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THE ADVENT HERALD

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JOSIAH LITCH,	} <i>Co. mtee</i>	} <i>on</i>	} <i>Publication.</i>
J. M. ORROCK,			
ROBT. R. KNOWLES,			

TERMS.

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THERE COMES A TIME.

There comes a time, or soon or late,
When every word unkindly spoken,
Returns with all the force of fate,
To bear reproof from spirits broken.
Who slumber in that tranquil rest
Which waking cares no more molest.

Oh, were the wealth of worlds our own,
We freely would the treasures yield,
If eyes that here their last have shone,
If lips in endless silence sealed,
One look of love o'er us might cast,
Might breathe forgiveness to the past.

When anger arms the thoughtless tongue,
To wound the feelings of a friend,
Oh! think ere yet his heart be wrung,
In what remorse thy wrath may end,
Withhold to-day the words of hate,
To-morrow it may be too late!

For the Herald.

Letter from Bro. S. Norcross.

DEAR BRO. BLISS. I write a few lines to inform the friends of the Herald that I still prize it above any other paper. I find none so scriptural, none so full of interest. For nine years I have been a paying subscriber; in that time, by divine help, I have been greatly benefitted by the sound, logical deductions and scriptural argumentation of the Herald. I am now prepared, the Lord helping me, to present the whole gospel, in all its details, fully committed to the “declaration of Principles” of the “Albany Conference” of Adventists.

I cannot advocate definite time, the “7th day sabbath,” the “unconsciousness of the dead, nor the extinction of the wicked;” but I do advocate the above “declaration of principles,” the 1st day of the week as the Christian sabbath, the consciousness of the soul while out of the body, the eternal existence of the good and bad, with all the questions belonging to the Christian church.

I have been a minister in the Congregational church since 1835. In 1853 I united with the “Elk county District Second Advent Conference,” as a preacher; and since that time I have been striving to be ready and waiting.” If the brethren in this state, Indiana, southern Ohio, or

Iowa, want my service, and will write me, I will be happy to correspond with a view of engaging in the work more heartily and exclusively.

S. NORCROSS.

Golconda, Pike County, Ill. Dec. 4, 1862.

For the Herald.

From Bro. John Pearce.

DEAR BRO. BLISS:—You are still at your post, discharging those duties that the great Head of the church has assigned to you. It is not the most pleasant, nor is it a position that every one can fill. God has elected and selected some few among his people who have the ability to fill such a responsible station. It takes a man of well balanced head, a well stored mind, and well fortified with grace, to be fitted for such a place. Your enemies may be mighty, but God will bring you through. Do not mind them my brother, for all that they can do. I have been very much grieved with the course pursued; which I do not think the result of a good judgment and sound mind, and who must be aware of the effects attending definite time in the past. The cause has been too deeply injured and retarded by it to again agitate the question, and appoint ‘68 for the ending of this dispensation and the return of the Nobleman, the Son of man, to execute judgment upon the wicked and deliver his waiting ones. The news would be so good, if true, that it would cause our hearts to leap for joy; but as there is very great uncertainty, and as it has been proved that Mr. S.’s chronology is not reliable I am much surprised in its being persisted in. I hope the wisdom that cometh down from above will be imparted; and I pray that God may hold in check every spirit that is not of Christ. If any man have not the spirit of Christ, he is none of his. Let St. Peter exhort the waiting ones to be patient, and to possess all the graces of the Spirit. I will enumerate them: “And beside this, giving all diligence, add to your faith, virtue, or courage, knowledge, and to knowledge, temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ; But grow in grace, and in the knowledge of our Lord Jesus Christ. To him be glory, both now and for ever, Amen.” Yours in hope.

J. PEARCE.

Brantford, C. W. Dec. 1 1862.

Our own Faults.

Let us not be over curious about the failings of others, but take account of our own; let us bear in mind the excellences of other men, while we reckon up our own faults, for then shall we be well-pleasing to God. For who looks at the

faults of others, and at his own excellences, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such a one hath sinned, very easily he will sin himself; when he perceives he hath in ought excelled, very easily he becometh arrogant. He who consigns to oblivion his own excellences, and looks at his failings only, whilst he is a curious engineer of the excellences, not the sins of others, is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving kindness of our Lord Jesus Christ.—*St. Chrysostom.*

For the Herald.

Letter from Lawson Long, M. D.

“Brethren, if any of you do err from the truth and one convert him, let him know that he that converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.” “To err is human; and we may be as sincere in the belief of error as in the belief of the truth. He therefore who shows me my errors and is instrumental of leading me into truth, is my best friend. How remarkable has been the fulfilment of the prophetic scriptures in relation to Christ. “All these things were done that the scriptures might be fulfilled.” And in relation to his people, all must be fulfilled. How important, when weighed in the balance, that we are not found wanting; or in other words, fulfilling the wrong part of prophecy. For instance, there must of necessity be those in the last day, answering the representation of the wise and foolish virgins: “Watch, therefore, says the Savior, for ye know not when the time is.” We have seen in our time a host, professedly, arise and trim their lamps and go forth to meet the Bridegroom; and while he has tarried there has been a division (how nearly equal I cannot say) mainly on the subject of the going out of the lamp. The one class rely upon the “gift of God which is eternal life through Jesus Christ” in their vessels, or spirit, to replenish their lamps, and rest the proof on such scriptures as follows: “In him was life and the life was the light of men.” “I give unto them eternal life and they shall never perish.” “He that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life;” “That which is born of the Spirit is spirit.” “We wait for the redemption of the body.” “But ye are not in the flesh but in the spirit if so be that the Spirit of God dwell in you.” “Now if any man have not the Spirit of Christ he is none of his,” but if the Spirit of him that raised up Jesus from the dead dwell in you, He shall quicken your mortal bodies by his Spirit that dwelleth in you.” “Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you except ye be reprobate.” “Verily, verily, I say unto you He that believeth on me hath everlasting life.” “I

am the Living Bread which came down from heaven; and if any man eat of this bread he shall live forever.” Though I walk through the valley of the shadow of death I will fear no evil for thy rod and thy staff they do comfort me.”

Surely “the counsel of the Lord shall stand, though there be many devices in a man’s heart. Some will have their “lamps trimmed and burning,” having Christ in the soul the hope of glory, and will say, “Lo! this is our God, we have waited for him,” and will be ready. Others are and will be saying, ‘our lamps are going out.’ (marginal reading). For at the coming of Christ that which is equivalent to death and the resurrection takes place in the saints. “This mortal must put on immortality,” and this corruptible, incorruption. How strange! Men are and must be saying and crying and publishing, our lamps are going out, and love to have it so. Churches are casting out, and have done so, those looking for and loving the appearing of the Lord, and no doubt have done it to glorify God, when it is declared: He shall appear to the joy of the one and the shame of the other. In the last days men will have a form of godliness but deny the power thereof. The power of godliness must be that in man which gives him conformity to the will of God, which must be the spirit of Christ whose meat and drink it was to do the will of the Father. That is the oil in our vessels, with our lamps. May God give us repentance to the acknowledging of the truth,” and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.” All ingrafted in the good olive tree and abiding in it, will live while the Root lives; who says: “Because I live ye shall also.”

Holyoke, Dec. 15 1852.

L. LONG.

For the Herald.

New Jersey.

This state was discovered by Hendric Hudson, an Englishman in the service of the Dutch, in 1609, who landed on Staten Island. In 1614 a redoubt was thrown up at Jersey city. The first settlement was at Bergen by the Danes or Norwegians. The Dutch “W. India company” sent a ship in 1623 under C. J. May who entered the Delaware bay, and gave name to “Cape May.” They also gave charters of large tracts of land to several persons on the Cape, one 32 miles in length by 2 in width; another 2 miles square &c. to induce settlers to emigrate. This colony was massacred by the Indians; and another barely escaped the same fate, who left the country 1630.

In 1637, the Swedes undertook its settlement. They sent several ships, a governor, a minister and an engineer; who built a house, a fort and a church, and drew a map of the country

The Dutch and Swedes soon quarreled and the former, aided by the New Yorkers, crushed the Swedes, thus ending their power 1655. The minister took great interest in the instruction of the Indians, made them understand the chief facts and truths of religion, and was their first missionary.

The English, from the New Haven colony, settled in New Jersey as early as 1640, but were imprisoned and their works destroyed, which led to a strife for years, between the Dutch and N Eng. colonies.

For the Herald.

Human Impotence.

BY O. R. FASSETT.

In 1664 Charles II sent and subdued the Dutch colony of N. Amsterdam, and gave a charter of all to the Duke of York, who immediately rechartered to Lord Berkely and Lord Carteret, for ten shillings, the state of New Cesarea, or New Jersey. The usual trials and controversies of new states occurred in this one, both among the settlers and with the state of New York. It early came to be divided into East, and West Jersey, the East under Lord Carteret, and the West under Wm. Penn. The latter was largely settled by Friends. Lord Carteret died, and ordered his part to be sold to pay his debts. It was sold by his widow, and bought by 12 proprietors; of which Wm. Penn was first on the list, in 1681. There were then about 700 families. They had an assembly, which usually met at Elizabethtown. The year 1701 brought anarchy and dissatisfaction to the state, so that they at length resigned the charter, and Queen Ann united them, and New York under one governor; and his instructions formed their constitution till the declaration of Independence. The people early in the struggle, viz. 1774, voted in their several counties to call a Convention to send delegates to congress. They also approved its doings June 11 1775. The 2d convention was held in Trenton, May 28 1775, which voted to raise a company in each township. In 1776 they met in Burlington, June 10th, and on the 18th of July took the title of the "State Convention." The Legislature in August chose Wm. Livingston Gov., who was annually reelected for 13 years.

This state suffered more from the war in proportion to its people, and wealth than any other. In this city occurred the decisive blow, which turned the tide in the current of our affairs for victory. Washington on Christmas 1776 crossed the Delaware in a snow storm and taking the Hessians in the midst of this city, raised the drooping hopes and rallied that unity, energy, and enthusiasm, which led on to ultimate success. It was a dark day for the nation but faith and endurance overcame all things.

The city of Trenton is beautifully situated on the Delaware River, a little above its great bend, about 30 miles from Philadelphia. It has about 18,000 inhabitants, and three or four churches of each of the great denominations. The State house is a fine building, facing the river and fronting on State St. and also the court house. In the former is the state library, open to the public and containing 18,000 vols. I call in, and take my share in the use of it. This place is great for manufactures. The large Rolling mills and furnaces of Peter Cooper of N. Y. run both day and night. The Trenton Locomotive works, now turned to making rifles, are extensive. There are here several potteries for making stone ware; of which there is more made here, than in all the U. States beside. Here also are flour mills, cotton mills, woolen mills, sawmills, papermills &c. &c. I have been to them all, nearly, and left notices of my meetings. The city has two canals, three railroads, and good water power. It is a busy place, and growing steadily. It has very splendid churches; yet it is a place of great wickedness—intemperance, profanity, and sabbath breaking abound. There is ample need of more meetings, and more effective ones, to save sinners. We hire the Temperance Hall in the centre of the city, on the 1st floor. It will hold 150 or 200 persons. We had about 50 the 1st sab. evening about 100 the 2d night, and the best attention. If we can double a few times more, we shall have an ample congregation. The prospect is on the whole favorable for doing some thing. Our members are few and not of the rich class, but I think of the pious and liberal kind, ready to make hard efforts to save some. Pray for us friends, that souls may be saved.

The church at Morrisville is in about the usual state. The meetings are good and tolerably well attended, and a good feeling for a revival is indicated by many. Some are low and cold and backward, as is the case in most churches, but which ought not so to be. May God awake and revive them. I think I am somewhat revived myself, and I want and hope to be so fully. O what zeal, power, faith and wisdom a man needs in these days. Yours truly, D. I. ROBINSON.

Trenton, N. J., Dec. 16, 1862.

In the progress of events we are learning too the inconsistency of putting trust in mortal man, whose "breath goeth forth and he returneth to the earth; in that very day his thoughts perish." With death ends the power, the plans, and purposes of men. Ellsworth, the President's friend and friend of the President, and the most skillful and wise military tactician of modern warfare, from whom the government and people hoped so much, is no more. He did not die after achieving glorious victories at the head of his well drilled and disciplined soldiers—winning laurels and military renown in the field of battle, but ignominiously at the hand of a drunken Tavern Keeper. His comrades bury him with his martial dress and the flag of his country around him. Disappointed and sad they could find no one worthy to fill his place and soon after disband without achieving a single victory worthy of notice. Ellsworth is dead! and his effective corps of men are scattered to the winds, as neither he nor his spirit or angel is able to lead to conquest and victory for his country. General Lyon that patriotic, bold, and intrepid general of the west, who first bequeathed his fortunes to the government, and then was ready to peril his life in its behalf, is suddenly killed when leading a valiant regiment of men to the charge who had been deprived of a commander; and the country greatly mourn the loss in his death. General Mitchell that noble minded, and intelligent astronomer, and most successful commander after achieving so many brilliant victories, dies at the beginning of a new expedition that promised so much to the Union cause, with that fatal scourge, the Yellow Fever, and he is no more. His arm is palsied in death,—His intellect plans no more military expeditions against rebellion and in support of his government. And finally, the whole army of the north, and north-west, has been and is still being cut down, and withering away by the sword, disease and hardships, as grass before the mower's scythe, and rebellion continues. Never did a nation of the world have so plain a lesson of human impotency, as we are now learning. And we are undone and ruined as a Republic unless we trust to a Higher Power than man for success. We have been contending for "the Higher Law." It is now time for us to advocate, the High Power, Divine Omnipotence, instead of human impotence; and call on God to interpose. Then shall we be saved from our enemies. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in Princes" Ps. 118: 8, 9. "When the children of Israel cried unto the Lord, the Lord raised up a deliverer, even Othniel the son of Kenaz, Caleb's younger brother, and the spirit of the Lord came upon him, and he judged Israel, and went out to war; and the Lord delivered the King of Mesopotamia into his hand, and the land had rest for forty years.

Again, "The children of Israel did evil in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, and they served Eglon eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gerar, a Benjamite, a man left handed, and the land had rest fourscore years" Judges 3: Ch. This is the source to which our nation is to look for deliverance and salvation if ever peace is restored. The Psalmist in the context shows why we should put trust in God, v. 5, 6. He is Almighty, Everlasting, and truthful. Moses sings, and teaches Israel to sing this song before his death. "There is none like unto the God of Geshuron, who rideth upon the heaven in thy help and in his excellency on the sky. The Eternal God is thy refuge and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, destroy them. Israel shall then dwell in safety alone: The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, th

shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. As in the case of Israel, here is from whence cometh our help and strength against the enemies that would ruin our government, and give us peace and prosperity, as in the past, if it is again to come in this world. Another reason why we should put trust in God and repent of our wrongs and oppressions, is because he is the God of justice and executes judgment for the oppressed, v. 7. He has always been on the side of the oppressed people, especially when they have cried unto him, and he has espoused their cause and delivered them. He is now on the side of the oppressed 4000,000 of human victims of oppression held in bondage by this government. No human constitutional rights; no human compromises; no fugitive slave laws; no power civil or military will be able to keep the oppressed if God has arisen up to vindicate their claims to justice. He has thundered in our ears loud and long "Let the oppressed go free—break every yoke" and hitherto the nation would not listen. Till now God says. "Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth" Jer. 34: 17. And this will he do with this nation unless it obeys his voice uttered so unmistakably in his providence. The government is already disrupted, the sword is abroad in the land, and all the horrors and dangers of civil war are upon us threatening the ruin of our once fair land. The military reverses, the continued war, the sinking of treasures and substance, the slaughter and destruction of men, all teach us that God hath a controversy with this nation. How is it to be settled? If the President's proclamation for the liberation of the enslaved, is given, and received by the people, and executed by the government and the people in the true spirit of humility, repentance and justice to the oppressed, God will interpose and save our nation. But if otherwise, it be a mere war measure, and from human policy, to get rid of an evil to avert further judgment, without care for the enslaved, or thoughts of right and justice to them, then may we expect an inauguration of greater evils to our government than heretofore. Slavery is doomed; but will the government endure the shock? God of the nation interpose, and send us deliverance from our enemies. Open the prison door of the oppressed and let them go free who have so long been in most cruel bondage, give the nation repentance and forgiveness for the wrong and violence the government has done them, and let us have peace and liberty in the land till the end. But above all, hasten thy coming O thou great deliverer when thy people and earth itself shall be ransomed by thy power.

Amid all the perplexities and uncertainties of national affairs, and of all human interests, in these last perilous times, we may look with implicit trust and confidence upward and realize with David "The Lord shall reign for ever, even thy God, O Zion, unto all generations." v. 10. He overrules all; and he will overturn, overturn, and overturn, until he comes, whose right it is, and he will give it him," for "the kingdom is the Lord's," and "he is the governor among the nations." He will bring in a kingdom of everlasting peace, when "the meek shall inherit the earth and delight themselves in the abundance of peace." He will "make" our "officers peace, and our exactors righteousness," and establish the kingdom which cannot be moved. The church may not hope for much better days until their King and Judge shall come. We must become more and more sick of human government, and human wrongs and oppressions; and find less and less confidence in what mortal man can do for the world—then shall we pray in earnest, as the church has never prayed: "Thy Kingdom come," and then he will answer speedily "by terrible things in righteousness." He will upturn, and overturn, and demolish all human governments and establish his own kingdom which

is eternal and everlasting. The Lord hasten it in his time.

I subjoin a paragraph from the "the twelfth annual report" of "the old south chapel prayer meeting" illustrating the duty of the nations at this critical time in the national existence.

"During the past year civil war has raged. Scenes have transpired that neither the present nor past generations have ever witnessed. Many of our young men, the flower and strength of the nation, have fallen upon the high places of the battle-field. Mourning and woe have been carried to many desolate households. Hospitals have been filled with maimed and wounded soldiers. Many more have died by lingering disease than by the bullets and sword of the enemy. When this civil war will end is known only to him who sees the end from the beginning. When this proud and vain glorious nation shall have suffered, so that it will humble itself before the Lord God of our fathers, he will say to the destroying angel, 'Sheath thy sword, it is enough.' When the will of this nation is bowed as the will of one man, God will spare this guilty land from further effusion of human blood.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and those who suck the breast; let the bridegroom go forth from his chamber, and the bride out of her closet. Let the priests of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach.

"Then will the Lord be jealous for his land and pity his people. This is the process through which we must pass before permanent tranquility will be restored to this disturbed, unhappy land. Its restoration will very much depend upon earnest prayer. If prayer moves the hand that moves the world, it must move the hand which controls the destination of this nation. God plucks up, and plants nations. God threatened Nineveh with destruction; but when he saw that they repented, and turned every one from his evil way, and from the violence that was in their hand, he averted the threatened calamity. May the Lord grant to this land a similar repentance, and the same merciful interposition."

O. R. FASSETT.

For the Herald.

Ink-Drops from Wisconsin.

It is a mistaken idea, that we are so far removed from the centre of the world that we have none of those choice varieties among us, with which other portions of the civilized world are blessed. We have the roll call in various parts of our state, we have the same sun by day—and the same moon to light our pathway by night, without which it must be, many times, cheerless. Also we are overrun with anxious office seekers, (or have been,) who have used every means, right or wrong, to gain their ends sought—also dishonest office holders, especially in some of the military circles.

This I blush to say; but it is a fact, as there is abundant evidence to prove. We have had some of the most delightful weather, that ever blessed the West. The earth has been visible almost to the present writing; and no longer ago than the morning of the 27th ult. the day of general thanksgiving, we saw the old blades of grass and clover heads, peering through about two or three inches of pure fresh snow.

We have had demonstrations of late, in some of the counties where the heaviest draft was to be made, to resist military power; but the rioters have had justice dealt out to them. Great credit is due Geo. Saloman for the manner the rebellion was crushed. The tables were turned upon the rioters, who were determined there should be no draft, and did succeed in causing a postponement of it for a short time; causing several draft commissioners to resign, by endangering their lives. But the presence of armed soldiers, changed the affair—and one hundred and ten were shipped for safe keeping and military drill, for the nine months service. Some of them have enlisted for three years, choosing to secure

their bounty, now that they have been caught in their own trap.

But I cannot close without reference to the position taken by the Rev. John G. Kanouse, an aged pastor of the Presbyterian order, who preached here two sermons that I was prevailed upon to hear. The last one, from Rev. 12 chapter and 6th verse, had a special bearing on the second coming of the Messiah. He maintained that from the establishment of Papacy in 606, the "one thousand two hundred and three score days" meaning years, added to this six hundred and six, will bring the terminus of the Papal power to a close in the year eighteen hundred and sixty six; but that it cannot take place until the advent period, which must be the year stated above; and at that time Christ would be chief ruler of this earth.

With a trembling frame, his heavy locks glistening as tokens of sixty three of earth's annual revolutions, and with powerful bursts of living eloquence he chained the attention of his audience, while impressing upon them that the watchman were to see face to face, and that this national struggle is tending to bring them nearer and nearer each other, while the labors of all Christ's servants are to be richly blessed and made profitable, no matter of what creed or denomination! This feeling exists quite extensively. Notwithstanding the petty quarrels in churches, there is a desire for a grand union. I noticed this in several discourses I heard last winter. One sabbath I attended service at the Plymouth church, Milwaukee, Wis., where the obligations of children to parents were brought in view of the great meeting hereafter.

The next week it was my fortune to glide into a city of twenty thousand inhabitants, some 500 miles from here. The gas was visible along the streets and the church bells were tolling most beautiful notes that fell sweetly on the ear—as I was writing in my room. Although Mr. Bayard Taylor and myself had rode forty miles by carriage since ten A. M. that day, yet I turned the key to my door, and ere long was seated inside the nearest chapel. Being a little late, I did not hear the text. The congregation was small, the preacher, a Baptist, was seeking to establish a union to enable all religionists to be ready for the advent of Christ, no matter of what name or order.

One week more, and circumstances brought me to Cairo, where there appeared to be no day of rest; for there were thirty six thousand soldiers moving towards Fort Henry and Fort Donelson; the brief details of which I gave you in a former letter. As I was passing along the lines, with our army officer, I remarked, on seeing a church unfinished, that they had made a beginning. He replied, yes, and that is just like the religion they have here, "all skeleton."

Here were the contrasts, and I have recorded them. It is no matter what a man's belief is, or whether he is a professor of Christianity, or not? he cannot but hope that no more hats will be kicked off by Pope Celestine, to show his faculty of decapitating a king, six hundred years ago, or Gregory pardoning Henry IV. after he had stood "three days in mid-winter at his castle gate."

But I must close. J. S. BLISS.
Door Creek Wis. Dec. 6th 1862.

The Exaggeration Department.

Some time ago, one of the editors of a daily newspaper asked another the secret of his success. "Well," said he, "first get the news, and then make a grand fuss about it." A fuss, a sensation, a stir about it, is the one thing needful to make the most of newspapers "go."

The other day I was riding up-town in a Fourth-avenue car. By the side of me sat a young man with two or three copies of the same paper in his hand. It was a popular weekly journal, the character of which was well known to me, and I also knew something of its "ways and means." As we rode on we fell into conversation, and a remark of his led me to perceive that he had some relation to the papers he had with him. At length I asked him if he

was one of the editors. He said, "not an editor but a regular contributor, he furnished an article every week, for which he was paid by the week a salary, and each communication was expected to be about a certain length." I then inquired what department he filled, and he opened the paper and showed me his production. It was entitled "The Rats of Brazil."

I read part of it, and being filled with wonder at the marvellous rat-stories, their numbers, size, ferocity, and power far exceeding anything that I had heard of before from Brazil or any other quarter of the world, I finally ventured, in a very confidential and yet knowing manner, to insinuate the faintest shadow of a doubt as to the strictly accurate character of the exceedingly interesting, graphic, and startling account he had permitted me to read. Pleased he evidently was with my simplicity; "verdancy" he may call it, when he serves me up as I am now serving him; and turning upon me with a familiar smile, he said:

"True, well, that is a joke to be sure; true! what has that to do with it? My business is to write an article that will sell, and sell the paper. I suppose my department might be called 'The Exaggeration Department.' I take a subject and work it up into a readable, entertaining exciting paper. Who cares whether the rats of Brazil are a foot longer or shorter, or more or less in numbers? There are plenty of rats everywhere, and when people read about them they want to read something they never read before. Everybody loves a 'big story,' and I love to tell it."

Here I interposed a question as to the line of his studies: "Do you confine yourself to Natural History?"

"Not always, but just now I am mostly in that way. I am getting up a splendid article on the 'Cockroaches in Japan.'"

"Are there any there?" I asked hastily.

"What has that to do with it?" he answered.

"I take it for granted there may be, and nobody will care enough about the matter to make any inquiries, so the thing will be read, wondered at, and forgotten; it is copied into other papers, goes the rounds, dies out, and by and by comes up again. Then some traveler, merchant, missionary, or what not, pitches into it, and sends to the religious papers (here I winced a little) a communication denying the truthfulness of a statement he has seen going the rounds of the papers about the cockroaches of Japan; he knows from personal observation, having resided there seventeen years last July, and having just returned, that the statements are altogether unworthy of credit, and must have been made by some person not himself familiar with the natural history of that hitherto secluded empire."

Here my neighbor paused to take breath, and I rewarded his eloquence by telling him that truth is the basis of all excellence in a newspaper as well as a man, and I thought it a great pity that a youth with so much imagination as he evidently possessed would not employ it in illustrating and adorning the true, rather than inventing the false. The word struck him harshly; the blow was not expected, and he went upon another track immediately.

"It is bread, sir; it's a question of meat and potatoes, sir. I must live, you know, sir."

"No," said I. "I do not see any necessity of your living at all. What good do you do? What is your life worth to the community? What loss would it be to this city or the world if a man should die who earns his bread by exaggeration: by telling the public what he knows to be without foundation in fact, and which misleads and misinforms everybody who reads?"

We had just reached this point in our conversation and Fourth street at the same time, where he said he must get out. He looked a little hurt by the bluntness of my remarks. He was of the same class with the "Dreadful-Accident Makers," who startle the public with their ingenious fabrications. Just now that set are writing letters from the seat of war, and the lies they tell are so many that the regular correspondent who values his reputation hardly stands a chance. It is a fact that many people love a terrible story, an incredible story, and its truth

is the last and the least element in it they care to question. N. Y. Observer.

Foreign Correspondence.

FROM DR. R. HUTCHINSON.

These borders on the river Tweed have witnessed many a fierce and bloody struggle when Scotland and England were two nations. Thursday morning before breakfast Bro. Watson and I walked to see Flodden Field, the place of the last conflict. The battle was fought Sept. 9th 1513, the Scotch being led by James, their king, and the English by the Earl of Surrey, Henry the eighth being absent from his kingdom. We ascended the hill on which the Scottish army camped prior to that sad and bloody day. The earth works still remain, of which, however, no use was made, as the engagement took place far below, on the plain.

Robert White Esq. closes his "Battle of Flodden" as follows:—"This was the greatest, the last, and the most decisive battle ever stricken on the Borders. England, though her loss was great, obtained thereby an ascendancy over her rival which stayed the contention of arms, and evinced she would not submit to be injured with impunity. To Scotland it was a most stunning and dreadful blow. The first of her clergy, nobility, and gentry, with the very best of her warriors all yielded up their lives for the martial display and chivalric bearing of their gallant and beloved King. When the sad tidings reached city, town, and village, shrieks and outpourings of female anguish from palace, hall, bower, and cottage, were heard in every direction. Wives were made widows—mothers lost their sons—sisters were left brotherless—maids were bereaved of their lovers—and grief preying upon affectionate and susceptible hearts, would bring many a fair face to the grave, ere the following spring clothed the earth with beauty. It was not till two succeeding generations passed that Scotland regained her wonted cheerfulness; and even a century afterwards, when the direct descendant of the monarch, who had lost all at Flodden, occupied the English throne, the story of that field—woeful as "The Dead March in Saul"—was listened to with regret. Later still, the mournful theme was taken up by her national bards, who instinctively turned their harps to the tone of popular feeling; and the strains they have sung of that great disaster, accompanied by Tradition's wild but welcome tongue, will continue to be prized, while tenderness and heroic energy find an echo in the bosoms of her people."

Tuesday afternoon and evening I spent at the mansion of a leading gentleman in these parts. He had heard me with pleasure on the Sabbath evening. Bro. Watson soon drew me into conversation with the man on the second Advent. The subject was continued for two or three hours, and I have reason to think that the things of the kingdom were viewed in a new light. I was treated most courteously. The day following we visited a man and his wife who were enlightened and blessed during my former visit. They are well informed on the things of Christ, and are in the spirit of waiting for his blessed coming. The next day I returned to Coldstream, where I was on Sabbath the 16th. I attended the service of the "Holy Catholic and Apostolic Church." They use a Liturgy after the manner of the Episcopal church,—also vestments, chiefly white. A Deacon in giving a homily on the Gospel and Epistle for the day, made some sweet and appropriate remarks on the day of Christ. The subject of the sermon was the dark time thro' which we are passing, as a sign of the speedy coming of the great Deliverer. At the close it was announced that "our very dear friend from America will speak here this evening at 6 o'clock." After the Pastor, Mr. Noble, had conducted the devotional exercises, I preached from Luke 12: 32, and presented the bright future for the church of God. While the hymn was being sung I received a request to tarry a few days and preach again. I therefore preach here next Thursday evening if the Lord will. O may I be useful; and may I know my work and do it. I feel the weakness of the flesh. Of late I have done more than my letter will indicate. But I must be more

careful of this frail body. My present symptoms admonish me to seek rest. I shall return to Liverpool soon. I would like to ask my friends in America to pray for me, and especially that I may be kept in holiness and usefulness till my earthly course is run. I go next to Kelso where lives the author of the "Night of weeping."

R. HUTCHINSON.

Coldstream, Scotland, Nov. 18th 1862.

For the Herald.

Letter from Bro. D. Cambell.

Bro. Bliss:—I send you the following thoughts in relation to men and things in the history of myself, and those professing to teach that the Lord was soon coming.

I have known few living men who were not known by their fruits. The time was when I stood alone in this Province, devoting my time to the Pre-millennial advent, as disconnected with the Destructionists and sleep of the dead question. The leaders of that class then sought to find something against me, as the ancients sought against Daniel the prophet; but I have lived to see that class of men generally made manifest.

Of the men recommended by those claiming to have authority in the professed church of waiting believers was George Henley, an outcast from the Methodists. The people of Darlington, C. W. understand more than it would be wise to publish. He knew how to make of the rich and best converts, brought to the Lord by God's blessing under the labors of others. He was in the habit of trying those converts by some new time. I shall name several of these men. Mr. Pettit Morgan of the United States, who collected all the money he could in Nelson, and that region, under the pretention of starting an India Rubber Factory in Cummingsville. He finally left his wife and family on the hands of the friends. He could speak like an angel of light, and sing with more than ordinary appearance of gracefulness. The people of Nelson had a lesson of what is in man. Some, no doubt, have learned to know men by their fruits, instead of by fair speeches.

The next one I notice is Webb of Canada East. Those who remember the high recommendation given of him will learn to take heed from whom we hear. The people of the region of Wellington Square have had opportunity to learn a lesson not to be forgotten.

The next one who claims attention is L. B. Payson. He labored in the London District, left his wife to the mercy of the world, went across the line, and died in the contest between the North and South.

I could mention others who have managed to keep the [In copying this letter for the printer we are unable to make out a word here—Ed.] on them a part of the time. I should feel great pleasure if fully satisfied that all that class of men had passed off the stage; but I am constrained to testify that evil men and seducers are waxing worse and worse, deceiving and being deceived.

Let all true followers of the Lamb gird on the whole armor, and withstand the wiles of the devil, the hypocrisy of the wilful, and the backbiting of the slanderer. The Lord is coming to deliver the faithful, that is, those who have a full faith,—not a general without a particular faith, a translating faith, like Enoch keeping the word of the Lord. Patience is the work of the times to the waiting ones. Foolish virgins may get away from Bible conclusions in relation to the above, but it is a question of life and death to the waiting ones. Read Rev. 3: 10, 11, also John 11: 25. My confidence is slowly gaining strength in the propriety of being in the ark; and abiding in it in faith and fellowship in the truth, is necessary to enable us to grow. Some are deceived in relation to not seeing to it that they abide in Christ. What do the mass do with their closets, and the reading of the holy words of the Lord as contained in the Sacred writings? In a word, do we love the appearing of the Son of God more than life, or any and all things on earth—loving those who are striving in the name of Christ to depart from all iniquity, and also striving to keep the commandments and ordinances of the house of the Lord blameless?



ADVENT HERALD.

BOSTON DECEMBER 23, 1862.

SYLVESTER BLISS, EDITOR.

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

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.

High Price of Paper.

Owing to various causes, the price of paper has suddenly advanced. It has been going up for a few weeks past, until now it sells for about twice its former price. This alone will add about fifteen dollars to the weekly expenses of the office—so long as the rise continues. Publishers generally have made either a corresponding advance in the terms of their subscriptions, or have lessened the size of their sheets. We do not like to do either, but may find it necessary to issue the Herald occasionally with only four, instead of eight pages, while present prices continue. It would be much more pleasant, however, to continue as at present. Brethren, in sending their subscriptions, will need to remember that the same amount of money will enable us to purchase only about one half the usual supply of paper, and make their donations accordingly.

The Periods of Daniel.

These have been generally regarded as year-day periods—expressive of as many years as there are days given. Some expositors regard days as expressive of days only; but their arguments are not satisfactory; and we are firmly of the opinion that the periods of the 7th 8th and 12th chapters of Daniel are all year day periods. Our Bro. Litch, however, while holding the 1260 days of Dan. 7, and the 2300 of the 8th chap. to be so many years, understands the periods of the 12th chapter to be literal days; which view he presented, by request, at the Waterbury conference. His arguments did not convince us of the correctness of his position; but the brethren were pleased with the candor and courtesy with which he advanced his view, and with his Christian charity towards others, with which it was held. He gave simply his convictions, with his reasons for thus believing, asking no one to adopt his view except as persuaded of its accuracy, regarding it as no test question, nor claiming in respect to it any infallibility. In holding it, he differs mainly in that one particular from our conclusions in respect to the periods and prophecies of Daniel. He simply believes that we may at any moment look for the event predicted as the setting up of the abomination of desolation in Jerusalem, and that in 1335 literal days from that event Daniel will stand in his lot. He therefore does not oppose definite time, but thinks by that event we shall be able to know it with positiveness. But while holding that, he regards with us the periods of the previous chapters as so many years, extending back into the distant past for their commencement; and the beasts he regards as symbolic of the four great kingdoms to which they are applied by the most approved Protestant commentators. The eleventh chapter of Daniel he also interprets in harmony with all our views, until he comes to the portion affected by his view of the days.

In his lecture in Waterbury, Bro. L. went over the whole ground of the book of Daniel—showing that he differed from us in that one particular. We were glad of the opportunity to learn that we occupy so much ground—nearly the whole field of prophecy—in common; and that with his view and that of the brethren at large, all looking to the same great end, actuated by a desire to make known and have believed the teachings of scripture in respect to the Lord's near coming, there is perfect concord of

of action, oneness of purpose, and fellowship of feeling.

Bro. Litch is now the oldest, and is regarded by many as the ablest and most logical lecturer on the subject of prophecy in connection with the Advent near. He was awakened to an interest in this subject early in 1838 by a copy of Eld. Wescott's edition of Mr. Miller's Lectures, published in Troy N. Y. in 1835. Convinced of their truth, he "immediately conferred not with flesh and blood but commenced writing and publishing a series of letters embodying a synopsis of Mr. Miller's views which were published in Lowell Mass. in a 12 mo. pamphlet of 48 pages, entitled "The Midnight Cry, or a Review of Mr. Miller's Lectures on the Second Coming of Christ, about 1843." This pamphlet was largely circulated throughout New England, and awakened many studious thoughtful minds to the study of prophecy. He also began to preach the doctrine of the Lord's near coming; and for a time he was the only minister in New England who was known as its advocate, except the late Rev. Charles Fitch, pastor of the Marlboro Chapel Church in Boston. Bro. Fitch shortly after lost his confidence in the system and relapsed—but for a time only—into his former views of a millennium before the advent—leaving Bro. Litch as the only advocate of the doctrine in New England.

Nothing daunted by his then solitary position, and in the face of the contempt and ridicule with which the doctrine was every where treated, Bro. Litch by voice and pen continued its promulgation. In June, 1838, he issued a more important volume of 204 pages, entitled "The Probability of the Second coming of Christ about A. D. 1843." &c.—giving now his own conclusions instead of Mr. Miller's. And this work was also widely circulated. He wrote articles which were published in Zion's Watchman of New York, and in Zion's Herald of Boston, and continued to labor alone until April, 1839, when Mr. Miller first visited Massachusetts. Commencing a series of meetings in Lowell, Mass. May 14, 1839, Mr. Miller then and there first made Eld. Litch's acquaintance. Six years afterwards Mr. Miller said: "At Lowell I also became acquainted with my Bro. J. Litch, who had previously embraced my views, and who has since so aided their extension by his faithful lectures and writings, and energetic and consistent course." *Memoirs*, p. 136.

Other works have been the production of Bro. Litch's pen,— "Prophetic Expositions," in two vols. "Messiah's Throne and Millennial Glory," &c. &c. and from that day to the present, he has performed a vast amount of labor, exerted an extensive influence, and been widely esteemed for his consistent, untiring toil and sacrifices in proclaiming the coming kingdom. And in that great day, now near upon us, many souls, we doubt not, will be found as stars in the crown of his rejoicing. May the Lord raise up many such laborers, who shall be like him distinguished for their kindness and forbearance towards all who differ, for their uncorruptible integrity, and for their persistent and consistent self denying labor.

The Resurrection.

The Bible clearly teaches the resurrection of all; but if extinction of being is the penalty of sin, and if death is such extinction, why should those who have an existence to suffer a second process which is so much an addition to that penalty? In other words, why, being once destroyed, should they be again recreated to an existence to be punished for sins committed in a previous existence with which their recreated one can have no connection, and which is again to terminate by a return to unconsciousness? This is a dilemma from which those cannot escape who deny eternal existence to the last. And to meet it, there has to be a resort to some nice distinctions. Eld. A. L. Hastings, has issued a work, entitled "Retribution," in opposition to the non-resurrection of the wicked, in which he says:

"That man might have no injustice of which to complain, God sent his son in to the world, and his obedience procures to all who died, redemption and rescue from that death"—which all die in Adam "even the free gift of justification of life." This justification of life is not the pardon of personal guilt, nor is the life eternal life; but it is simply the remission of the death penalty of the Adamic law, thus putting man back again upon the old footing, and giving him an opportunity to live forever, as really as if Adam had never sinned," pp. 59, 60.

We are so in doubt whether we apprehend the meaning intended to be conveyed in the above, that we are hardly willing to comment upon it. It cannot be that Eld. H. holds to a probation to the wicked after their resurrection, and therefore we are at a loss to know what he means by "putting man back again upon the old footing," &c. If he means

that the death of Christ does this to the living; we reply that to them the death penalty is not "remitted," for all the wicked will certainly die, as will all the righteous except those alive at Christ's coming. Unless, therefore its remission is by the resurrection, it has to us no meaning; but a resurrection does not give the lost another opportunity to live forever, in that scriptural sense in which only do we use the term *zoe*.

We also greatly marvel at the expression, "That man might have no injustice of which to complain, God sent his Son," &c. Our theology teaches us that the gift of Jesus Christ was an act of God's "free grace;" but if, without that gift, man would have had occasion to complain of God's "injustice," its bestowal was not an act of grace, but the payment of a debt due from God to the ungodly! The same argument extended would make it obligatory on God to save all sinners, and compel them to become heirs of glory. And on the same ground that man now could complain of injustice without the offer of a Savior, so would he have greater cause to complain if again brought from a condition of non-existence to one of existence, without having renewed opportunity for securing forgiveness. The doctrine of the non-resurrection of the wicked cannot be disproved, except from a more scriptural standpoint.

It is due however, to this work to say, that it displays marked ability in its author as a writer, shows conclusively from the Scriptures that all who live are to be resurrected, and proves a future retribution to those who have perished in their sins. But in doing this it abandons, as we view it that definition of terms, and the loss of being as the penalty for sin, making it actual future suffering, without which their extinction of being cannot be consistently held.

And so, just in proportion as it disproves the non-resurrection theory, does it abandon, as we view it, the argument generally used to prove unconsciousness.

Shall it fail?

At a session of the A. M. A., the following kind and generous proposition was made by Bro. Wm. S. Howden, viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

In accordance with the above we have undersigned, agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names."

- W. S. Howden, Waterbury Vt., Pd. \$10.00
- D. Bosworth, " " Pd. 10.00
- D. I. McAllister, Stow " Pd. 10.00
- O. Doud, New Haven " Pd. 10.00
- John Ostrander, E. Hamburg, N. Y. Pd. 10.00
- Robert R. Knowles, Providence, R. I. Pd. 10.00
- R. D. W. of New York City. Pd. 10.00
- Anonymous. Pd. 10.00
- "A Friend," Pd. 10.00
- Geo. J. Colby, Waterbury. Vt. 10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

We have received \$90 on the above, so that \$10 more will complete the sum. We hope, however, it will not be limited to a single hundred dollars for that purpose.

Lyra Coelestis, Hymns of Heaven.

BY REV. A. C. THOMPSON, D. D. BOSTON: GOULD AND LINCOLN

We are indebted to the author for a copy of this rich collection of sacred poems, many of which we have occasionally seen in print, and some of which have appeared in our columns. It is a great convenience to find collected in one volume so many choice lyrics, which would otherwise not be easily accessible.

A Correction.

Bro. Bliss:—In the Herald of Dec. 16th, I find the following:—"Elds. Gates and Grant had arranged for an extended discussion in various places in N. Eng., and Eld. Gates was anxious to fulfill the agreement, but after they had discussed at Concord and Boston, his opponent was very willing to terminate the debate."

I wish simply to say that I have debated in all the "places" in which I agreed to discuss with Eld. Gates. I make this statement to correct the idea, that might be gathered from the above, that I have refused to debate "in various places in N. Eng.," after agreeing to do so.

Your Bro. in Christ.
MILES GRANT.
Boston, Dec. 1862.

The test of Christian character is obedience, the only fruitful way of knowing the Lord and his will. How little is preached on personal self-denial. Nothing is of more value to the child of God, looking for the kingdom. Long prayers that never convert any to the faith, have done immense injury to this generation. It is anti-christian to promise the coming glory to any but self denying Christians, or cross bearing mothers, sisters and brothers of the Lord Jesus Christ. O how changed will men and their doings appear in a very little time, when the great white throne will be revealed and all mankind stand before the true and just Judge. Those so full of compromise, who are waiting till all shall believe the truth, will find themselves among the foolish virgins, or in the great tribulation. My prayer to God is that he would raise up and send forth men full of truth and faith, who do not fear death nor the vanity of the Gentiles. O when will all fully and personally trim their lamps. Your brother in the faith and hope of the Gospel.

DANIEL CAMPBELL.

East Flamboro' C. W. Dec. 8 1862.

The Christian Race.

The heart is fixed, and fixed the eye,
And I am girded for the race:
The Lord is strong, and I rely
On his assisting grace;
Race for the swift, it must be run;
A prize laid up, it must be won.
And I have tarried longer now,
(Pleased with the scenes of time,) Than fitteth those who hope to go
To heaven, that holy clime;
Who hope to pluck the fruit which grows
Where life's immortal river flows.
The atmosphere of earth, oh! how
It hath bedimmed the eye,
And quenched the spirit's fervent glow,
And stayed the purpose high;
And how these feet have gone astray,
That should have walked the narrow way!
Race for the swift, I must away,
With footsteps firm and free;
Ye pleasures that invite my stay,
And cares are naught to me;
For lo! it gleameth on my eye,
The glory of that upper sky.
"A prize laid up," said he who fought
That holy fight, of old,
For me in heaven yet for me not
Alone that crown of gold;
But all who wait till thou appear,
Saviour, the diadem shall wear.
Patiently wait, so help thou me,
O, meek and holy One,
That dim although the vision be,
The race I still may run;
This eye, thus lifted to the skies,
This heart, thus burning for the prize.

Ominous.

A very ominous plan of State control over religion has been shadowed forth by Napoleon III. "The Emperor, it is said, wishes to bring both the Romish and protestant churches more thoroughly under the power of the State. To the latter he propose increased incomes, a revival of synodical power within prescribed limits, a return purely and simply to their old orthodox standards, so that Rationalism, is to be quenched by imperial edict. In return, no aggressions are to be made on Romanish, and no new congregations formed by way of converts. Dissenters are not to be tolerated unless they are Frenchmen, and have besides degrees from a college of the National Church. They will thus be placed at the mercy of that church. By this edict, if carried out, Methodism, and other forms of dissent, will almost be extinguished. With a view to preparing the way for the action of the new law, the power of authorizing new congregations has already been removed from the Prefects to the Imperial Council."

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of ours to find the name.

It is the opinion of those who made the arrangement between the parties that Elder G. has not fulfilled his arrangement. This is a matter between him and them—their understanding being in accordance with our statement. It is due to both parties that the understanding of each should be given. We believed that Rutland Vt. and some other places were specially suggested by Elder G.

The Atonement.

BRO. BLISS:—I wish to ask a few questions; and your answer through the Herald, will be received with instruction, I trust.

1st. Is the sacrifice upon the cross, the Bible meaning of reconciliation, or atonement?

2d. In the Jewish law, did the High Priest make the slaying of the goat (without the camp) to mean atonement, or did the Priest enter within to make the atonement with the blood, and that, by an act of his own?

3d. Are not reconciliation and atonement used in our translation as meaning the same thing, or event?

4th. Are not all things in the Law to be fulfilled, as the Lord hath said?

5th. Was not the first feast in the Law, fulfilled at the cross, on the 14th day of the first month?

6. Was not the 2d feast in the Law fulfilled at the resurrection, when Christ became the first fruits of them that slept, on the 3d day after?

7th. Also, was not the 3d feast in the Law fulfilled on the day of Pentecost, the 50th day?

8th. Now if the foregoing were all fulfilled, as to time, as well as manner, when was the great atonement feast fulfilled? could it be at the cross? or must we place it, in its fulfillment where the Law places it,—on the 10th day of the 7th month, and still continues it, to this day, in the holy place above.

9th. If sacrifice be atonement (and that on the cross) why exhort to look to the Priest above?

10th. If the cross did reconcile the Holy place why did the High Priest, enter the Holy place above?

11th. If the slaughter of the true lamb for the sins of the whole world means atonement, will not the whole world be saved.

12th. If the Law be a shadow, where is the substance but in the acts of the High Priest above?

13th. Did those who have lived since the cross, receive the benefits of the atonement (like Roman Catholics) before they were born?

Yours truly, R. MILLER.

Fair Haven Vt. Dec. 16 1862.

To answer these questions in their order, giving merely our own conclusions in respect to them, we reply.

1. The word "reconciliation" means a renewal of friendship between parties at variance. "Atonement" signifies, agreement, concord, a reconciliation after enmity or controversy. Where there is a disagreement, or an offended party, there is required some expiation, reparation, amends, or satisfaction for the offence causing estrangement, by which reconciliation is made between the offended and offending parties. And that expiation, satisfaction, or reparation,—by the use of the trope called metonymy, by which the cause is put for the effect produced,—is also called atonement. We should therefore conclude that the death of Christ was not the Bible meaning of these words; but that it is what we regard as the great expiatory act which enables God to be just and the justifier of us sinners; and hence it is properly denominated the great atoning sacrifice.

2. The ordinances of the Jewish law were typical observances, by which worshippers under the Jewish ritual gave expression to their faith in those future acts and results thus typified. It was divinely ordained that "without shedding of blood," there could be "no remission," Heb. 9: 22. But it was "not possible that the blood of bulls and goats should take away sins," Ib. 10: 4. The sacrifice of such therefore only typified "the blood of Christ, who through the eternal Spirit offered himself without spot to God," to purge our "conscience from dead works to serve the living God." Our Saviour in due time "died for our sins according to the Scriptures," 1 Cor. 15: 3. And "being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 9—11. The acts of the Jewish priest typified not merely the death of Christ, by the slaying of the goat, but his bearing away of the sins of the people, as laid on the live goat, his intercession for sinners in heaven, as shown by the entrance of the high priest into the most Holy, and his subsequent return to bless the waiting congregation. The Jews were reconciled to God by their faith in the future acts thus typified, the same as gospel sinners are now reconciled by faith in the efficacy of the great

sin offering which Christ has made. We should say, therefore, that the atonement by the priest comprised both the slaying of the goat, and his bearing its blood into the most Holy as typical of that blood which should be a substitute for the blood of sinners.

3. The two words mean nearly the same, though atonement more naturally expresses the means and reconciliation the result—the original Greek word being the same.

4. Most certainly—every "jot and little."

5. Not wholly. The first feast of unleavened bread covered a period of seven days, Lev. 23: 6. The killing of the paschal lamb, on the 14th day, being typical of "Christ our passover," was fulfilled by the death of the Antitype on the same day.

6. The second feast of the Law had respect to the pentecostal season, fifty days after. The waving of a "sheaf of the first fruits" of the harvest on the morrow after the Jewish paschal Sabbath was fulfilled in the resurrection of Christ on a co-responding day; but the offering of a lamb without blemish on that day, was fulfilled by the death of Christ the third day previous.

7. The third feast of the Law was in the seventh Jewish month, commencing on the tenth day.

8. If everything in the law was fulfilled as to time, we might thus reason. But while some things were thus fulfilled, inasmuch as others were not, we cannot thus logically argue. The slaying of the goat for the sin offering, on the 10th day of the 7th month, was fulfilled in the death of Christ on the 14th day of the 1st month; and the scape-goat, on which was laid the sins of the people and led away into the wilderness the same day, was also fulfilled in Christ at a different period. The high priest also entered the holy of holies on the 10th day of the 7th month, but our High Priest entered the holiest of all in the second month, when he ascended into heaven itself and was seated at the right hand of the Father to make intercession for sinners. The feast of wheat harvest, a type of the resurrection of the just, was in the third month; but the coming out of the high priest from the Holiest which must be fulfilled with that, was in the seventh. The coming of Israel out of Egypt in the first month, and the deliverance of captives in the seventh, both typify the same event. And as the types thus shadowing forth the second advent were on different days and months, they cannot all be fulfilled chronologically.

9. Because that atonement becomes available to willful transgressors only as they go to Jesus, and have its benefits extended to them through his intercessions.

10. Because while the cross provided, it is our High Priest above who applies the remedy.

11. The needful remedy was provided for the whole world; but it is extended to none who refuse or neglect the offered mercy. The providing of a remedy is available only to such as make use of it. The existence of balm in Gilead will not benefit those who refuse its application.

12. The substance, shadowed forth in the law, comprises the events of Christ's first advent his subsequent mediation, and the final results of his second coming.

13. The provision for the benefit of saints who have died since the cross was made before their birth, but they did not receive its benefit till they lived and believed; and then they receive it only in part,—its full consummation being in the future, at the resurrection, second coming, and final restitution. And in like manner, those who died before Christ received the same benefit, as believers have since, in the remedy that was to be provided in the then future, through their faith as expressed in the observances by which it was typified.

TO CORRESPONDENTS.

WM. K. STAMP. "The people of the prince that shall come," who "shall destroy the city and sanctuary," Dan. 9: 26, may be the Roman people under Titus, then a prince of Rome. But that phraseology, and all of v. 26 that follows "himself," we regard as a parenthetical remark, not interfering with the grammatical connection which makes the "Messiah the antecedent of "he" in v. 27, who shall confirm the covenant with many for one week, in the midst of which the sacrifice and oblation were to cease. Unless we understand that one week as the remaining one of the seventy, following the seven and threescore and two weeks, it would read to us very incongruously. And that week can have no reference, as we understand it, except to the one which commenced our Lord's ministry, in the midst of which his crucifixion terminated the efficacy of Jewish sacrifices, and which ended in our A. D. 34.

A good leather Preservative

Three parts of common lard, and one part of melted rosin, by weight, make a very superior article for making leather impervious to water—the leather remaining soft and pliable. This was a discovery of the late Prof. Olmstead of Yale college, made while

experimenting on leather valves for air pumps. The above formula was given in the "Scientific American" some time since. The preparation is now extensively sold in this vicinity at an exorbitant price, under the name of "India-rubber leather preservative," "Gutta percha leather preservative," &c.; which names are an imposition, though the article is most excellent,—as any one will ascertain who will mix the above two ingredients in the proportions named. And when once melted and mixed, the compound can be applied with a brush in a cold state—the mixture being softer than the lard unmixed. It will be easy for any one to try,—saturating the entire foot of the boot, both sole and upper leather.

The Powers of Heavens.

BRO. BLISS:—What shall we understand by the expression, "And the powers of the heavens shall be shaken." Matt. 24: 29? Are this, and the expression, "And when he shall have accomplished, to scatter the power of the holy people, all these things shall be finished," Dan. 12: 7, synonymous?

Yours &c. H. BUNDY.

No. Springfield Vt. Dec. 15 1862.

By the "powers of heaven," we understand "the powers that be" that are ordained of God"—"the higher powers" of which Paul speaks in Rom. 13: 1.—that is, human governments. Their being "shaken" we understand to synchronize with "the removing of those things that are shaken," at the termination of all human supremacy, as in Heb. 12: 27.

The scattering of the power of the holy people we suppose is more properly rendered the breaking in pieces of their power. That power we regard as the oligarchy established by God in the government of Israel; which was to be trodden down to the end of the 2300 days; and the accomplishment of that, we suppose to be the completion of that period.

This, therefore, referring to the government of Israel, and the former to all Gentile powers, the two expressions cannot be synonymous. But the completion of the one, and the accomplishment of the other must transpire in connection, and hence their fulfillment will be synchronous.

The War.

Gen. Banks did not land at Winton, N. C. as he was reported to have done in our last, but passed on into the gulf of Mexico, his actual destination being unknown at the time of present writing. It is supposed to be Ship Island, New Orleans, or Galveston.

The hopes excited by the attack on Fredericksburg, by Gen. Burnside, as detailed in our last, were doomed to disappointment. The rebels were strongly entrenched on the heights beyond, and the efforts to dislodge them attended with such slaughter, that any further attempt in that direction would have been madness. Accordingly on the night of Dec. 15th, our army safely recrossed the river, unperceived by the enemy, as per the following dispatches:—

Headquarters Army of the Potomac, Falmouth, Va. 17. Yesterday morning, when daylight appeared, the enemy seemed to be, as they no doubt were, perfectly astonished that our army had succeeded in returning to this side of the Rappahannock river.

We returned without losing a single man or a gun in the retrograde movement. A few soldiers who had straggled off made their appearance on the river bank after the pontoon bridge, had been removed, but they were subsequently brought over safely in small boats.

A few privates who were guarding a house inhabited by a private family, were not during the night aware of the recrossing the river, but in the morning became aware of the fact. They safely swam over.

The pickets of the contending armies being separated by only a few yards rendered it necessary that everything in our front should be conducted with the utmost caution.

The pickets on the outpost were unaware of the movement we were making until just before daylight, when an officer went to each individual man and in a low tone of voice ordered him to fall back. After they got sufficiently far away to be out of danger they were ordered to quicken their pace and reach the bridges as quickly as possible.

About 9 o'clock yesterday morning the enemy advanced their skirmishers along their entire line, and by noon had established their pickets near the bank of the river.

We had a large number of dead on what was considered neutral ground, and as soon as it was known our soldiers had evacuated the city, the soldiers of the enemy commenced robbing the lifeless bodies. This was plainly seen through a field glass as well as indistinctly by the naked eye.

About 10 or 11 o'clock ladies very neatly dressed

were seen walking about the streets of Fredericksburg. They had doubtless been concealed in their houses during the time the city was occupied by our troops, and doubtless availed themselves of the first opportunity to make their appearance after our retreat.

The wounded, with the exception of those whom the enemy obtained, have all been brought to this side of the Rappahannock, and as rapidly as possible are being sent to Washington.

During the flag of truce Gen. Stuart of the rebel cavalry in answer to a question stated that General Banks' expedition had gone South, but that he did not know exactly where.

Our entire army is now encamped on the same ground which they previously occupied. The soldiers are as comfortable as they can be in shelter tents.

Our army has been considerably reinforced since the battle, and no danger whatever is attached to our present position.

It is the opinion of military men that even if we had succeeded in taking the first ridge of the rebel works, the opportunity for slaughter by the rebels would have been greater.

Our soldiers, it may be repeated, behaved with the greatest gallantry, courage, bravery, and determination, but no troops could withstand such a concentrated fire of heavy ordnance and musketry under cover of fortifications, as was sent forth by the rebels.

Philadelphia, Dec. 17. The Press publishes a dispatch from Gen. Burnside to Gen. Halleck, received at 9 o'clock last evening, announcing the withdrawal of the Army of the Potomac from Fredericksburg. Gen. Burnside says:

"Feeling fully convinced that the position in front could not be carried, and as it was a military necessity either to attack or retire, and as a repulse would have been disastrous to us under existing circumstances, the army was withdrawn without loss either of property or men.

The slaughter at Fredericksburg was terrible—there being some 13000 either killed, wounded, or missing.

New York, Dec. 19. A dispatch from the headquarters of the Army of the Potomac says that 600 of our dead were buried on Wednesday and 415 today. Nearly all the dead were found stripped of their clothing and lying naked on the ground. From official reports it is thought the proportion of killed and wounded in the late battle is smaller than in any battle during the war.

REBEL LOSSES:

New York, Dec. 19. This evening's Tribune has the following:

"Headquarters, Thursday, Dec. 15. The Richmond Dispatch of the 16th says the rebel loss at Fredericksburg on Saturday was twenty-five hundred. Eleven hundred wounded had arrived at Richmond and were on their way there Monday night. They lost Gens. Gregg and Cobb and many field officers. The 3d South Carolina Regiment was nearly annihilated.

The Dispatch also states that the rebel positions back of Fredericksburg are impregnable. It also contains a dispatch from Goldsboro, N. C. stating that three hundred rebels fought the abolitionists at Kinston the day before from 8 A. M. to 1 P. M.; that after driving the abolitionists once the rebel General Evans was compelled to retire, leaving the vandals to occupy the town. No report of the loss is given. The town was greatly injured by the Union bombardment."

It appears from rebel and other sources that an expedition from Newbern under Gen. Foster, has taken Kinston, N. C. with 12000 or 16000 troops. We have learned that none were hurt in the 44th regiment and none killed in the 45th, our son being in Co. A., of the last regiment. The whole loss of the expedition is said to be about 200 in killed and wounded.

Intelligence has since been received that Gen. Foster has marched on to Goldsboro; and the rebels report a Federal repulse, but we have no particulars and cannot judge of the authenticity or reliability of the report.

DEATH OF AN AGED HERMIT. Mr. Joseph Plummer of Meredith, well known to many of the residents of Belknap county, N. H., as "Old Jo. Plummer, the Hermit," who has passed sixty-seven years of his life by himself in a kind of log house, situated in a remote locality, died on the 3d inst., aged eighty-eight years. One of his friends called on him the evening previous to his death, and requested permission to pass the night with him; but he replied, "You can do me no good—I shall die before morning." The friend granted his wish and left him, and during the night he died, as he had lived, alone.—Manchester Mirror.

Knowledge is power.

