tidings of the kingdom, if some of them who own their thousands would loosen their purse strings, and furnish them with a little towards supporting their families! How many preachers are now engaged in secular employment instead of preaching the gospel, in consequence of the mean but money-loving and earth-treasure grasping disposition of those for whose benefit they once left their families and homes to preach the gospel!

8. Backslidden professors, who have become such from various causes, must be classed with those who impede the Lord's work, fight not his battles; and in addition prevent the outpouring of his Spirit. How many set out for the kingdom, but how few endure unto the end of the race. There is a natural tendency in the human mind to turn back to the beggarly elements of the world; but none are so liable to do so as those who have imbibed a spirit of indolence and slothfulness-which necessarily prevents them being active and engaged as declared to be their duty in the Scriptures. (See Phil. 3:13, 14; 2 Pet. 1:5, 6.)

Those who become inactive in the service of God, not unfrequently become active in some other cause. Sampson slept on the lap of ease, or he would not have been destroyed by the Philistines.

Many are willing to work when all things go well, but relax their efforts when the church is in difficulty peace and harmony. O my brethren, let us repent, and in real need of their assistance. But such was gird on the armor anew, and do our first works.

the case with Israel in the wilderness, and also with some of the Galatians, who ran well for a season!

The unfruitful, or those who are satisfied with the negative part of religion-who refrain from committing open sins, but who do no real good, may almost as well be among sceptics and the worldly minded, who seek the good of this life.

Christians, therefore, must labor-must fight the Lord's battles, or expose themselves to his heavy anathema. They must not be idle, yea, they cannot take neutral ground and please God. There is no such thing as neutrality in his cause sanctioned by Him: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."-Matt. 12:30.

Thus various causes conspire to injure the cause of religion, aid in preventing the success of the battles of the Lord, and the enemy apparently triumphs.

Sinners are dead in trespasses and sins, rushing headlong to destruction, candidates for "the lake that burneth with fire and brimstone," ignorant of the nature of God's laws and threatenings, and regardless of the course they are pursuing with its consequences. And yet professors of religion who know too well the nature and result of such a course, who can see the horror of " banishment from the presence of the Lord," and the terrors of the pit of hell-fold their arms in lazy lock-are at ease in Zion, and contented to eat their morsel alone!

And while such will consecrate all their energies, the perishing things of time, alas! will scarcely move a finger, or offer a prayer, or sound the note of alarm in order to secure the salvation of sinners!

But when professed Christians are regardless of the welfare of the cause of Christians, and yet manifest the greatest anxiety to gratify their love of the world, can we expect that religion will appear attractive to the impenitent? Can they perceive in such the Christian graces which would make them desire religious ways? Is it to be expected that they will rush to the Lord's house while such a state of things exists. We cannot expect them to be anxious for salvation when those who profess to understand "the terrors of the Lord," are careless and indifferent for

The unconverted are careful observers of the conduct of those who profess religion; and know when they live up to, and when they violate the requirements of the gospel; and hence the principal objection urged by the unconverted for not attending to religious ways is the indifference and lukewarmness of professors. And how many in the day of judgment will attribute their condemnation to their neglect, who can tell?

Those who are lukewarm experience leanness in their own souls. And this is not all; in addition they exert a death-like chilling influence wherever they go, are a stumbling block in the way of others, and like the Pharisees of old, will not enter the kingdom themselves, nor suffer those who are willing to enter

The great founder of Christianity did not act thus None dare assert that the Saviour's life was inactive. He was diligent, and earnest, and zealous, and efficient in all that he undertook! Had not such been the case, would he have left the throne of his glory to live a life of sorrow, to be derided, insulted, forsaken, crowned with thorns, and pierced with the ruthless soldier's spear! Had he been inactive and regardless for man's happiness, salvation would not have been purchased, and man would have remained unredeemed, exposed to death and woe.

The conduct of Christ is the pattern for the imitation of his followers. Inactivity, neglect of prayer neglect of the means of grace, with carelessness for Zion's prosperity, lead the soul with great rapidity into a state of apostacy from God. The physical system of man becomes strong through healthy, active exercise. The Christian graces become manifest, receive strength, and become fully developed through laboring as God hath commanded us.

How many there are who complain of the cold, formal, and dead state of the church; but how few inquire, " Have I done, or left undone anything that has aided in producing the same?" The fault, or cause must be with man, for God is unchangeable, and always willing that sinners should be brought to repentance, and be saved.

Whenever the truth is faithfully preached, and its progress not obstructed by some of the causes referred to. God accompanies it with the Spirit's power, proves it to be a sharp two-edged sword, which pierces the heart of the sinner and divides asunder the ligature of love for sin.

Our past history proves this; but the work has in a measure ceased through our inconsistencies. At our social meetings what glorious seasons we once enjoyed. Then instead of dwindling out a miserable existence as now, we had one grand object to accomplish, viz., the preparation of our fellow-men for the coming of the Son of man, and dwelt together in

brethren unitedly pray that it may be accompanied all before it ! It will confirm the believer's hope, brighten his prospect, increase his faith, reclaim the backslider, aronse the careless, and seize the rebellious. In past days the strongest have fallen before it, and shrieked in the agony of peniteuce : " Lord, save me, or I perish!"

engage in this service and fight the battles of the Lord? Who will come forth to the help of the Lord, to the help of the Lord against the mighty?

Be not discouraged. Think of the zeal of Moses who forsook the honors of the world; and of Abraham who offered his son Isaac. But if you feel discouraged in consequence of a lack of success, think of the perseverance of Noah, Isaiah, David, Daniel, Job, the apostles, martyrs, and the Saviour!

one pronounced upon the inhabitants of Meroz, because they refused to come to the assistance of their brethren when they fought against Sisera, will come upon you, and come speedily.

National judgments are the results of national transgression; and so the judgments with which the church has been, and is still being punished, are the result of sin, and have come upon her in consequence of her sins of omission and commission. The antediluvian world, Sodom and Gomorrah, and the destruction of Jerusalem may be cited as examples; while churches once the most prosperous have dwindled away and become extinct through the unlest your light go out.

A literal famine is not to be compared with a famine in the church; or a literal pestilence to a famine for the word of the Lord: the one merely afaffects his temporal state, but the other his eternal interests and destiny!

repent, arouse, and sound more effectually the gospel trumpet, and the alarm of the approaching judgment-otherwise there will be a moral earthquake in the church more dread than all the physical evils which surround us.

In conclusion, let me urge you to give heed to these things, they are matters of vital importance, which must not be trifled with, and cannot be neglected with impunity. Who would wish to be in the place of those through whose negligence many on the left hand will gnash upon them with their teeth, and attribute their awful doom to their negligence and carelessness?

Men may become eminently useful in the cause of Christ, and if each resolve to perform faithfully his obligations to God and man, the end of preaching will be accomplished, and God's word will not return unto him void! If we do our part in wielding the sword of truth, God will do his, and sinners will be converted.

Do then resolve henceforth to put forth all your ransomed powers, and to labor with zeal and energy for the salvation of souls. You have much to do and but a little time allotted you in which to do it. In view of which you must-yea, you will-work. You doubtless feel resolved to put your shoulder to the wheel of the grand gospel car of salvation and propel it forwad.

Do so then with all your heart, and burdened souls will be converted to God, angels in heaven will rejoice, we will rejoice with them, and the Saviour will see of the travail of his soul and be satisfied!

> " Soldiers of the cross, arise! Lo! your leader from the skies, Waves before you glory's praise, The praise of victory Seize your armor, gird it on! Now the battle will be won! the strife will soon be done; Then struggle manfully !

"Onward then ye hosts of God! Jesus points the victor's rod: where your leader trod; You soon shall see his face. Soon your enemies all slain, Crowns of glory you shall gain; Rise to join that glorious train, Who shout the Saviour's praise."

### LETTER FROM C. E. BOYER.

BRO. HIMES: - Thinking that many are equally interested with myself in the cause of Christ, and are ofttimes blessed and strengthened in hearing of its prosperity, I cannot withhold the pleasing intellicommunity of Elk county. Truly the camp-meeting and said if any desired our prayers while absent, "let held on the banks of the Sennemahoning waters was them arise;" some arose with hearts subdued and said,

The doctrines of the gospel, in connection with one of much interest. Au emblem of those sweet the last judgment, constitute a lever that is mighty refreshing showers witnessed on the day of Penteto the pulling down of strong holds; and when cost. Many sued for pardon - many found peace preached in its purity unencumbered with vain specu- through Christ in God. Many can say it was the lations and questions which gender strife, and the birth-place of their souls. Seventeen were buried with Christ in the holy ordinance of baptism. Prewith the Spirit of the Lord, like a mighty torrent, or cious season, I never will forget it. The seed there the rolling billow of the restless ocean, it will sweep sown has germinated and brough forth the fruit of Christ's righteousness. In beholding our hearts have been made glad, and those dear servants of God who came weeping, doubtless went forth rejoicing, bearing their sheaves with them. The meeting of Caledonia was one worthy of notice. Elder J. R. Gates assisted in the same. He is a worthy minister, loved Who then will come forth to the rescue? Who will and endeared by many. The holding forth of God's word was quick and powerful and accomplished much. Though the series of meetings were of short duration, yet resulted in the conversion of fifteen, eleven of which joined the Church and were baptized. A beautiful incident transpired at the close of this ordinance. As Elder J. D. Boyer was about closing with prayer, a youth, a bright boy of fifteen, stepped forth from the crowd and plead to be baptized. The Elder hesitated for some moments, but the boy clings If you refuse to come to the help of the Lord still closer to his side and begs again. "Why do against the mighty, a curse more dreadful than the you want to be baptized 1" was the question. "Because, sir, I wish to obey the commandments of God." " Do you think God has for Christ's sake pardoned your sins?" The instant response was, "I do." Do you love God's word?" "I do, and read there, that those who do not obey his commands cannot enter into his kingdom." It was enough. Elder Boyer led him forth, and as he came out from the flowing tide his countenance beamed with joy; for he felt the presence of the Spirit in his soul.

Such are the workings of the meek and lowly religion of Jesus, falling gently, yet powerful in its mission, subduing the hard heart of the hoary-headed Universalist, and renewing the youth of but few years. faithfulness of the members. Then, O take heed, Much is doing for Caledonia, a place noted for drunkenness and much rioting. Temperance is now waving her bright wings and sheds forth a halo round the inhabitants of that once neglected place. With a bold resolve, and determined spirit, she has refects man's body, the other affects his soul! The one moved the bar, and with it the flowing wine-cup. The burning liquid entices no more, but in its place stands prominent a beautiful Library, and a Bible The churches of Christ must humble themselves, in its centre. Temperance, as she enters with majestic step, and levely mien, breathes forth peace, love, and happiness within.

I would love to speak of the camp-meeting held in Centre county, but words are inadequate to express the interest manifested there. The word of God had free course and was not bound. Elder Litch gave heretofore a description of the same, and though he left before the meeting closed, yet he witnessed enough to satisfy that God was not afar off. How deeply did we deplore his departure. Our eyes lingered, and when lost in sight, our hearts followed him still: but not without a prayer for God to bless him. The result of the meeting was good, and I doubt not the arches of heaven rang with the rejoicing of angels; for very many were made new creatures, and not a few of the saints comforted. I doubt not the circuit of Bro. J. T. Laning has been thus rendered far more pleasing and interesting. He is indeed one worthy of the affection and kindness of all around him. May the Lord continue to crown him with his loving kindness and tender mercies. Immediately on our way from Centre we proceeded to Pine-street, where we found the little flock waiting to be comforted from the preaching of God's word. We found them more firmly and fondly attached to the precious fruths of the second advent of our long expected Messiah. After waiting upon those who wished to follow Christ in baptism, we left for "Rich Valley," a beautiful and romantic country. The people are intelligent, frank, and courteous in their dispositions. We found their hospitality congenial to our feelings, entering in their midst as strangers. The octrines of the Second Advent were entirely the community of "Rich Valley," until Elder J. D. Bover visited and held a series of meetings, which lasted fourteen days. And though they were warned by their minister not to hold any intercourse with the body of Adventists, yet we found them anxious while mingling with us to assist in singing, prayer, and laboring with mourners. The beauty and harmony of the truth as it was presented won them over, and night after night we witnessed the monrners' bench over which was bending hard-hearted sinners, cold professors, and Backsliders. You can judge of the state of our class-meetings. One after another telling with streaming eyes the dealings of God. Says one, "My friends and all prophesy that if I have anything to do with Adventists I will backslide; but I think if this is backsliding, let me backslide on, for I know they have done me good." The meeting resulted in the conversion of forty persons. Twenty joined the church, and nine were baptized. The last meeting we held the interest was as great if not ingence of the manifestations of God's Spirit upon the creased-it was a solemn time. Elder Boyer arose

edged a wish to present themselves at a mourner's at Bristol Vt., on the first Friday in January, A. D. bench; but as Elder Boyer had labored without help 1853. night and day incessantly, his strength was exhausted, and thus rendered quite ill. We closed the meeting with singing "When shall we meet again;" and though past the hour of midnight they alike lingered. We parted with the promise to meet soon again. How beautiful, how cheering appeared to me at that As lately I sat in a circle of friends moment the promised new earth, where kindred spir-its no parting know—no tears to fall—no sighs are

They talked on religion, its duties and ends; its no parting know-no tears to fall-no sighs are heard; but joy in the presence of God and the Lamb for evermore.

Elk county Oct. 9th, 1852.

### CONFERENCE AT WATERBURY.

According to a previous appointment this Conference was held at Waterbury on the 6th and 7th of October; Bro. Erastus Parker being voted Chairman. Or in heaven he'd ne'er find a place. (7) Bro. D. T. Taylor of Rouses Point Village, Secretary, and Brn. Pliny B. Morgan of Addison, E. L. Clark of Fayston, and Dea. Charles Bennes of Burlington, a business committee.

Owing to the inclemency of the weather and other hindering circumstances which could not be controlled, the attendance was not so large as was previously expected; but our chapel was as usual, pleasant, and those who came met in good cheer, manifesting a deep interest for the cause we love, and a willingness to act in its defence.

The following resolution was passed by the Con-

Resolved, That this Conference nominate a committee of ministers to take the supervision of their respective fields "and set in order the things that are wanting;" and to whom destitute churches and localities may apply for preaching and other special religious meetings. And it shall be the duty of this committee if practicable, either to supply them them-

It was voted that Bro. Clark for Waitsfield, Bro. P. B. Morgan for Addison, Bro. Taylor for Waterbury, and Bro. A Merrill for Montgomery and their vicinities, constitute said committee.

A report embracing a plan for the mutual co-opera tion of the various Advent churches and societies in the State was presented by the business committee for the action of the Conference, but, after some discussion, was laid over to be voted upon at a future Conference to be held at Bristol, Vt.; a copy of the report meanwhile being sent to all the Advent societies and ministers throughout the State for their serious consideration.

The following circular was designed to accompany the pulished report of the Conference.

CIRCULAR.

To the Advent Churches and Societies scattered throughout Vermont: Greeting.

BELOVED BRETHREN : - For the better maintenance of purity, scriptural order, and Christian liberality among us who are looking for the Lord Jesus, and for the furtherance of "this gospel of the kingdom," we here assembled, do hereby earnestly rec-

First, The meek and sober enforcement of New Testament discipline among you, according to the directions of the inspired volume as given in Matt. 18:45-17; 1 Cor. 5:9-13; also 6:1-8; 2 Cor. 6:14-18; 2 Thess. 3:14, 15, &c. That there be no "bit-terness" nor "divisions" among you, that the "un-righteons person" and the "heady" be "discovered and rebuked," and the "pure in heart" approved

Second, The appointment wherever they are " wantring" (Titus 1:5) of the proper officers of the church; viz., "the elders that rule well" "as being ensamples to the flock" (1 Cor. 12:28; Eph. 4:11, 12; 1 Pet. 5:1-5); the deacons who "serve tables" (Acts 6:1-6; Phil. 1:1; 2 Tim. 3d chap.) who "must be grave" and "with a pure conscience," a treasure "to bring your liberality unto the Lord," (1 Cor. 16:3), etc., that there be no "murmuring," nor any "lack," but that "the whole body be fitly joined together and compacted by that which every joint supplies \* \* unto the edifying of itself in love."

Third, and finally, the imperative duty of connecessities" of ministers who labor among you, as enjoined in 1 Cor. 9:7-14; also 2 Cor. 8th and 9th chapters, and according to the usage of the primitive church (1 Cor. 16.3) that he who is yet young in the ministry and who "lives by the gospel" be not disheartened "in respect of want" and that the worthy laborer "that thresheth in hope should be par-taker of his hope," "not because we desire a gift but we desire fruit that may abound to your account,"

"I am troubled about my soul," and many acknowl-| The Conference adjourned on Thursday to meet ERASTUS PARKER, Pres't D. T. TAYLOR, Sec'y.

#### EVERY ONE HIS OWN HOBBY.

BY WILLIAM MILLER.

But each had a separate way.

First A spoke of Grace, that's divinely bestow'd (1) By the sovereign decree of a God; (2)
How man was all lost,—and his thousands he owed, (3) If not paid by a fountain of blood. (4)

Then B did declare in the presence of all, On accepting, was founded of r grace (5)
The sinner most bow, and on Jesus must call, (6)

Lo C next came forth and presenting his plan, For the folly of others did grieve; He said it was plain that the duty of man (8) Was to simply in Jesus believe. (9)

Here D broke his silence, and now claimed his part; He said where the gospel was sent, (10) They all had a duty to do from the heart: (11) A command for them all to repent. (12)

Mrs. E talked of Love, as the principal them (13) That gained them an entrance in heaven, (14)
Mrs. F said that Faithfulness fill'd the whole scheme (15)

Inclosed by sincerity's leaven. (16)

Now G claimed a share in this lengthy debate, And wondered her brethren were fools; They must first have Grace as the Scriptures re-

late (17) And was taught by Theological schools.

Next H had a system both humble and wise, (18) He talked so peaceful and mild, (19)
You must come to Christ and the world must despise (20) Before you are born as a child. (21)

I then rose in place, the debate waxing warm And boldly asserted 'twas true, That we by the Spirit of truth must be born (22) In which we have nothing to do. (23)

Kargued for knowledge, or why was it said The heathen in Christ should attain; (24) For to know him aright in the kingdom of God (25) Is life everlasting 'twas plain. (26)

L talked of the law—as a schoolmaster's rod—(27) To bring in subjection to Christ; (28)

M mercy declared was the will of a God (29)

And mercy was given without price. (30)

N nothing could boast for nothing he had; (31) Yet newness of life was his way. (32)
O said it was plain that the Scriptures were odd (33)
And our preachers were odder than they—(34)

P plead for that peace which Jesus bestowed; (35) Q quarrell'd for Christ as a Son; (36) R believed in Redemption, as the only road; (37) S thought Salvation was for every one. (38)

T talked of a terror the Scriptures revealed; (39) U boasted of union so strong; (40)
V vainly rejoiced that his views he'd conceal'd, (41) In order to lengthen the song.

W waited with patience his plan to unfold.

And declared that he walk'd with the Lord his God: (42)

His wages are paid in a crown of pure gold, (43) And the kingdom revealed in the word. (44)

X next in the circle began to complain That all they had said was but dross, (45)
In comparison, sure, with what he could maintain: The sinner must take up his cross. (46)

Y said they must yield the peaceable fruit; (47)
And he should support what he spoke,
That Christ in his gospel commanded the youth (48)
To bow and submit to his yoke. (49)

Z zealous to hear what the others would say, (50) In silence had waited so long—(51)
And declared without zeal, they had all gone astray (52)

But if zealous, they could not go wrong. (53)

Had you been there to have witnessed the sight, Yon'd thought of confusion of tongue (54)
For each stoutly maintained that his own creed was

And that each of the others was wrong.

No wonder to see all our friends disagree (55) For finity never could scan (56)
The great wondrous three of bright infinity (57) Or learn the whole duty of man. (58) January 1826.

thy laborer "that thresheth in hope should be partaker of his hope," "not because we desire a gift but we desire fruit that may abound to your account," "remembering the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Thus beloved brethren would "we stir up your pure minds by way of remembrance," "and if ye know these things happy are ye if ye do them."

The discourses, which were delivered from the following texts by Bro. Morgan and Taylor, viz., Judges 5:23; Rev. 20:14-17; 2 Pet. 2:9; Rev. 5:9, 10, were listened to we trust with interest and profit. The brethren though few in number seemed aroused and encouraged, backsliders were quickened and rose for prayers, and sinners have begun to inquire the way to God. On the whole, our meeting was one of much interest, and as its results with continued labor and the attending grace of God, we are praying for, and expecting a blessed revival of the religion of Jesus. Brethren pray for us.

Ill Rom. 11:5; [2] Rom. 8:29; [3] Matt. 18:24; [4] Heb. 9:12; [5] Jano. 3:36; [10] Matt. 10:5, 6; [11] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 25:21, 23; [16] 1 Cor. 5:8; [17] Heb. 7:25; Jano. 6:35, 37, [18] Psa. 37:11; [19] Matt. 5:5; [20] Matt. 18:4; [21] Matt. 18:24; [14] Ind. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [16] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [16] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 11. Jano. 3:1; [15] Matt. 18:24; [2

#### Letter from D. Campbell.

BRO. HIMES:-I send you these lines to let you know that I have made a tour of late of two hundred and eighty miles. At my last appointment in Durmage, the friends were desirous for me to continue the meeting for a longer time. At their request I preached fiften discourses. The Lord revived his work indeed. Backsliders were reclaimed and sinners converted. The last meeting held I requested all who felt that they were savingly blessed, would manifest it; and nearly all present manifested it by rising. Brn. Payson, Crandell, and Benson, were present part of the time to help, in prayer and ex hortation.

Bro. Alexander Weldon, and some others, are doing good in sustaining an excellent sabbath school in the above neighborhood. Our prospects are brightening, we expect several brethren who are convinced of the Advent near to engage in preaching the gospel of the kingdom. All our friends in the Province would be glad to have you come and pay us a visit-such a visit as you give in the Lower Prov-

Ameliasburg, Oct. 4th, 1852. [1 shall visit you as soon as I can .- J. v. H.]

BRO. HIMES :- I wish to say through the Herald, that the church here is still looking for the coming of the Lord.

We have hired the Calvinist meeting-house. It is quite a large house. There is quite a large bell upon it. We expect to hold meeting every Sabbath. Scituate, Oct. 18th, 1852. L. B. POTTER.



DIED, at Corrinna Me., Sept. 27, CHALMER A. BUZZELL, son of Hiram W. and Sarah D. Buzzell, aged two years and ten months—a very interesting

This is to inform you of the death of E. Noves, a This is to inform you of the death of E. NOYES, a native of Piermont, N. H., on Sunday, July 18th, 1852, in the 37th year of his age, in the full embrace of the Advent faith. He showed the Christian virtues in all his dealings, and expressed his confidence in the mercy of Jesus Christ our Lord some few hours before his departure. He has been for the last eight years a warm advocate of the Advent doctrine, also a firm and devoted temperance man.

MARGARET NOYES. New Orleans, (La.), Oct. 10th, 1852.

ELIZA BARTLETT, wife of Barnard Morrill of this place, died in this city on the 11th, of dysentery, aged 37 years the 27th of last February. Sister Morrill was born in Plymouth N. H., She was converted in Lowell Mass, about twenty-two years since, and connected herself with the Congregational Church of that place under the charge of Dr. Blanchard. After her husband came to this place he and his wife joined the Methodist Church. About a year and a half ago she became a member of the Advent Church of this place, and remained thus until her death. Sister Morrill was an active and consistent Christian. Her Christian sympathies were manifested in seeking the good of others even to the sacrifice of her own comfort and enjoyment. Her sickness lasted about seven weeks, during which time her sufferings were great; but her faith and hope triumphed in the midst of them all, and her dying breath was spent in praising God. Her hasband and four children are left to sorrowfully realize the loss of a most worthy companion, and tender and faithful mother. She ill come forth among the blessed and holy.

Salem, Oct. 15th 1852.

L. Osler.

DIED, at Sutton Flat, C. E., Oct. 1st, LYDIA ANN HURLBUT, aged three years, three months and sixteen days. She was the daughter of Samnel C. and Polly Hurlbut. A discourse was delivered by the writer at her funeral to a large and attentive audience, from Jer. 31:15-17. "Those who sleep in Jesus will God bring with him." J. M. Orrock.

THE MOTHER'S LAMENT.

My litt'e one has gone : she hasted away As clouds disappear at the dawning of day; She bloomed as a rose, and was lovely to me, But alas, I no longer her beauty can see.

Of the house of the Lord she often would speak; And even when sickness had rendered her weak, She wanted to hear of the home of the blest, The place where the weary forever shall rest.

watched by her side till she drew her last breath, And saw her advance to the portals of death: Her mind was in peace; on her lips was a smile,— It seemed as if glory her pains would beguile

But now she is gone, and how changed is this place No longer I see her with smiles on her face; I hear not her cries: I look at her chair, I go to the table, but she is not there.

My heart now is sad, but I will not complain. For soon, I expect to behold her again;
When Jesus appears in the clouds of the sky,
She, raised from the dead, will meet him on high.

### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy

The object of this periodical is to discuss the great question of the

age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to

flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature.

3. A well selected summary of foreign and domestic intelligence, and a A deartment for corresponders, where from the familiar 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its presperity in different sections of the country. The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the

III. His Judgment of the Quick and Dead at his Appearing and

IV. His Reign on the Earth over the Nations of the Redeemed.

1v. His Reign on the Earth over the Nations of the Redeemed.
v. The Resurrection of those who Sleep in Jesus, and the Change
of the Living Saints, at the Advent.
vl. The Destruction of the Living Wicked from the Earth at that
event, and their confinement under chains of darkness till the Sec-

ond Resurrection.
VII. Their Resurrection and Judgment, at the end of the Millen-

nium, and consignment to everlasting punishment.
VIII. The lestowment of Immortality, (in the Scriptural, and not the secular use of this words) through Christy, at the Resurrection
IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUIGELY:" "The second woe is past; and behold the third woe cometh quickly"—Reventhe time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the constraints of the constraints

These views we propose to sustain by the narmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall en-deavor, by the Divine help, to present evidence, and answer objec-tions, and meet the difficulties of candid inquiry, in a manuer becom-ing the questions we discuss; and so as to approve ourselves to

ing the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of Gon.

These are great practical questions. If indeed the Kingdom of Gon is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

# BOOKS FOR SALE AT THIS OFFICE

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Note.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be seven the single copy of any work; as it may be seven the single copy of any work; as it may be seven the single copy of any work; as it may be seven the single copy of any work; as it may be seven the single copy of any of a

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP,—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 ets. (9 ca.)

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gilt.-60 cts. (6 oz.)

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THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

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BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—I. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 cz.)

Two Hundred Stories for Children.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (? 02.)

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# THE ADVENT HERALD.

BOSTON, OCT. 30, 1852.

#### NEW WORK.

" The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."-Rev. 16:14. 80 pp. Price, 121 cts. single-\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following-ending where the tract called the Approaching Crisis begins. It gives:

- 1. The Victors on the Sea of Glass.—Rev. 15:1-4.
  2. The Angels with the Seven Vials.—15:5-8; 16:1:
  3. The First Vial.—16:2.
  4. The Second Vial.—16:3.
  5. The Third Vial.—16:4-7.
  6. The Fourth Vial.—16:8, 9.
  7. The Fifth Vial.—16:10, 11

- The Fifth Vial.—16:10, 11.
  The Sixth Vial.—16:12.

- -16:16.
- The Sixth Vial.—16:12.
  The Unclean Spirits.—16:13, 14.
  The Admonition.—16:15.
  The Success of the Spirits.—16:1
  The Seventh Vial.—16:17-21.
- The Judgment of the Harlot.—17;1, 2.

  A Woman on a Scarlet Colored Beast.—17:3-18.
  The Fall of Babylon.—18:1-3.

- The Voice from Heaven.—18:4-8.
  The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vialthat at this time there were to be the manifestations symbolized by the Unclean Spirits-that it was to be a body of religious teachers, who should present a belief common to Pa ganism, Romanism and Mohammedanism, which religious are respectively the mouth-piece of Imperial Rome, decem regal Rome, and the eastern Roman Empire,-that demon worship is common to those three religions—that the teach ings of the rapping spirits, are in accordance with that de mon-worship-that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Arma geddon-that this battle will commence in a violent conflict between the opinions of men and the word of God-that these new lights have arrayed themselves in direct conflict with the Bible-and that it will terminate by the destruction of the wicked from the earth.

### Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the Herald, and get two important works through the press. To do this and meet our current expenses will re quire all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your past promptness, and will thank you to nudge you neighbor to whom it does, and who may be troubled with a

It is right that this should be attended to.

It is reasonable.

We need all that is due us.

We need new type. We depend on this source to obtain it.

We need the means now.

Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

### New Works to be out the 1st of Jan.

1st. MILLER'S LIFE—in one volume.
2d. AN EXPOSITION OF THE APOCALYPSE—in one vol.

These are now in preparation for the press, and will be more particularly noticed hereafter.

The Life of Mr. MILLER was commenced two years since and would have been completed then, "but Satan hindered us."—1 Thess. 2:18. We hope now to be able to complete it without interruption. Those who sent in money for it then which has not since been appropriated by them, to other ob jects, and received the first number, will be entitled to the entire volume, the same as if the first number had not been sent. Its price cannot be now determined. It will probably ere from \$1 to \$1,25.

The Exposition of the Apocalypse will contain about 400 pages. Price, 50 cts. This is nearly through the press. Orders may be sent in for both of the above works.

### To Correspondents.

H. B .- Chronology, since the era of our Lord, is undis puted among chronologers. It rests on an astronomical basis that admits of no error. Dates may be wrongly assigned; but there is nothing of the kind that you allude to. You have been misinformed.

MY PUBLIC LABORS .- Devoting my labors to all in need of or desiring them, rich or poor, it happens in places I receive a full support, in others, a partial one, and sometimes I have to pay a part or all of my expenses. While it happens thus, I doubt not the Lord will provide, so that I may not be embarrassed, but be able to give myself " wholly JOSHUA V. HIMES.

SUGAR HILL .- Bro. Shipman writes, that there is a glorious work going on in that place. Between forty and fifty placed; calls the attention of the Spanish Government in persons, Bro. S. informs us, have expressed a determination to devote themselves to Christ. May the work spread and

The Crescent City ordered out of Havana-Protest of her Captain.

The steamship Crescent City arrived at New York on the 19th inst. She left New Orleans on the 11th, and arrived off Havana on the 14th, at daylight. At sunrise, the Captain of the Port came on board, and refused to permit Capt. Porter to communicate with the city. Capt. Porter then delivered his protest, and put to sea without landing his mails

The Crescent City entered the harbor of Havana at the rst break of day, and it was supposed by those on board that it was owing to the vessel not being seen until she was well in the harbor that she was not molested at sea. At sun rise, the Captain of the Port came alongside, and asked for the obnoxious Mr. Smith, who he was told was still on board. He then informed Capt. Porter, that as the ship was in port, no steps would be taken to turn him out, but that no comme nication could be allowed with the shore, or in any way from

Capt. Porter said that he desired to present his protest to the Consul, on which the Captain of the Port politely offered to get further orders from the Captain General, in the meantime informing Capt. Porter that the ship might be in port as long as suited his purpose, and might go to sea when she pleased, as they acknowledged no control over her; but nunicate she should not, in any manner, with the shore Such was the Captain General's orders, and by way of en forcing them, the guard boats were placed on all sides of the ship, filled with the usual police. These poor fellows did not seem to relish the business, as the sun was burning hot, and when the gong on board the Crescent City sounded the joyful call for breakfast,-a call to which all the Spanish officials were politely invited on board,—these fellows looked sad enough, wishing, no doubt, that Capt. Porter would go to sea and relieve them from their imprisonment. Capt. P had no such intention, however, but after breakfast ordered the paint pots to be got up, and set the men to work systematically to paint the ship outside, from which manœuvre if was supposed by the guard-boats that he intended to stay at least a week. In consequence, the police boats were relieved, and two boats with regular crews detailed from a frigate to watch the Crescent City.

At 9 o'clock the Captain of the Port came alongside again. and informed Capt. Porter that he would not be permitted to lay his protest before the American Consul. He was asked by Capt. Porter of what use an American Consul was it American vessels in difficulty were not permitted to communicate with them; and also said, that in every civilized nation a Consul was recognized as the representative of his country, and the law of nations entitled citizens to have access to him. The Captain of the Port declined entering into a discussion of the matter, affirming that he was exercising n authority of his own, but acting entirely under orders.

The interview terminated, so did the outside painting, and steam was ordered up. Capt. Porter intended to drop two copies of his protest on board an American barque and brig lying in the lower harbor, when just as the Crescent City was about moving ahead, word came off that Mr. Morales, of the house of Drake & Co., and agent of this company, had permission to come alongside, which he did a few moments af ter in a shore boat, but accompanied by a government boa with three officers. Mr. Morales thought this difficulty could be got over by Mr. Smith sending a written denial to the Captain General with regard to the accusations of Peter Hicks. This Captain Porter refused to permit, as he had himself made two disavowals, which had not been received. Nor would be permit any correspondence from any officer or board the ship to go to the authorities. He considered it be neath the dignity of the Company to make further explana tion. Captain Porter also refused, on his own part, to hold correspondence with any one on the matter except through the United States Consul.

It was then endeavored to ascertain from Captain Porter the nature of the document he wished to send to the Consul and if it contained a disavowal of the charges against Mr. Smith. They were informed that it was a protest, and that it referred to the two former disavowals made by Capt. Porter, but at the same time it was written in plain terms. The object was evidently to get some kind of apology or acknowledgment of wrong on the part of Mr. Smith, which would enable them to settle the affair, which was becoming rather troublesome. In this, however, they received no assistance from the Crescent City, and after some discussion among the Spanish officers, they offered to go on shore and see if it was not possible to get the protest delivered to the Consul. They thought it could be done, if it was first ascertained whether the document contained anything offensive to the Spanish Government. Information on this subject, however, was denied, but notwithstanding which the officers did go on shore with Morales, and after some time the acting Consul came alongside in company with the Captain of the Port. The allowed to write home by the Crescent City.

Cantain Porter delivered his protest in person, and being informed by Mr. Morland that nothing more could be done the steamer put to sea, neither subdued nor conquered. As she passed the Custom House, thousands assembled to witness her departure. The star-spangled banner was run up to the fore-topmast head as she passed, and as it floated out on the breeze, its stars looked as bright as ever. Not a sound was heard from the vast multitude, but there were beating hearts in that crowd, filled with hope that the insult of that flag would be avenged. Many silently attested their respect by uncovering their heads as the steamer swept by the Mole. As she passed by the Moro Castle, she fired a gun in honor of the flag that floated proudly at her forem head, and seemed to bid defiance to the frowning castle of despotism.

Captain Porter, in his protest, alludes to the friendly treaties between Spain and the United States, and to the un friendly course of the former towards the steamer under his command. He protests against not being allowed to make known to the American Consul the situation in which he is Cuba to the fact, that on his last voyage every one of his passengers had with him a passport from the Spanish Con sul in New York; says that an appeal to the Consul of a

country is even respected among the barbaric powers, from whom a knowledge of the law of nations is not so much expected; alludes to the severe mercantile losses made liable by this interruption, and in conclusion protests in the strongest terms against the indefensible disregard of the treaty of amity and law of nations.

A report brought by the Crescent City states that the creole, by whom Lopez was captured, has been assassinated.

PRESERVING FRUITS WITHOUT SUGAR .- At the Ne York State Fair at Rochester, last fall, there were exhibited thirteen bottles of fruits so preserved by Wm. R. Smith, of Wayne county, viz., five of cherries, two of peaches, one of strawberries, three of different varieties of currants, one of blackberries, and one of plums. They were examined by a committee, and found of fine flavor; and the committee expressed the opinion that the art of preserving fruit in this manner is practicable and valuable, and that the fruit, when carefully put up, can be made to keep as long as may be desirable. The method of preserving them is thus given to the New York State Society by Mr. Smith. They are preserved by placing the bottles, filled with the fruit, in cold water, and raising the temperature to the boiling point as quickly as possible; then cork and seal the bottles immediately. Some varieties of fruit will not fill the bottle with their own juice. These must be filled with boiled water and corked as before mentioned, after the surrounding water

LAKE VILLAGE .- I will hold a series of meetings in Lake Village, N. H., commencing Wednesday, Oct. 27th, and continue over Sunday. There was, by mistake, an omission of the time in last week's notice.

Those who wish meetings, will write me to Lake Village, N. H., without delay. I will comply with the wishes of the friends to the extent of my time and strength, and give notice in the next Herald.

#### SUMMARY.

Two distinct shocks of an earthquake were felt at Clinton, Ga., on the 10th iost., at intervals of thirty-five

— Mr. John Barrett, who has been connected with the Boston and Lowell Railroad since it was built, is probably the oldest Railroad conductor in the United States. He has travelled over that road during the last eighteen years six hundred thousand miles!

Mr. G. P. Noyes, of Newbury, was instantly killed one day last week by the breaking of an ox-yoke on a pair of oxen which he was driving. One of the pieces flew of and struck him so violently as to produce the fatal result.

The barque Jasper was seized at New York on the 20th by the U.S. Marshal, charged with sailing underfraudulent register—her papers having been taken out by her inaster as an American citizen, and claiming to be sole owner, whereas the vessel is really owned in Cuba.

— The body of Mr. James C. Gates, of Lyndon, Vt., was found on Tuesday morning last, crushed beneath the dead body of his horse, both having fallen over the embankment of a small stream near Chamberlain's Mill, in Lyndon. The fall was not much over four feet.

— A man named Cahill, by occupation a pedlar, while in the office of a livery stable in South Boston, was seized with a fit, (to which he was subject,) and fell upon the floor, dying in a few moments after. The body was taken in charge by a brother of the deceased.

At East Boston on the 19th, a man was digging a hole on the shore on Maverick at the corner of Cottage-street, when he came across a rough box, which contained the bones of a man. The flesh was all gone. The box was handed over to the coroner for investigation.

On Thursday, the 21st, a man named Joseph Green on I mursday, the 21st, a man named Joseph Green was found lying upon the side-walk at the north part of the city in a state of complete destitution, and at his own request was furnished with lodgings in the North watch-house, where he died during the night. The deceased belonged in Wells, Me., and was about fifty years of age.

The Wentworths, of Saco, Me., who were arrested for the murder of Jonas L. Parker two or three years since, and examined at South Berwick, brought two actions for false imprisonment against the Sheriff who took them to South Berwick. The trial took place a few days ago, when the jury returned a verdict of not guilty in one of the actions. The other was then withdrawn.

— Mr. John M. Heath, of Hill, N. H., was instantly killed on Saturday the 16th, while on a hunting excursion. He was riding in a wagon with a friend, and in alighting and attempting to take his gon from the vehicle the lock became entangled, and the contents of the piece were discharged directly through the heart of Mr. Heath, causing death instantaneously. Mr. Heath was about twenty-six years of age, and nighly respected. He leaves a wife and child.

- Mr. Elijah Barker, of North Fairhaven, was fo — Mr. Elijah Barker, of North Farrayen, was found dead in the road near his house, between the hours of five and six on the morning of the 22d. He left his family a short time before he was discovered, to visit a neighbor, and died in the street on his return home. The coroner's jury returned a verdict, that he came to his death from mania a portu. The deceased was about seventy years of age.

— An old man, between sixty and seventy years of age, named Jean Le Blanc, who lived alone and kept a small gronamed Jean Le Blanc, who lived alone and kept a small gro-cery store on the corner of Claiborne and St. Philip streets, New Orleans, was found murdered in his house on the night of the 9th inst., with forty-five ghastly wounds, inflicted ap-parently by different instruments. A negro boy named Anto-nia, and two Spaniards, who kept goats for milking, have been arrested on suspicion. The trunks and drawers of the house had been ransacked, and the money of the deceased, supposed to amount to about \$900, was gone.

— A few days since, a young dog six months old, which was accustomed to sport with his master's Shanghae fowls, unlockily approached a strange breed of chicks, with a savage biddy for a protector. A great fluttering and squalling ensued, which so enraged the old hen, that she flew at the unfortunate cur, and with a single blow on the back, as he was retreating, so injured him that he died in a back, as he was retreating, so injured him few hours. -Portsmouth (N. H.) Chronicle.

- The old boat store house at Alton Bay, N. H., was The old boat store house at Alton Bay, N. H., was destroyed by fire on the morning of the 19th, about 3 o'clock. A tenement in the upper part was occupied by Mr. Sawyer, whose wife and three children perished in the flames! Mr. Sawyer was not at home at the time. One little child, two years old, was thrown from the window, who, it is thought, will recover from the injuries of the fall. It is supposed that the mother, after throwing it out, returned for the other children, and perished with them.

An Irishman named Hugh Golding applied one night last week at the North watch-house to be taken care of, and a mittimus was made out and handed to him personally, with directions to go to the jail alone if he chose, and he would

### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be ant on a part of the sheet by itself, or on a separate sheet, not to be rivel up with other matters.

2. Orders for publications should be headed "Order," and the

names and number of each work wanted should be specified on a ine devoted to it. This will avoid confusion and mistakes.

3. Communications for the Herald should be written with care, in

a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, 'autological remarks and disconnected and illogical sen-

tences onlitted.

4. Everything of a private nature should be headed "Private."

5. In seading names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state, be distinctly given. Between the name and the address, a comina y, should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a

6. Let everything be stated explicitly, and in as few words as will

give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much per plexity, and not be obliged to read a mass of irrelevant matter to

#### Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednes ay, appointments must be received, at the latest, by Tuesday norning, or they cannot be inserted until the following week.

I win preach at Abington, Mass, Sabbath, Nov. 7th; Salem, Nov. 12th; Essex, Sabbath, 14th; Berlin, Sth-where Bro, John Barns may appoint; Athol, 19th-will some brother call for me on the arrival of the second train from Pitchburg? Northfield Farms, Sabbath, 21st; South Vernon, Vt., 23d; North Springfield, 23th and 25th; Chartemont, N. H., 25th; Hardand, (Densmore Hill), Vt., Sabbath, 25th-will some brother call for me at the Hartland depot on the arrival of the first train from Claremont on Saturday, 27th; Sabbath, 28th-will some brother call for me at the Hartland depot on the arrival of the first train from Claremont on Saturday, 27th; Sabbath, 28th-will some brother call for me at the Hartland appoint Burlington, 2d; Rooses Point, 3d; Champhiin, Sabbaths, 5th and 12th, and will labor in the vicinity a few days, as doors may open. Evening meetings at 7 o'clock.—N. BILLINGS.

Evening ineetings at 7 o'clock.—A. Billings.

I will prieach in Albany, N. V., Nov. 4th, evening, and Sunday atternoor and evening, 7th; Troy, (where the brethren may appoint,) 5th, and Sunday forenoon, 7th springfield, Mass. 4th, currier's Hall, 9th; Pailmer Three Rivers, 10th; Westboro, 11th, and Sunday akternoon and evening, 14th; Northboro', 12th, and Sunday forenoon; Lowell, (where Bro. Sherwin preaches, 16th; Lawrence, 17th; Salem, 18th; Lyun, 19th—where the brethren may appoint; North Abington, Sabbath, 21st—1 should like to have the brethren meet in conference on Saturday, the 20th.—Wm. M. INGHAM.

INGHAM.

Providence permitting, I will preach in Hingham, Mass., Nov. 28th, as Bro. Moses Tower may arrange; Scituate Harbor, 29th, evening, as Bro. Asa Curtis may appoint, and continue my lectures evenings until Dec. 3d.—CHASE TAYLOR.

Bro. B. Webb will preach at Massena Sabbath, Nov. 7th, where Bro. Danforth may appoint.—HBro. Webb is wanted in Verniont. He will call upon Elder B. S. Reynolds, North Danville, Vt. 1

Bro. J. P. Farrar will preach in the Chardon-street Chapel Sonday, Oct. 34st, and Sunday, Nov. 7th. It is expected that Bro. Edwin Burnham will preach here the last two Sundays in Nov.

The Lord willing, I will preach at Concord, Sunday, Oct. 31st; Claremont, Nov. 2d, evening.-L. D. THOMPSON.

Bro. Edwin Burnh im will preach in Hopeville, R. I., the first Bro. Orrock will preach in Melbourne Nov. 13th, evening, and Sunday, 14th.

### BUSINESS DEPARTMENT.

### Business Notes.

Mrs. M. Noves—There is due at the 1st of Jan. next \$4,85 on the aper lately sent to E. Noyes.

J. Whitmore—The \$2 was received and paid to Feb. next. We ave now deducted from that and credited to Youth's Confo tend i present volume, which leaves your literald paid for even with least of Jan. 1853. Have sent tracts, and back numbers of the

W. Wood-Sent you books in the box from Lincoln & Co. the 23d.

R. Phippen—Your Youth's Guide has been regularly mailed-they must be in the Post-office at Salem. We now send again. H. Rollins—Sent you books the 25th by express.

 
 Previous Donations
 933 91

 A. K. Warner
 23 50
 HERALD OFFICE DONATION FUND. Mrs. J. Brewster

## The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not aid till after three months from the commencement of the volume, he paper will be \$1 125 cts. per volume, or \$2 25 cts. per year. \$5, for as copies—to one person's address. \$10 for thirteen copies, single copy, 5 cents. To those who receive of agents without excesses of postage, \$1 25 for 25 Nos.

Canada Sebscribers.—As papers to Canada will not be permitted to leave the United States without the payment of Postage to the time, which under the new law is 28 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2,25 a year, or e.g., and a vol. of six months; or six will pay in advance to the paper and postage 6124 Nos. If not pre-paid \$2,50 per year

payment of two cents postage on each copy of all papers Europe or to the English West Indies. This amounting to 5 for six months, or \$1 18 a year, it requires the addition of six, or 4s, for twelve months, to the subscription price of d ald. So that 6s, sterling for six months, and les, a year pays Heraid and the American postage, which our English sub-will pay to our agent, Richard Robertson, Ess., London.

POSTAGE.— The postage on the Herald, if pre-paid quarterly or yearly, will be 13 cents a year to any part of Massachusetts, and 26 cents to any part of the United States. It not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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### Receipts from Oct. 19th to the 26th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how for he is in advance, or how far in arrears. No. 558 was the closing No. of last year. No. 580 is to the end of the pres sa months of the present year; and No. 506 is to the close of this year.

H. B. Baldwin, 612; E. Short, 623; D. Stearns, 586-50 cts. due; E. B. Dodge, 580-81, 75 due; L. Leevitt, 623; D. Reimoeln, 622; E. Rowell, 612; D. Prescott, 612; Win. Downs, 586; Elder A. Rollins, 585; H. M. Harrington, 632; N. Deneborn, 664; P. Webber, 632; Mrs J. Elliott, 580; H. C. H. Payne, 612; G. H. Mancher, 622; Y. G. and books, sent-each 81.

W. Stearns, 605, and books; H. Robbins, 665; R. H. Bird, 612; Tho-Hazelon, 335; A. J. Brown, 649; M. L. Bendey, books, sent; B. Jennings, 627-Y. G. and books sent; L. A. Fellows, 583; M. Helm, two copies, 625, and books sent; S. Palmer, 638; C. Howe, 585; Win. Attenburgh, 691, and books sent; S. Palmer, 638; C. Howe, 585; Win. Attenburgh, 691, and books sent; S. Palmer, 638; C. Robert, 612-83. Mrs. J. Brewster, 658, and Y. G. S4.