



WHOLE NO. 1165.

BOSTON, TUESDAY, SEPTEMBER 29, 1863.

VOLUME XXIV, NO. 38.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY, At 46 1-2 Kneeland Street, (Up Stairs,) BOSTON, MASS.

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Public Meetings at Toronto, C. W. FOR ADDRESSES UPON LOUIS NAPOLEON BEING THE FUTURE ANTI-CHRIST.

Several meetings, which were largely attended, were recently held in the spacious St. Lawrence Hall, Toronto, Canada West, for the purpose of delivering addresses upon the ominous aspect of affairs viewed prophetically, and particularly in reference to the weighty Scriptural evidence and growing indications that Louis Napoleon is the healed-seventh or eighth Head of the Beast or Roman Empire, and is therefore predicted to gain power over all nations, and then to make war with the saints and overcome them for forty-two months, or three and a half literal years, and ultimately to perish at Christ's personal descent at the Battle of Armageddon [Rev. xiii., xvii., xix., xx.] Two ministers of the Church of England, the Rev. Mr. Baxter and Rev. Mr. Brookman, Rector of Thamesford, as well as Dr. Williamson and Dr. Robinson, and Mr. Geo. Reynolds made speeches, expressing this to be their decided conviction. The following outline contains the substance of the report given of one of the meetings in the Toronto Leader and Globe, the latter of which, in its various editions, circulates 30,000 copies through Canada:

The chair was taken by Dr. Williamson, and after the meeting had been opened with singing and prayer the chairman made some preliminary remarks. He regarded the subject they were met to consider, to be of the profoundest importance. He was a firm believer in the immediate nearness of the Second Advent. The grand prophecy of Daniel relating to Nebuchadnezzar's image, showed that there were to be four great universal empires—the Babylonians, the Medo-Persian, the Grecian, and the Roman—before the setting up of the universal millennial kingdom of the Lord, and as we were now living at the end of the Roman or fourth universal Empire, therefore the establishment of Christ's millennial monarchy must be close at hand. The four empires in question were respectfully symbolized by the head of gold, the breast of silver, the thighs of brass, and the legs of iron, terminating in ten toes of miry clay, upon which finally the stone cut without hands descended, and shivered the image into fragments. That stone represents not the progress of Christianity, but the personal descent of Christ at the battle of Armageddon, which would take place when the Roman earth should be divided into exactly ten kingdoms. With respect to the views and arguments brought forward by Mr. Baxter in his work called "Louis Napoleon the Destined Monarch of the World," he would say that his intellectual apprehension was fully convinced as to the correctness of the main positions upheld by them. A spirit of humility and teachableness was essential to the successful prosecution of prophetic inquiry, and he would counsel every one to lay aside undue prejudice and high-mindedness, and to approach the subject with fervent prayer for the gift of the Spirit of God to guide them into all truth. He resumed his seat, after stating that he was writ-

ing on the subject, so that the public would soon be in possession of his views in a connected form.

Dr. Robinson next addressed the meeting. He said he felt it to be a matter of unspeakable gratitude to God, that He had given us the book of Revelation as a supplement to the Old Testament prophecies. He had studied that blessed book, in the spirit, he trusted, of one who desired to sit at the feet of Jesus and learn of Him. The very preface to it contained what should be sufficient to incite all Christians to study it, for it said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Dr. R. proceeded to read remarks by John Wesley and by an eminent continental divine, Bengelius, urging the importance of studying the Book of Revelation. He had felt, however, that the study was to be approached with the greatest humility of spirit, for God would not reveal His mind to the proud and self-conceited. Nor should it be forgotten that the great end which God had in view, in giving this as well as other portions of Scripture, was our salvation. The spirit of prophecy is the testimony of Jesus, and the great end of all our study of Scripture should be, that we should be brought to Christ to be saved. On this point he read some remarks by Rev. Mr. Bicersteth, and proceeded to say that the signs of the times showed that the coming of the Lord draweth nigh. By studying the Revelation and the other prophecies, and taking notice of what was fulfilled, we could ascertain at what point we were. He considered, as did very many others, that we were now under the sixth vial, which is poured upon the river Euphrates, drying up its waters, evidently symbolizing the decay of the Turkish nation. That this was now taking place was so apparent, that it had long been the phraseology of the journalists, that the Sultan was the "sick man."

We are under the sixth vial and cannot be far from the seventh. Now, what great event is declared to transpire between the pouring out of the sixth and seventh vials? The Lord Jesus says, between those two vials, "Behold, I come as a thief." The sixth vial then being nearly exhausted, because it has almost done its work, and, as the seventh is to be poured out to fulfill the wrath of God on an apostate world, we know that the coming of the Lord must be near. He acknowledged there was an uncertainty as to the precise hour, or day, or year, of that event. He would not insist upon a precise date, but he would say that the event must be near. A gentleman remarked to him, "It may be a thousand years yet before that takes place." He replied—Impossible; unless it take a thousand years for the sixth vial to be poured out and the Turkish power to be dried up, for the Lord says, just before the seventh vial, "Behold, I come as a thief"—not, however, to put an end to all things and burn up the world, but to take up his wise virgins, to be present at the marriage of the Lamb, and then the seventh vial brings in the great tribulation of which Daniel speaks, when his people should be restored and delivered. That could not be the destruction of Jerusalem, as some supposed, for the Jews did not at that time receive deliver-

ance, but on the contrary, were destroyed or led away into captivity. He thought there were many blessed results of there being an uncertainty as to the precise date. It kept Christ's people waiting and watching for His appearance.

Dr. Robinson then referred to Mr. Baxter's view that Louis Napoleon is the personal Antichrist, the eighth head of the beast in Revelation, who is to make war with the saints, and overcome them, and finally be destroyed by Christ at his coming. For some years he (Dr. R.) had been of opinion that this view was very probable. The beast was the Roman Empire, and the heads its various forms of government. Of these the Germanic Emperorship was the sixth, and when that was taken from the Emperor of Austria after the battle of Austerlitz, Napoleon I. became the seventh head of the beast. That head received a deadly wound at Waterloo, but, as predicted in the Revelation, the deadly wound was healed when Louis Napoleon ascended the French throne, revived the Napoleon dynasty, and became the eighth head of the beast. Louis Napoleon answered to the description, "The beast that was, and is not, even he is the eighth, and is of the seven." Napoleon the nephew stood in the place of Napoleon the uncle, cherished the same designs, and was carrying out the same policy. The journals of the day were constantly bringing us fresh intelligence of the development of Napoleon's plans. He had just got possession of Mexico, and he saw by the remarks of the Globe of this very day, that he had long had his heart set on obtaining Mexico as a permanent possession for himself. In the first instance, he invited Spain and England to join him in obtaining redress for the capitalists to whom Mexico was indebted, but these powers saw that he had ulterior views, and left him to pursue his course alone. His conduct in that matter was an illustration of how his policy and his ambition were leading him to a universal monarchy. Lord Palmerston said the other day, "With regard to peace and war, east and west, the policy of this Government is one with that of the Emperor of the French." This showed what an influence he had gained over the English Government, and was it to be wondered at that such a man should fulfill prophecy? It would be very remarkable, if such men as Napoleon the First and Napoleon the Second were not noticed in prophecy.

Dr. Robinson went on to specify a number of points in which Louis Napoleon answered to the Antichrist and eighth head of the beast. One was his taking possession of Rome and keeping his army there. He [Dr. R.] had often said that Rome would never be the capital of Italy. Garibaldi had previously been successful in all his enterprises, but the moment he stood up to lead on the forces of Italy to take Rome, that moment Providence was against him, and it was shown that he was going contrary to the designs of Providence. Napoleon being the eighth head of the beast, Rome would remain in possession of his troops.

He was expected to gain "power over all kingdoms and tongues and nations," in fulfillment of Rev. 13: 7, and subsequently to lead up the armies of the nations to the castle of Armageddon,

and there perish at the personal descent of Christ, as described in Rev. 19. Although we perhaps did not at present know the day or the hour or the actual year of our Lord's return, yet it could not be far distant, seeing that it was indicated to occur in the lifetime of Louis Napoleon—the seventh revival or eighth head of the Roman empire, as stated in Rev. 13: 17. And it should be remembered that Christ was foreshown to come into the air to take to heaven the wise virgins, several years before he descended on the earth to destroy Antichrist at Armageddon. He undisguisedly aimed at, and was clearly intimated in prophecy to succeed in acquiring a universal monarchy. His seizure of Mexico was for the purpose of gaining a permanent foothold in that country. It was remarkable how accurately he corresponded with the portrait of Antichrist in Dan. 8, as a king of fierce, or in the original, sphix-like countenance; understanding dark sentences, or as an expositor interpreted it, practising witchcraft or sorcery, of which spiritualism was the modern manifestation—and also destroying many by peace, that is, crying out 'the empire is peace' and yet preparing for warfare and aggression by building iron-plated men-of-war and equipping his armies with the most deadly weapons. He was well known to be a confirmed spiritualist, and was proverbial for his unfathomable duplicity. It was also obvious that he was identical with "the vile person" or "king who should do according to his own will," in Dan. 9: 21-25. The proximity of the unparalleled Great Tribulation spoken of in Dan. 12: 1, and in which he was to figure so prominently, was a solemn consideration which should lead men more urgently than ever to prepare at once to meet their God, to repent of their sins, and to seek by faith and earnest prayer to God in the name of Jesus for pardon and for a new heart, that thus by becoming truly converted and born again they might be saved from dwelling with everlasting fire, and might receive at Christ's appearing a crown of glory that fadeth not away.

[Concluded next week.]

Written for the Advent Herald.

The Third Woe—The World's Conversion.

"The age to come" is a phrase by which is designated a belief in the conversion of the nations after the second advent of Christ. Those who thus designate their faith do not materially differ from Millenarians of the English school. The following, from Zion's Herald, presents the position of this class of theorists:

"For what a false idea is that prevalent one, that the second advent of Christ terminates his mediatorial career. Such would seem to be the case if then the final judgment shall transpire; but it does not. Not till the millennial age shall have closed up its golden cycle, and tempting power, like a sirocco blast from the desert, shall have swept again through human society, (Rev. 20: 7, 8,) and the Petrine and Johanean fire (2 Peter, 3: 7; Rev. 20: 9,) shall have purged and renewed the physical world, will the judgment set. (Rev. 20: 11.)"

The third woe will, perhaps, be as fair a touchstone for this theory as for the doctrine of the world's conversion before the advent. It is a two-edged sword. That the world cannot consistently with Rev. 11: 14-18 be converted before the second advent of Christ has already

been shown. Is it a "false idea" "that the second advent of Christ terminates his mediatorial career?" That the third woe, or seventh trumpet, introduces the coming and kingdom of Christ is an established fact, proved by the plain statement of holy writ. "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." That this is to take place at the coming of Christ, we learn from 2 Tim. 4: 1—"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." According to Paul, then, the judgment of both living and dead is to take place at the appearing and kingdom of Christ. So, also, the "Johanean" testimony, Rev. 11: 16-18. After stating that the kingdoms of this world are made over to Christ where he shall reign forever and ever, he proceeds to say, not, that under this dispensation the nations are penitent and submissive,—but "were angry;" not, God's grace came so abundantly as to bring them into subjection—but, "Thy wrath is come." Not that the judgment shall come after a thousand years of the dispensation of mercy to man in the flesh,—but "the time of the dead that they should be judged" is come. Not that Christ and his royal priesthood shall dispense blessings to the nations in the flesh, but that "thou shouldst give reward unto thy servants the prophets, to the saints and to them that fear thy name, both small and great; and shouldst destroy them that destroy the earth." This presents the day of judgment, on both quick and dead at the second advent of Christ. How can we reconcile the following passage from Zion's Herald with this Scripture testimony? "Not till the millennial age shall have closed up its golden cycle, and tempting power, like a sirocco blast from the desert, shall have swept again through human society... will the judgment set." "Till then, grace; till then, the mediatorial reign. For what is the plain significance of 1 Cor. 15: 24-28? "Then cometh the end, when he shall have delivered up the kingdom to God even the Father," &c.

What is there of mediatorial work during this reign, even hinted at in the passage quoted? There is judgment, conquest, subduing of all things through the whole passage; but no hint, even, of the conversion of those whom he subjects to his authority. It is a reign of judgment over his enemies rather than a reign of grace in their conversion.

The blessings of his grace shall be upon all his saints culminating in their eternal glory. But for all who are out of Christ at the moment the seventh angel begins to sound, "the mystery of God is finished."

#### Inheritance of the Meek.

During the twenty-five years we have had our attention turned especially to the subject of prophecy, among all the opponents of our views who have written on the subject, not one, so far as has come under our observation, has seriously attempted to meet the argument from the fifth chapter of Matthew, 5th verse—"Blessed are the meek, for they shall inherit the earth." But the hero who dares grapple with it has at last appeared, in the columns of the Christian Secretary, of Hartford, Ct. We herewith present the result of his labors, and in the editorial columns we give our review of the article. We are always glad to see signs of life, even though it may not be so much in accordance with what we conceive to be truth. The effort now before us shows that men still think.—Ed.

#### The Blessing to the Meek.

In one of the beatitudes the Saviour has said, "Blessed are the meek, for they shall inherit the earth." In Psa. 37: 11, it had been written centuries before, "The meek shall inherit the earth." Meekness is a pleasing virtue; and yet it is one not likely to be commended by those who have been educated solely by worldly maxims. It seems to such persons a tame and cowardly trait of character. It endures injuries without showing resentment. It threatens no revenge under provocations. It discards the worldly code of honor, and declines to assert its rights by violence and contention. The name employed by the old Hebrews to designate the meek implies that they were sufferers, chastened into humility and gentleness by trials and sorrows. Divine grace has taught them to bear wrongs without attempting to avenge themselves, and to submit to the afflictive dispensations of Provi-

dence without complaint. These are the persons who are pronounced blessed, and to whom is given the promise that they shall inherit the earth or land.

This expression, "inherit the earth," occurs but once in the New Testament, but is often met with in the old; and is in the Hebrew *yarash arets*, more commonly translated *inherit* or *possess the land*. The verb is not restricted to what is obtained by bequest; and the noun is often used to designate a particular *country* as well as the whole *earth*. We find the expression first in the promise made to Abraham, Gen. 15: 7, "I am the Lord that brought thee out of Ur of the Chaldees to give thee this *land*, (*arets*) to *inherit* (*yarash*) it." It occurs frequently in Deuteronomy, and is rendered *inherit* or *possess the land*, manifestly referring to this promise made to Abraham. In the Hebrew, it is found five times in the 37th Psalm; three times it is translated "inherit the earth," and twice "inherit the land." But its origin in the promise made to Abraham shows that it should uniformly be translated "inherit" or "possess the land;" as in every instance there is an allusion to this promise to the ancient patriarch. Those who wait on the Lord and keep his way, such as are blessed of the Lord, the meek, the righteous, have this promise given them.

The possession of the promised land was the crowning blessing to be given to the natural seed of Abraham. It was the termination of their long pilgrimage in the wilderness, and the issue of their sufferings, trials and conflicts. An expression around which clustered such interesting and thrilling associations in the experiences and hopes of the ancient people of God, imbedded in the covenant made with their great ancestors, and constantly repeated through the centuries of their sojourn in Egypt, would not fail to be caught up by the Psalmist and the prophets, and made to image forth the higher blessings which God hath prepared for those that love him. As the workman makes this *mould* from the valueless sand, in which the metals are *cast* into forms for use, so the seemingly unimportant events of Jewish history are employed to give tangible form and shape to the great truths of redemption. Thus under the dispensation of types and shadows expressions were coined with which to set forth the truths of the Gospel; and not only does the temple-service, but even the events in the history of the people of Israel give shape to the forms of phraseology to be employed in coming time.

"To inherit the land," then, becomes the symbolic expression of the attainment of the highest favors that God has to bestow on his people. It is the assurance to the meek, that though they are here humble and lowly, they shall at last inherit heaven's richest blessings. Unpracticed in the arts of rapidly gaining wealth and the titles to large estates, modest and unambitious, and hence not exalted to the seats of the highest earthly honor and authority, they have the assurance that they "shall inherit the land," not here, but in the heavenly country; for the disciples of Jesus rejoice, because "great is their reward in heaven."

It is held as a general opinion among all Biblical scholars, that the Gospel of Matthew was written for the special benefit of Jewish Christians. Expressions of a peculiarly Jewish cast sometimes occur here, for which the other evangelists substitute something else that would be better understood by Gentile readers. Where Matthew uses "the kingdom of heaven," the others always say "the kingdom of God." Matthew never stops to explain Jewish customs, while the others sometimes do. Now it is worthy of notice, that this expression, "inherit the land," is used by no New Testament writer except Matthew, and by him only once. And this fact lends confirmation to the view that has been given, that the allusion is to the promise made to Abraham. Hence it was a form of expression specially adapted to interest Christians of Jewish birth.

That bald literalism which makes the type circumscribe the antitype, and changes the shadow into the substance; which insists that the promises cast in the mould of the old dis-

persation, must be realized in their exact material form under the new economy, is but the old spirit of Judaism that insisted upon an earthly kingdom for the Messiah, and would put the civil government of the world into the hands of the Jewish people. It would here insist upon raising the meek to the seats of earthly authority and giving them the gold and silver of earth. And yet it must not be this in its present condition. It is the earth regenerated and purified, with all the wicked removed. This is to be the everlasting abode of the saints. And the blessing which the Savior promises to the meek furnishes one of the pillows to the theory. We see that it obviously overlooks the origin of the expression "inherit the earth,"—a translation grammatically correct, if we disregard the historical origin of the phrase, we still are involved in a difficulty. There is everywhere in the Bible a marked distinction between heaven; the home of the saints, and this earth. Lay not up for yourselves treasures upon the earth; but lay up treasures in heaven, is the instruction given. Could Christ as well have said, great is your reward in the earth, as to say what he did, "great is your reward in heaven?" When an inspired writer asserts that "Christ has entered into heaven itself, now to appear in the presence of God for us," surely he cannot mean a regenerated and purified earth! When he prays, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory"—that glory which he had with the Father before the world was—he cannot refer to the glory on this earth regenerated.

Whether this earth will come out of the fires of the last day to be re-moulded into a glorious habitation, or be a worthless abandoned wreck, is a question undecided by the Scriptures. Peter uses a very strong expression, when he says, "the earth also and the works therein shall be burned up." The verb is used, when it is said, the chaff will be burned up, the tares are gathered and burned, the bodies of the beasts whose blood the high priest brought into the sanctuary are burned without the camp, Babylon shall be utterly burned with fire; and in all these and other instances where it occurs, it involves no idea of purification, but rather that of being entirely consumed. And while it may be unwise to draw too positive inferences from the intensity of meaning attached to a single word; it certainly is equally unwise to construct a theory concerning the turning of this earth into heaven, upon inferential speculations growing out of a doubtful and unsubstantial interpretation of a Scriptural phrase.

Like the promises in the other beatitudes, the blessing pronounced upon the meek looks to the future life. It involves freedom from the annoyances and trifles of this life. It exalts them to honors and possessions in the heavenly land. It assures them of a permanent inheritance in that country where none shall say, "I am sick," and where the Lord God shall wipe away tears from all eyes. It is a promise peculiarly adapted to encourage them under all the reproaches and the neglects, the injustice and the griefs which they endure here.

#### Providence.

Let no man be deceived by that subtlest of all infidelities which dethrones a God of Providence. The very hairs of our head are numbered by Him, and not even the life of a sparrow that He has made is extinguished without His notice. There is not an infant's wail, a sigh of anguish, a groan of pain, or a word of prayer, breathed in the humblest abode, that He does not hear. Over all our struggles and toils He stoops with a loving eye, and with a heart anxious that the discipline He has established for us may do us good. He knows all our doubts and fears; He rejoices in all our worthy hopes and joys. When we kneel he sees us; when we pray He hears. His presence envelopes us, His knowledge comprehends us, His power upholds us. All law and all being are alike dependent, moment by moment, upon Him for existence. The ultimate root of every flower that bends beneath its weight of dew, is planted in His will. It is His breath that breaks the bosom of the sea into

billows; it is His smile that soothes it into rest. The blue sky that bends over us, is but the visible image of His loving bosom holding myriad worlds in the infinite depths of its tenderness. Ah, let it never be hidden to the eye of faith, by the showers of blessings which come from it, borne on the wings of natural law.—*Gold Foil.*

#### Graces of the Spirit.

Says Faith, "See yonder! there's my crown,  
Laid up in Heaven above."

Hope saith, "And soon it will be mine—"  
"I long to wear it," saith Love.

Desire saith, "What's there my crown?  
Then to that place I'll flee,  
For here I can no longer stay—  
My rest I fain would see."

But here saith Patience, "Wait awhile;  
Crowns are for those who fight,  
For those that run the heavenly race,  
By faith, and not by sight."

Then Faith she takes a pleasing view;  
Hope waits; Love sits and sings;  
Desire she flutters to be gone,  
But Patience clips her wings.

#### Curious Habits of the Mole.

Some young persons captured a mole and brought it to a naturalist, the Rev. J. G. Wood, secured in a large box. It ran about with great agility, thrusting its long and flexible snout into every crevice. A little earth was placed in the box, when the mole pushed its way through the loose soil, entering and re-entering the heap, and in a few moments scattering the earth tolerably evenly over the box, every now and then twitching with a quick convulsion shaking the loose earth from its fur. At one moment the mole was grubbing away, hardly to be distinguished from the surrounding soil, completely covered with dust; the next instant the moving dust-heap had vanished, and in its place was a soft velvet coat.

The creature was unremitting in its attempts to get through the box, but the wood was too tough for it to make any impression, and after satisfying itself it could not get through a deal board, it took to attempts to scramble over the sides, ever slipping sideways and coming on its forefeet. The rapid mobility of his snout was astonishing, but its senses of sight and smell seemed to be practically obsolete, for a worm placed in its track within the tenth of an inch of its nose was not detected, although no sooner did its nose or foot touch one, than in a moment it flung itself upon its prey and shook the worm backwards and forwards and scratched it about until it got one end or the other into its mouth, when it devoured it greedily, the crunching sound of its teeth being audible two yards away.

Worms it ate as fast as supplied—devouring fourteen in thirteen minutes, after which it was supplied with a second batch of ten. It was then tried with millipedes but invariably rejected them.

Having heard from popular reports, that a twelve hours' fast would kill a mole, Mr. Wood determined to give his captive a good supper at eight and an early breakfast the next morning at five or six. So he dug perseveringly a large handful of worms and put them in the box. As the mole went backwards and forwards it happened to touch one of the worms, and immediately flew at it, and while trying to get it into his mouth the mole came upon the mass of worms and flung itself upon them in a paroxysm of excitement, pulling them about, too overjoyed with the treasure to settle on any individual in particular. At last it caught one of them and began crunching, the rest making their escape in all directions and burrowing into the loose mould.

Thinking the animal had now a good supply, two dozen worms having been put into the box, Mr. Wood shut it up with an easy conscience; but it happened, the following morning, that the rain fell in a perfect torrent, and hoping for some remission, he waited until nine o'clock before he opened the box. Twelve hours had just elapsed since the mole had received its supply, and taking as it had probably another hour in hunting about the box before it had devoured them all, not more than eleven hours had probably elapsed since the last worm was consumed. But the mole was dead.

"I forgot," Mr. Wood says, "to weigh the worms which he devoured, but as they would have filled my two hands held cupwise, I may infer that they weighed very little less than the animal who ate them." The extreme voracity and restless movements of the little creature here recorded, show its value to the agriculturist "as a subsoil drainer who works without wages," and its great usefulness in keeping down the prolific race of worms—themselves useful in their way as forming, in the main, the fertile soil itself.

#### Influence of Hymns.

Madgeburg is memorable in the story of hymns, for it was at the cruel sacking of it by Tilly, that the school children marched across the market-place singing, and so enraged him that he bid them all to be slain; and from that day, say the chroniclers, good fortune departed from him, nor did he smile again. Other hymns were more fortunate; for we read of a rough captain who would not bate a crown of the thirty thousand he levied off a captured town, till at last the archdeacon summoned the people together, saying: "Come, my children, we have no more either audience or grace with men, let us plead with God;" and when they had entered the church, and sung the hymn, the fine was remitted to a thousand. The same hymn played as merciful a part in another town, which was to be burned for contumacy. When mercy had been asked in vain, the clergyman marched out with twelve boys to the general's tent, and sung there before him, when, to their amazement, he fell upon the pastor's neck and embraced him. He had discovered in him an old student friend, and spared the place; and still the afternoon service at Pegan is commenced with the memorable hymn that saved it. Of another, it is said that a famous robber having been changed himself, sang it among his men, so that many of them were changed also. Rough hearts, indeed, seem often the most susceptible. A major in command of thirty dragoons entered a quiet vicarage, and demanded, within three hours, more than the vicar could give in a year. To cheer her father, one of his daughters took her guitar, and sang to it one of Gerhardt's hymns. Presently the door softly opened; the officer stood at it, and motioned her to continue, and when the hymn was sung, thanked her for the lesson, ordered out the dragoons, and rode off.—*Macmillan's Magazine*.

#### Authority of the Bible.

The Rev. Adolph Monod gives the following of the benefits arising from the reading of the Bible: "The mother of a family was married to an infidel who made a jest at religion even in the presence of his children; yet she succeeded in bringing them all up in the fear of the Lord. One day asked her how she had preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer:—'Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform any good action, I opened the Bible, and the Bible answered, repoved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you.'

The Paris correspondent of the London Times affirms that, in consequence of the physical deterioration of the French population, for which various causes are assigned, and which is said to be on the increase, the number of men rejected under the conscription for the army is far greater than those who are declared fit for service.

More factories are being erected and will soon go into operation at various points in Wisconsin. The wool interest of that State is destined to be a great and important one in the future. The immense prairies produce, spontaneously, nourishment for thousands of flocks of sheep.

#### New England Manufacturing.

Manufacturing operations in New England appear to be comparatively prosperous, notwithstanding the war and the large diminution it has caused in the ranks of the operative class. In Boston, the Bay State Iron Company are about to extend their works and commence the manufacture of plate-iron on a large scale.

The Merrimac and Massachusetts Corporations at Lowell have each been erecting large buildings, the former one two hundred and eighty-six by seventy-two feet, two stories high, and the latter one hundred by sixty feet and six stories high. At Holyoke, a new woollen mill has recently commenced running, and in other towns new factories of one description and another are springing up. At Haverhill, shoe-making is now done extensively by women, who work in gangs of six or seven hands each, the same as most of the young men do, and make the shoe entire, from the lasting to the finishing.

In Maine, also, manufacturing operations are much improved. In Lewiston, a full resumption of mill business is to be made at once. In North Vassalborough one company employs three hundred hands in the manufacture of black cassimeres, doeskins, etc. This company works up about seven hundred thousand pounds of Mestiza wool yearly.

In Rhode Island, the manufacture of woollen fabrics is rapidly overshadowing every other business. At this time the woollen mills in Pascoag and vicinity, seven or eight in number, are all in full operation, except one, which is stopped temporarily for repairs. A new mill of the largest size is about to be erected; it will contain eight sets of machinery, with broad looms, which will be two sets more than any of the present mills contain. Fancy cassimeres are made of an excellent quality. One of the mills in this vicinity has in process of production some imitation Scotch goods; some of the mills are running on army goods; others are largely engaged in the manufacture of satinet.

In Harrisville, and Graniteville in Rhode Island, the mills are in full operation, and new factories are to be erected.

In Vermont, business presents the same encouraging aspects, while in Connecticut mills which have been idle for months are about to resume operation.—*N. Y. Evening Post*.

#### A Bird's Egg.

I think that, if required, on pain of death, to name instantly the most perfect thing in the universe, I should risk my fate on a bird's egg. There is, first, its exquisite fragility of material, formed only by the mathematical precision of that form so daintily moulded. There is its absolute purity from external stain, since that thin barrier remains impassable till the whole is in ruins—a purity recognized in the household proverb of "an apple, an egg, and a nut." Then its range of tints, so varied, so subdued, and so beautiful—whether of the pure white, like the martin's, or pure green, like the robin's, or dotted and mottled into the loveliest of browns, like the red thrush's, or aqua marine, with stains of moss-gate, like the chipping sparrows, or blotched with long, weird ink-marks on a pale ground, like the oriole's, as if it bore inscribed some magic clew to the bird's darting flight and pensile nest. Above all, the associations and predictions of this little wonder—that one may bear home between his fingers all that winged splendor, all that celestial melody, coiled in mystery within these tiny walls! Even the chrysalis is less amazing, for its form always preserves some trace, however fantastic, of the perfect insect, and it is but moulting a skin; but this egg appears to the eye like a separate unit from some other kingdom of nature, claiming more kindred with the very stones, than with feathery existence, and it is as if a pearl opened and an angel sang.—*Higginson*.

The introduction of machine-made bags dates subsequent to the Exhibition of 1852, and all branches of trade are now using them. The manufacture of the bags consumes an immense quantity of grey and brown paper. One of the large London works turns out 130,000 bags per day.

#### Effective Speaking.

Lord Erskine, who is so greatly celebrated for the delicacy and tenderness with which he sometimes describes scenes of domestic endearment and felicity, and the lofty tone of indignation with which he lashes and scourges their invaders, remarks, in the latter introductory of the published speeches of Fox, that intellect alone, however exalted, without strong feelings, without even irritable sensibility, would be only like an immense magazine of powder, if there were no such element as fire in the natural world. It is the heart which is the spring and fountain of eloquence. To be eloquent, a man must himself be effective. He must be sincere. He must be in earnest. In his own heart must burn the fire which he would kindle in the bosom of others.

"Si vis me flere, dolendum est Primum ipsi tibi," says Horace, and the maxim will hold to the "crack of doom." There must be a certain honesty and open-heartedness of manner; an apparently entire and thorough conviction of being right; an everlasting pursuit of, and entire devotion to the subject, to seeming neglect and unconcern as to everything else—emotion, feeling, passion. Even in discourses of a logical character, where the reasoning approaches almost to mathematical demonstration, the hearers will not be impressed, they will scarcely listen with patience, unless they are persuaded that the conclusions to which the speaker would force them, are the deliberate and solemn convictions of his own mind. A cold-blooded, phlegmatic preacher, may produce a discourse irresistible in argument, elaborately perfect in rhetorical embellishment, and painfully correct in style; but nothing can give it that electric fire which darts through and through an audience, kindling each heart into enthusiasm, save natural feeling expressed with the fervor of earnest sensibility.

The only way to be eloquent in the pulpit is to banish every thought of self—to forget everything but God and duty. The triumphs of true eloquence, touching, grand, sublime, awful, as they sometimes have been, are seen, it has been remarked, only when the orator stands before you in the simple majesty of truth, and overpowered with the weight of his convictions, forgets himself and forgets everything but his momentous subject. You think not of who speaks, or how he speaks, but of what is spoken; transported by his pathos, your rapt imagination pictures new visions of happiness; subdued by the gushes of his tenderness, your tears mingle with his; determined by the power of his reasoning, you are prompt to admit, if not prepared to yield to, the force of his arguments; entering with his whole heart and soul into the subject of his address, you sympathize in those emotions which you see are in his bosom, burning and struggling for utterance, and soon find yourself moving onward with him in the same impetuous and resistless current of feeling, and pass on.

"It is amusing," says Goldsmith, "to what heights eloquence of this kind may reach. This is that eloquence the ancients represented as lightning, bearing down every opposer; this is the power which has turned whole assemblies into astonishment, admiration and awe; that is described by the torrent, the flame, and every other instance of irresistible impetuosity."—*Parish Visitor*.

Feathers may be dyed a scarlet color by boiling them in a clean tin vessel with some water, ground cochineal, a little cream-of-tartar, and a few drops of the muriate of tin. Put these ingredients into the vessel, and, when boiling, place the feathers therein, and boil for fifteen minutes; then take them out and wash them in cold water. This color is permanent, and one ounce of cochineal will die one pound of feathers, which should be washed in soap before being dyed. Feathers may also be dyed yellow by boiling them in a strong decoction of quercitron and a few drops of the muriate of tin.

The amount of money found in letters at the Dead Letter Office, during the last year, was over \$80,000, being an excess of \$30,000 over the previous twelve months.

#### Mission Life in Newfoundland.

From a notice, in the Athenæum, of "Life and Work in Newfoundland, by Rev. John Moreton," we copy the following: Of the climate, with its almost unintermittent fogs and keen frosts, Mr. Moreton speaks with a force that chills the heart of a warm-blooded listener. For nights together the cold would not let him sleep, and he lay between the sheets counting the moments till morning, while the moisture of his breath turned to ice on the bed-linen nearest to his mouth. Not a little astonished, and by no means altogether pleased, was he on discovering the expedient, commonly employed by Newfoundland housewives to protect their bread from the atmosphere. "While cutting bread and butter for me," observes the missionary, "my hostess complained of the difficulty of keeping the bread thawed, 'and yet,' she said, 'I put the loaf in the bed, and wrapped it up 'close' as soon as ever the boys turn out.' Alas, for a weak stomach! However, it was that food or none for me then, and I had to overcome all qualms. Little did I suspect that in my own house any such mode was used. One night, however, near the same time, my brother, who had lately come to me from England, wanted supper in my absence. The two servant girls were gone to bed, and upon searching the pantry for himself he found no bread. In the morning plenty was on the table, and he asked how it was that none was to be found the night before. The girls' reply was, 'O, sir, we always wrap up the bread and place it at the foot of our bed at night!'"

The pastor's flock was composed, for the most part, of fishermen descended from Hampshire and Dorsetshire peasants, and in intellectual life they had not risen much above the standard of their emigrating ancestors. Of the three hundred and thirty-four persons married in seven years prior to September, 1857, only forty-nine could write their names. But many of them were keen, acute, money-loving, cunning fellows, ever ready to drive a knavish bargain, but somewhat slow in rendering due respect to the cloth of their parson. "No, I can't write," observed a blunt fisherman; "I must trust to others, like most poor men. But I suppose there will always be some well-taught enough to live by their neighbors, and do nothing for their bread."

#### The Earthquake at Manilla.

A private letter received in Boston, dated at Manilla, June 5th, gives the following incidents of the terrible earthquake which occurred there: The worst of it is, that the houses are not to be trusted, although still standing. Every day they are falling. Last night a large stone store of Ker & Co.'s, (near the Quinta or Suspension Bridge,) which was considered as saved, fell in. I much fear the first gale of wind. And now I suppose you would like to know where I was. We were seated ten at dinner at Santa Ana, and thinking the shock only a slight one, stopped at table until we saw a piece of one of the walls fall in the parlor just behind us. Immediately all made for the stairs, and found the oscillation so strong that our legs went from under us. I being long-armed and strong, braced myself between the banisters, and with one jump cleared the rest of the party, and landed on the tiles below, on my feet. The shock continued after we reached the garden. Just as we reached the ground a tremendous crash made us aware of the strength of the earthquake, and all was over. On examination, we found the dinner table undisturbed, the roof still on the house, but the back part of the building, facing the river, was quite out, and all the shell windows on the ground. Of course we gave up the pleasant little dinner, and took a snack in the yard. On reaching Manilla I found what I have told you. The old house in Binondo stood it famously. I found my room all in a mess, everything in the way of books and furniture scattered about the floor. The partition between the small room and the next fell, and with the exception of a little plaster on the walls, and a few tiles moved on the roof, sustained no further damage. I never wish to see a second earthquake like this last.



ADVENT HERALD.

BOSTON, TUESDAY, SEPT. 29, 1863.

JOSIAH LITCH, 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.

Our New Mailing Machine.

- 1. We direct part of our papers this week with our new mailing machine; and give each subscriber's account by inserting the whole number of the paper to which they are paid.
2. If with all our care, we have in making this change, made mistakes either in places, names or accounts, as very likely we have, please inform us and they shall be corrected.
3. If our subscribers who are in arrears are not able to pay us, they should so inform us, and we will compromise with them according to their ability.
4. We do not wish any to do as some did with Elder Himes when he made the same offer,—plead poverty, have the debt cancelled and immediately subscribe for another paper. That would not be honest.
5. We hope to have our whole list set for next week's paper.
6. Our list still continues to increase. Thanks to many kind friends. Keep at work.

Inheritance of the Saints.

REVIEW OF "E. B. P." IN THE CHRISTIAN SECRETARY.

Differences of opinion on various scriptural questions exist among confessedly good men; and it is well that they should be discussed, and that all the light which can be shed on them should be brought out. Hitherto, Matt. 5: 5, has been accorded to the pre-Millennialists as peculiarly their own. But it now seems that even this plain Gospel promise is not to be left in their peaceable possession; but if they hold it, it must be by victory in contest. Well, then, if the combat must come let us have it. The promise is too precious to us to yield till it is fairly taken from us; and the principles of interpretation involved too important for us to consent to their overthrow without a struggle.

The writer, "E. B. P.," says: "Inherit the earth," occurs but once in the New Testament, but is often met with in the Old. This is true. But what is his inference? It is this: That "to inherit the land," then, becomes the symbolic expression of the highest favors that God has to bestow on his people. Then in this simple announcement of Christ, we have only a symbol that the meek "shall inherit heaven's richest blessings." But in symbolizing this, it does not embrace at all the very blessing promised, but only assures them that they shall leave it, in penury, and be transported to some different and distant sphere. This symbol of all good things, except the very thing promised, was first made known to Abraham. "The possession of the promised land was the crowning blessing to be given to the natural seed of Abraham." True, but was it not also the blessing promised as well personally to Abraham? Did not the same God who said, "And to thy seed," also say, "I will give unto thee and to thy seed" "the land wherein thou art a stranger, all the land of Canaan?"

Could that man of simple faith in his Maker's word, understand anything else than that very land? Did his seed, after four hundred years of sojourn, come into that very land to possess it, in accordance with God's promise to Abraham? If so, it was not a symbol of all good things to them, but excluding the very thing promised, together with all good things in the promised land. But if Abraham's natural seed have received a literal fulfillment of the promise at the appointed time, will it fail to the father of the faithful? For to him as an individual, as well as unto them, was the promise made. "I will give unto thee and to thy seed," was the promise.

But "it is held as a general opinion," "that Matthew was written for the special benefit of Jewish Christians," &c. Granted. But did Matthew write what Christ said, as he professes to do? If he did not, we are done with him. If he did, then we ask, Did our Lord use a symbol when he said, "Blessed are the meek, for they shall inherit the land?" and speak literally when he said, "Blessed are they that

mourn, for they shall be comforted?" Or is neither class to receive what is promised, but something else in its stead?

"It is used," says "E. B. P.," "by no New Testament writer except Matthew, and by him only once." Why not but once? Clearly because he only once gave the history and record of that sermon wherein Christ made the promise.

"That bald literalism" "which insists that the promises cast in the mould of the old dispensation must be realized in their exact form under the new economy, is but the old spirit of Judaism, that insisted upon an earthly kingdom for the Messiah, and would put the government of the world into the hands of the Jewish people."

Will "E. B. P." please explain to us how it is that St. Paul insisted on this "bald literalism"? How Stephen, full of faith and the Holy Ghost, his face radiant with glory, should still insist that this ancient promise made to Abraham, but never fulfilled, still remained good to the father of the faithful? Listen to his words: "The God of glory appeared unto our father Abraham," &c. "He brought him into this land wherein ye now dwell. And he gave him none inheritance in it; no, not so much as to set his foot on. Yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7.

Did God promise that land wherein the Jews then dwelt to him for a possession? Did he also promise it to his seed after him? Did Abraham ever have for a possession "so much as to set his foot on"? If he did not, will not God's promise fail if he does not yet in the future have it? Is it objected, that the possession by his descendants was a fulfillment? Then Stephen had a very blind way of expressing it. "Yet he promised that he would give it to him for a possession, and to his seed after him." Was it not as certainly to him, as to his seed? But Paul, Heb. 11: 8-10; 13-17, says, that Abraham "obeyed and went out;" "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise."

From this we learn, 1. That the country to which Abraham went was one that he should "after receive for an inheritance." 2. That the land where he, and Isaac, and Jacob sojourned, was "the land of promise." It was not in heaven. 3. They believed the promise, embraced it, and died in the faith of it. 4. That although they were "in the land of promise," which they "should after receive for an inheritance," and believed and embraced the promise to the day of their death, they did not receive the fulfillment, but still died in the faith. "Bald literalism," truly, for Abraham, Isaac and Jacob, even unto death, to adhere to such promises. Perhaps "E. B. P." will say, as an eminent D. D. of Hartford, more than twenty years ago said to us, "That Abraham was an old barbarian, and that the only way God could get an idea of spiritual things into his mind was by some tangible illustration." But even this does not excuse the refined, educated, divinely instructed and inspired Paul, and seraphic Stephen, for still insisting that God means what he says, and that he did promise that very land of Canaan to Abraham for a possession.

But says "E. B. P.," "And yet it must not be this earth in its present condition. It is the earth regenerated and purified. This is to be the everlasting abode of the saints. And the blessing which Christ promises the meek furnishes one of the pillars to the theory." Even so, Brother P., nothing is clearer.

But says our friend, "We see that it obviously overlooks the origin of the expression, 'Inherit the land.'" Not at all. Our belief in the literality of the Saviour's promise rests securely on that origin. We believe that so far as the original promise has been fulfilled it has been literally accomplished. But the remainder was the object of the faith of patriarchs, apostles and saints, living and dying. Why is not it literal also? It is. But these worthies, we are told, "looked for a better country, that is an heavenly." Then although it is the very land where they sojourned, which is promised them for an everlasting possession, it is to be in an improved and "regenerated" condition. That he looked for the New Heavens and Earth in which the New Jerusalem is established, we learn from these three expressions of Paul, 1. "He looked for a city which hath foundations, whose builder and maker is God." 2. "They desire a better country, that is an heavenly." 3. "God is not ashamed to be called their God, for he has prepared for them a city." The New Earth and New Jerusalem, then, are the home they sought.

The prophetic testimony is all to the same point. 1. The decree of God has promised the uttermost parts of the earth for his "possession" to his Son. Psal. 2: 9. 2. Isa. 9: 6, 7, promises the throne and kingdom of David to Christ as the scene of his everlasting reign. 3. The prophet Daniel says,

speaking of scenes following Christ's coming and the judgment, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7: 27. 4. Christ promises the righteous the kingdom prepared for them from the foundation of the world, which we learn from Gen. 1st chapter, was the earth in its primeval glory. Matt. 25: 32. 5. At the day of judgment the kingdoms of this world are proclaimed to "become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11: 15.

But says "E. B. P.," Could (not?) Christ as well have said, Great is your reward in the earth, as to say, Great is your reward in heaven? No doubt. And it is just what the Spirit has often said, Prov. 11: 31—"Behold the righteous shall be recompensed in the earth." When? Not in this world. They suffer and are oppressed here; but shall be rewarded "when the Son of Man shall sit in the throne of his glory, and before him shall be gathered all nations," and he gives them the kingdom prepared for them, &c., because he was hungry, and they gave him meat, &c. But why say "in heaven," then? 1. Because there is where the great Rewarder is. "Otherwise ye have no reward of your Father which is in heaven." 2. Because the glorious city, the home of saints is there, "ready to be revealed in the last times." 1 Peter 1: 3-5; Rev. 21: 2, 3. "Christ has entered into heaven itself." True, but to them "that look for him" "shall he appear again the second time." "I will that those whom thou hast given me, be with me where I am that they may behold my glory." And so they will. Where is he to be? "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face: and his name shall be in their foreheads." Rev. 22: 3, 4. Thus in that holy Jerusalem, not in heaven, but "which cometh down from God out of heaven," Christ and his servants will be, and "reign forever and ever."

But says "E. B. P.," "Whether this earth will come out of the fires of the last day, to be remoulded into a glorious habitation, or be a worthless, abandoned wreck, is a question left undecided by the Scriptures." Marvellous! Then did Abraham in vain look for a heavenly country, for an everlasting possession, where he once sojourned; and both his living and dying faith were vain! Then did God in vain swear by his own life, "The whole earth shall yet be filled with my glory!" Then did he in vain swear with an oath that David's seed should sit on David's throne as long as the days of heaven continue; and that he has chosen Zion and desired it for his habitation, and will dwell there forever, because he has desired it. If undecided by the Scriptures, why do they say, speaking of restored Israel in the Holy Land, "This land which was desolate is become like the garden of Eden?" Ezek. 36: 35. "Blessed," then, "are the meek, for they shall (literally) inherit the earth"—the New Earth, wherein dwelleth righteousness.

Napoleon III.

We give another interesting report of Mr. Baxter's great meeting in Toronto, C. W., and the speeches made on Napoleon. He is unquestionably the man of the age, so far as yet developed; and we can but look upon his movements with the most intense interest. But we are as yet far from being satisfied that he is the seven-headed beast of the Apocalypse, or the future Antichrist. But we would not be dogmatical on this subject in any way. All that pertains to him is a matter of interest, and we intend to keep our readers in informed respecting his movements and developments of character. We have a reply to D. I. R., on a personal Antichrist, which we shall give as soon as we have space.

New Subscribers.

Our next number commences a new quarter. We shall print an extra number, so as to supply new subscribers with back numbers. After Conference we expect to be able to furnish our readers with a rich treat, by publishing the essays delivered at the Conference. These, as will be seen by an examination of the list of subjects, embrace a large number of important doctrinal questions. Let every friend of the cause volunteer as agent to extend the benefits of the discussion of those discussions by doubling our list of subscribers. All at it, and always at it, should be our motto.

Our News Columns.

It is thought by some of our readers that we devote too much space to the news of the day. To such we would say, that many of our subscribers take no other paper, and look to us to keep them informed on matters of general interest. If all did, as many of our readers do, read the daily or weekly secular papers, it would not be needful to keep them informed on these subjects.

A Sabbath in Paris.

Our first Sabbath in Paris was a bewilderment. It was not so much a variation in the mode of keeping Sunday, as a total destruction of all our ideas of Sabbath keeping. Business goes on; the streets are thronged with people bent on pleasure, and the very air is filled, not with peace, but with social exhilaration, with pleasure and bustle, in short, with not any suggestion of another world, but with every phase of the enjoyment of this world. In our land, it may be that the cheerful and social elements are too much excluded from religion; but here, it is religion that seems to be shut out from the Sabbath and from all its worldly enjoyments! Beneath my room I count a hundred laborers to work upon the new opera-house. In the streets teams trail their usual loads. The shops display their wares, and nothing in the exterior aspect of the city would have revealed to me the day if my calendar had not indicated it. Yet, I am assured that a great change has taken place, and that at the wish of government, there is far less secular business transacted than formerly, and that even those stores that keep open in the morning are closed at noon, that their occupants may mingle with the universal amusements of the day.

On the second Sabbath the tidings came to us of the fall of Vicksburg and the retreat of Gen. Lee. One must be in a foreign land, among unfriendly and unsympathizing people, to know how sweet, good news of one's country is. I sat in our American minister's slip at church, on Sabbath morning, having just heard the tidings. After the preliminary service, and while Dr. McClintock was giving out "notice," I turned to Miss Dayton, by whom I sat, and whispered in a few words the good tidings, saying in apology that I hoped it would help her to sing the hymn of praise, which came next in the service. She dropped her head in tears of joy, and wept for singing, during all the hymn! It pleased me—she shall have a place in the book of my remembrance with all who love God and our dear country!—H. W. Beecher, in the Independent.

Pre-pay your Postage.

Subscribers should remember that by pre-paying five cents at their post office, at the commencement of the quarter, Oct. 1st, their paper will be delivered free of charge for delivery. If this is neglected, each paper is chargeable with four cents postage. So be prompt in pre-paying.

To Correspondents.

D. YODER—You was credited in the paper of Sept. 1st, first name in the list.

EVENTS OF THE WEEK.

Summary of War News.

The battles reported last week resulted in forcing Rosecrans back to Chattanooga, where he remains unmolested, and is being heavily reinforced by Burnside and Grant. Late accounts render it probable that he will soon advance on Bragg and attempt his repulse from his present position. The confederates regard Rosecrans' expulsion from Chattanooga as essential to the success of their cause, if not to its existence. Hence the terrific struggle at that point. The slaughter on both sides during the three day's fight was dreadful. Richmond is reported as left almost defenceless on account of the large numbers of men sent to reinforce Bragg.

Mead's army, by latest advices, is said to be in motion; but its destination is as yet unknown.

Affairs at Charleston remain as they were last week.

It is thought that the great battle field of the fall campaign will be in Georgia.

New York, Sept. 27. A Memphis letter of the 22d says a formidable expedition against Mobile is being inaugurated, and hints that the feint against Texas will not interfere with it. The iron-clads from the Mississippi are to co-operate with a large land force.

The same letter says Sherman's corps is on its way to Gen. Rosecrans, and gives a rumor that McPerson's corps is also en route in the same direction. The two corps amount to some 40,000 men.

St. Louis, Sept. 27. A dispatch from Little Rock, Ark., dated the 21st, to the Republican, says Col. Cloud, with 100 of the 2d Kansas cavalry, had arrived at Little Rock on the 19th, between Perryville, in the Indian Territory, where Gen. Blunt defeated the rebels under Gen. Steele and Cooper, and captured Fort Smith. Col. Cloud, with 500 of the 2d Kansas cavalry and Robb's battery, attacked 2000 rebels under Gen. Cabel, in a strongly fortified position, and routed them with considerable loss. The rebels retreated towards Arkadelphia.

At Dardenelle, on the 9th, Cloud attacked 1000 rebels under Col. Stirman and defeated them, capturing their camp and a large quantity of commissary stores. Over 2000 Unionists had joined Cloud's



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## MY JOURNAL.

SECOND TOUR WEST.—NO. IV.

Laporte, Ind.—Chicago.

Monday, June 29. Took leave of friends in Terre Coupee, and came to Laporte in company with Bro. Boone, and many others, on their return from the camp-meeting. On my arrival, Bro. Shaw took me into his carriage and showed me the most prominent places, where our tent could be pitched for a meeting-house. Having arranged this, I left Bro. Clark to prepare for the meeting, and I went by the night train to Chicago, to look out a place to pitch the tent there. I put up with Rev. H. Sugden, a German Baptist, and a lover of the coming and kingdom of Christ, with whom I had correspondence in Louisville, Ky., years ago. He is a poor man and works for his support, but is truly pious and useful among his German brethren. He and his family greeted me most heartily, and I enjoyed their humble hospitalities much.

Tuesday, June 30th. I spent most of this day in looking for a place to pitch the tent within the city limits. I found many good places on the Lake shore, and in groves without the city; but very few in the city proper, in the midst of the people. I failed to find a place to-day, but am not discouraged. There is a place for us, and I will find it by the guidance of Him who suffereth not a sparrow to fall to the ground without his notice.

I spent the evening in the Baptist church, by invitation, to hear the prose declamation of the Freshmen class of the University of Chicago. Eleven young gentlemen spoke. I never heard the young men of Old Harvard do better. The students were young men of great promise. May God lead them to see and enter on the proper work of this last time.

Having it in my way, while looking for the tent, I visited Camp Douglas, three miles from the city. It is one of the finest and largest camps of the country. Two companies only remain here to guard the camp, and look after about fifty secesh prisoners. They are sick and tired of this terrible war. And many of them are taking the oath of allegiance. The ale houses here, as elsewhere, are demoralizing the poor soldiers. For a little gain, men will deal out poison and death to their fellow-beings, and to that class, too, who have offered themselves on the altar of their country, it may be to die, or be crippled for life. But so it is. We are in a fallen world; and, till Jesus comes, we shall have war, crime, sorrow and death. Come, Lord Jesus, and come quickly.

I spent the night with Dr. Thomas, at his residence, fifteen miles out on the Milwaukee railroad, in the village of Evanston, Ill. This is a Methodist settlement, of about 1200 inhabitants. There are three Institutions here. The North Western Female College, North Western University, and the Biblical Institute. Dr. Thomas resides here, and is the only family of Adventists, and takes the Herald, as their only preaching of this faith. They moved formerly from Bristol, Vt. I enjoyed a precious visit with them.

Wednesday, July 1st. Returned to the city. With the mercury at 90°, I looked over most of the city alone, deriving guidance from above, to find a place for a tent and altar for a meeting of ten days. I found the lot, and received a lease of it from entire strangers to me, with every accommodation. So I praised the Lord for his guidance in this matter. I returned to Laporte in the evening, and put up with Bro. Shaw, who had invited and prepared for me to stop with him. I felt weary and oppressed with the heat and soon sought repose.

Thursday, July 2d. Rose refreshed. Find the tent pitched, and all ready for our meeting this afternoon. We have a few friends here, and hope to make more, by the blessing of God, who will become witnessess of the speedy coming of Christ. Evening. We have had a small but appreciative audience, to whom I spoke from Rom. 13: 11-13.

Friday, July 3d. Three services to-day. Friends from the country, with those interested in the city, made up a pleasant company, and we had a very good day. The excitement about the 4th of July,

together with the new phase of the war, now removed from Eastern Virginia to Pennsylvania, gives additional excitement; and there are few who are looking with any interest to the things which God hath spoken in relation to this time, and the signs of the better day. But, thank God, there are "Noahs" and "Lots" who hear the voice of God, and believe, in every place, and some will be ready for the coming kingdom.

JOSHUA V. HIMES.

## From Sister Abigail Mussey.

BRISTOL, Conn. Sept. 21, 1863.

Bro. Litch—Once more I seat myself to write a few lines for the Advent Herald, for the first time since the death of our old editor, Bro. Bliss. He has gone to the silent tomb; peace be to his slumbers; he rests in hope, and will wake in the morning bright and early, with all our loved ones who sleep in Jesus. O hail, happy day, bright morning of Zion's glory and eternal deliverance from death's cold iron hand! how can we but exclaim from the fulness of our hearts, "When will the morning come?" "When will the Life-Giver come?" "How long, oh Lord, how long?" For more than twenty long years we have been looking, we have been watching, we have been praying, "Let thy kingdom come;" and still we watch and still we pray. Our loved ones have fallen by the way, which increases our desire for the Life-Giver to come, to end our tears and sorrows, give us rest and a meeting with loved ones in our own Eden home. O! I long to be there, but with patience I wait.

Thou, my brother, hast taken the responsible station of the departed; and I trust will be able, through grace in Christ Jesus, to fill the station assigned thee. Twenty-one years ago I heard thy voice in the town of Whitefield, N. H., proclaiming in trumpet tones the coming of the Messiah to reign on David's royal throne. Never a sweeter sound entered the hearts of the lovers of Jesus, than you brought us there. It was like balm, and a sweet cordial to our soul. It was the first course of lectures we ever heard, and that solemn, melting, and sublime season will never be forgotten by us who were there, and I trust 'tis not forgotten by you, my brother. God was there, you felt his power; the multitude gathered around to listen to thy solemn message, and we, the lovers of Jesus, quaffed the heavenly breeze as it blowed, and drank the dews of Hermon as they fell. That message was from God, and the mighty move under that message was a fulfillment of his word.

From my dear brethren, with whom I there worshipped, I am now separated. Many have fallen by death. My own dear family are scattered; a kind companion and son are laid away in the cold, dark grave; my youngest son went into the army six long years ago; a mother weeps in his absence, not knowing what his lot may have been, whether cast among the slain in battle, and buried beneath a Southern soil, or whether he may be among the wounded in the hospital, writhing in agony with crushed limbs and parched tongue; or whether he may be a prisoner, bound and suffering with hunger. God knoweth all things, he knows I need his grace, and grace is freely given. I have needed strength, and as my day has been strength has been imparted. Thanks to the widow's God, I have one dear son, but he is many miles away; but a mother's prayers do follow him that he may be good—a Christian, and live forever. I wander a lone pilgrim; on earth have no abiding place, but am seeking a City which hath foundation, whose builder is God. He is my Father, and his will I am trying to do. His presence is with me and his smiles are upon me; and with the psalmist I can truly say, "Hitherto the Lord hath helped me," blessed be his holy name; "And let everything that hath breath praise the Lord."

The first article I ever attempted to write for the public gaze, was published in the Signs of the Times, (now Advent Herald,) in 1842; from that time until now, I have not ceased to look, I have not ceased to pray, and am still a lone watcher on the tower, looking for day to break and morning to dawn. Though oft disappointed and sometimes mistaken, my hope is deferred and sick is my heart—yet still the blessed hope clings to me fast, and on that promise I lean:—"I will come again," stands sure. And although my views differ somewhat from many of the readers of the Advent Herald, yet I allow them not to separate me from my brethren in the Lord. I have many dear friends and brethren from whom I am separated, that peruse the columns of the Advent Herald weekly. To such I would say, I am on my way to Canaan; and I expect soon to be there. Shall I meet you on that ever peaceful shore? Shall I greet you 'neath the bowers where life's river runs so pure? Then our sorrows will be ended, and all tears be wiped away. There we'll meet with all our loved ones in the fields of endless day.

I am in the vineyard of the Lord, laboring to save my dying fellow men; am wandering lonely

and alone, over hills and through the vales, sowing in tears; through God I trust, weak and feeble as I have reached some poor sinner that will be saved in the day of the Lord Jesus; I hope to have a few stars, and to reap in joy. I am am willing to weep, I am willing to labor; I am willing to be a pilgrim and a stranger; I am willing to spend the golden moments as they pass in trying to save poor sinners by telling them of a suffering, dying, glorified coming Savior. Yea, I am willing to suffer; to suffer with Jesus here, if I can be glorified with him and sit upon his throne.

Some of you may doubt my calling, and perhaps think I might be better employed and do more good in a more private capacity. But, my friends and brethren, God has surely called me to labor in the way I now am. Angels in heaven witnessed the scene, when upon the cold damp ground in the shades of the evening, when God spoke so loud to me I could not misunderstand him; when I made my excuses like Moses, that I was not sufficient for those things; that I had not learning, that I did not know how to preach his word; and I was a female, and they would call me a woman preacher, and I did not know how to preach. My Father said, "I'll show you how, I'll teach you, I'll go and stand by you; you'll call out and reach some that others more competent cannot do." I made the promise to God; a bright star appeared in the heavens among the clouds, and through that star I looked to the leading star, Jesus, believing there was one bright star to guide me on. I gave a shout, glory! with my promise, and God's everlasting arm was thrown around me as he raised me up from the pit of sorrow and trial I was then in; and the angels of God were a witness to my tears of joy, and my shouts of praise. O glory to God! O glory to his blessed name, for the witness of the spirit I then received, that I was his unworthy child. I have obeyed, and doors are opened. I have obeyed, and people listen. I have obeyed, and God is with me. I have obeyed, and sinners weep and tremble. I have obeyed, and some have been converted to God. I have obeyed, and the backslider has been reclaimed, and my brethren and sisters have been comforted. I have obeyed, and God has taught me as man never did; to his name be all the glory. And now let all the lovers of Jesus, and the whole church of God say, Amen and amen. God bless you all, and pray for me!

By the grace of God I'll meet you there,  
And in God's kingdom claim a share,  
When on that peaceful happy shore,  
We'll shout and sing forever more.

A. B.

## Selections for the Advent Herald.\*

It is astonishing how composedly Christian men will look when the inspired writers are wrested and travestied, so as to be compelled to mean the very opposite of what they really said. The friend of an ordinary author would loudly complain of such misrepresentation; but when it is only an Evangelist, or an Apostle of the Lord of both that is trifled with, the matter may be left. Private judgment must not be interfered with. No; certainly not. God has given us that right, and we prize the boon too highly to let it fall from our hands; but the right of private judgment does not mean the right of private folly, or private absurdity. But this vagary—for we cannot call it interpretation—is perfectly in keeping with the notion that finds in all the passages where our Lord speaks of coming back to this world, only an assurance that we shall go to him at death. When he says that he will come, he of course means quite the opposite; namely, that he will send for us. When he says, "I will come to you," his meaning is, "You shall come to me."

It is melancholy to reflect on the amount of error that has thus been promulgated in the name of Jesus and his illustrious prophets and apostles. The holy oracles have been made more enigmatical than those of ancient Greece; and the true sayings of God have been reduced to inexplicable riddles by the perverse ingenuity of professed expositors. The verities of heaven have been removed from the statute roll to make room for the whims of a reinless imagination. The plainest book in human language has been turned into a mountain of mystery by the capricious annotations of scholastic theorists. The light of heaven has been compelled to reach us through the colored media of theological artists, instead of falling upon our understandings in its own native brilliants. Hence we have been perplexed and bewildered, instead of walking erect with cheerfulness in our eye, and a song upon our lips. The food of heaven, which should sustain us, and the water of life, which was intended to refresh us in our journey, have been presented in vessels of such

\* From "THE HAPPY YEARS AT HAND: OR, THE OUTLINES OF THE COMING THEOCRACY. By William Leask, D.D. London: Ward & Co., 27 Paternoster Row, 1861." We cordially recommend this work to all readers of prophecy, as one of the ablest and best, and second only to Dr. Seiss's "Last Times," which we consider the most able work on prophecy in this or any other country.

A. P. J.

construction that we cannot get enough, and are consequently compelled to cry out, "Alas! our leanness! our leanness!" The Sun of Life has been shorn of his beams, and we plod along with miserable lanterns in our trembling hands, which any passing breeze may extinguish. In proportion to our convictions of the necessity of faith, is the depth of our perplexity *what* to believe. The fine old prophetic formula, "Thus saith the Lord," with its positive certainty and Divine grandeur, has been exchanged for the shrill cry of "Thus saith the sect," with its palpable uncertainties and human littleness. The sure word of prophecy was sent down from heaven with the sacred injunction, "Take heed to it;" but instead of walking in its serene light, the multitude are either climbing the mountains of vain speculation, or exhuming the dust of the Fathers in search of ecclesiastical relics. And when an earnest man here and there throws himself in the breach, and cries to the wanderers to reassemble around the Son of God, and to take the Lord at his word, in unquestioning faith and childlike simplicity, leaving it to him to conquer all difficulties and to realize his own magnificent purposes in his perfectly wise manner, men stare, and say with the sons of Jacob, "Behold this dreamer cometh!" He also has resolved at all risks that his faith shall not stand in the wisdom of men, but in the power of God, will act wisely to lay his account with side glances, instead of the direct look of open confidence which greeted him in the day when he walked with the multitude. If he says that all sects are too narrow to hold him, and that the Bible alone is the platform of his theology, he may expect for a while to work single handed; but let him take courage, for the cause is that of God and humanity, of truth and eternity, and though he fall in the struggle, he shall not have struggled in vain. The rectification of one error is a great thing; the redemption of one forgotten truth from beneath the pile of human tradition is a greater still; and the successful appeal to men to rally around Christ, the Saviour-King, is the greatest of all. May this loftiest of honors wreath the brow of every man who is holding out the Bible to poor wandering humanity, and crying, Lo! it is the proclamation of God that he intends setting up a glorious kingdom upon this long distracted and bleeding planet.

Happily the number of such men is rapidly on the increase. Great and long forgotten truths are beginning to reappear. Thoughtful men had been for years ill at ease. Results of efforts to evangelize the world have been sadly out of proportion to the efforts themselves.

## MISCELLANEOUS.

## Photography.

Photography means writing by sound. It is the invention of Isaac Pitman of Bath, Eng., and has been in use about thirty years. Benn Pitman, of Cincinnati, Ohio, (brother of the inventor,) is a publisher of phonographic and phonetic works in this country, and has done much for the dissemination of the art in America. Phonography is composed of conventional characters, variable by rule, and completely supplanting our alphabet. The Hebrew and Chinese are examples of phonetic languages, oftenest seen in this country. Next to telegraphy, phonography is the most wonderful invention of this age. The fastest writer in long hand can only record forty words in a minute; a good phonographer can report two hundred—just five times as many. It is the only way in which rapid discourses and fluent orations can be recorded verbatim. It is by this wonderful art that we get all that is said in Parliament or Congress. Pitman's characters are not so even and beautiful to look at as Morse's dot-line space reading, yet they are equally wonderful as an invention, and as indispensable in their utility. Phonetic printing, or printing by sound, does not seem to take in America, though it has been adopted in the common schools of Massachusetts and California. The Bible has been printed in it in England.

THE FRENCH ARMY.—By the last report, the total land forces of France amount to 400,000 of all ranks, with 85,705 horses, and 5657 enfans de troupe, independently of troops in French colonies (besides Algeria,) whose numbers are not given, but whose cost is charged to the Navy and Colonial Budget, and of 2894 men, 663 horses, in the Garde de Paris. The army is distributed—334,310 men, with 69,809 men, with 15,896 horses in Paris, and 65,690 men with 15,896 horses in Algeria—namely, in France: Staff, 4184; Cent Gardes, 221; Imperial Guard, including all arms, 29,896; Gendarmerie, 20,042; Infantry, 190,669; Cavalry, 45,809; Artillery, 30,831; Engineers, 4249; Train, 2348; Veterans, 648; and Administrative Services, 6147. In Algeria: Staff, 423; Infantry, 40,762; Cavalry, 9996; Artillery, 4057; Engineers, 1826; Train, 2374; and Administrative Services, 2589.

Giving a Cup of Cold Water.

There is a pleasant story told of a man living on the borders of an African desert, who carried daily a pitcher of cold water to the dusty thoroughfare, and left it for any thirsty travellers who might pass that way.

A lady, whose home looks out upon a beautiful common, called to ask me if I would tell her of some poor and sick persons to whom she could be of service in furnishing good books.

A poor Scotch comb-maker's wife, whose generous heart is larger than her purse, gave me fifteen combs, asking, in a half doubting way, if I thought some poor children, who had none, would not like them.

Several young misses met in our pastor's parlor, in the early part of the season, to sew for poor children. From time to time they have come together, playing busy fingers with happy hearts.

A pious German woman, herself an invalid, heard that her neighbor in the yard below was yet more feeble. The bottle of wine, provided for her at the doctor's suggestion, would surely do that neighbor good.

Late one Saturday evening, a pious widow, in humble circumstances, who had not walked, save from one chamber to another, sent me a loaf of bread, with the message: "The Lord sent it to me for some poor woman."

And so streams of refreshing flow through the parched desert. So to fainting lips is pressed, by loving hands, the overflowing "cup."

MEMORIAL OF GETTYSBURG.—The trunks of two trees have been sent from the battle-field of Gettysburg, one for the Pennsylvania Historical Society, the other for the Historical Society of Massachusetts.

DRUNKENNESS IN ENGLAND.—In the year ending Michaelmas last 94,908 persons, 260 a day, were proceeded against before justices in England for drunkenness, or for being drunk and disorderly, and 63,265 of them were convicted.

In the Austrian Parliament the members vote by telegraph. Each deputy has before him, at his desk, a pair of black and white knobs, and his vote is given affirmatively or negatively by pressing one of them.

NAPOLEON AND MEXICO.—Paris letters say it has been discovered that the silver keys of the City of Mexico, which were received some time ago by the Emperor Napoleon, were manufactured some eighteen months ago in Paris, after a pattern submitted to the Emperor and Empress for their approval.

OBITUARY.

Ralph Merry.

In Magog, C. E., July 30th, Ralph Merry, in the 78th year of his age.

The deceased was born in Providence, R. I., July 1, 1786, and lived there till he was six years old, when his father moved with his family to St. Johnsbury, Vt., where they resided about seven years, and then moved to Canada East, and settled in that part of Bolton now called Magog.

On the 12th of July, 1817, while visiting Moretown, Vt., on business, he was baptized with six others, by Elder Steel, and, like the eunuch, "went on his way rejoicing."

Being interested in the doctrine of the speedy coming and kingdom of Messiah, he united with the church of Adventists in Magog, of which he remained a consistent member till his decease.

Mrs. Lydia Parker.

Bro. Latch—I send you the enclosed obituary of our respected sister, Lydia Parker, taken from the New Hampshire Patriot.

At the residence of her son, Hon. Levi Parker, in Lisbon, (Sugar Hill,) Aug. 31, Mrs. Lydia Parker, aged 93 years and 4 months, the oldest person in town.

Sister Parker was one of our faithful members in the church. She truly loved the appearing of Christ, and has finished her course and kept the faith.

Sugar Hill, Sept. 24, 1863.

ADVERTISEMENTS.

Publications for Sale

at the depository of ENGLISH AND AMERICAN WORKS ON PROPHECY in connection with the OFFICE OF THE ADVENT HERALD, No. 461-2 Kneeland Street, Boston, A few doors West of the Boston & Worcester R. R. Station. The money should accompany all orders.

Table with columns: BOOKS, Price, Postage. Includes titles like 'Kingdom not to be Destroyed', 'The Time of the End', 'Memoir of William Miller', etc.

TRACTS.

Table with columns: Title, Price. Includes 'The postage on one or more tracts up to four ounces is two cents', 'Restitution', 'Osler's Prefigurations', etc.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chills, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used your Golden Salve for sore teats on my cows."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples."

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Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's Sarsaparilla. THE WORLD'S GREAT REMEDY FOR SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Maine. "I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J. "My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

From J. E. Johnston, Esq., of Wakefield, Ohio. "For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament. "I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results."

From Harvey Sicker, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania. "Our only child, about three years of age, was attacked by pimples on his forehead."

From Dr. Hiram Sloat, of St. Louis, Missouri. "I find your SARSAPARILLA a more effective remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts. "Dr. Ayer—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type."

From Mr. Chas. S. Van Lier, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati. "I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it."

A lady, unwilling to allow the publication of her name, writes: "My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXPR. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicines everywhere.

DANIEL CAMPBELL, GENERAL AGENT

P. O. address, Carlisle, C. W.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, SEPTEMBER 29, 1863.

Children's Paper!

What say our friends to having a paper for the little folks? Will they give us a hundred dollars as an outfit for the paper, and 1500 subscribers, at the rate of five papers for a dollar, or 25 cents for a single copy? If so, let us know. We will give them a monthly; and when they raise the list to 2000, we will give them two a month.

The Doors Waking Up.

Dear Treasurer—We were very much pleased with your proposition to print a paper for the children; and in order to start the thing, we will pay \$25 of the bonus you ask to start with, and will take 25 copies of your paper which we think we can soon make 100 in this section.

Yours,

PRESIDENT AND MEMBERS OF THE DO SOCIETY IN WATERBURY, VT.

Obituary.

FRANKLIN, August 29, 1863.

Dear Brother Litch—I write to inform you of the death of a member of your Do Society. Dear little Abbie Eliza, daughter of Hiram and Sylvia H. Fellows, died Aug. 26th, of scarlet fever, after an illness of one week, aged two years and twenty-five days. She was a lovely and affectionate child, and her mother's all.

ABBY C. OBER.

Good Manners.

Good manners can be cultivated: and dear children, you do not know how easily they will grow, even on pretty rough soil, if only cultivated carefully. But the soil must be right—or the growth will not be enduring.

Love your neighbor as yourself, and do not even let a harsh or ungentle word be spoken or even thought.

I know a great many children, I am sorry to say, who are always pushing themselves forward, and seem to have no deference or respect for older and better persons!

I was very much struck with this one afternoon, at a lecture I attended. Many ladies were present, when I entered, and some children besides. Among others, I noticed two little girls, who sat by the stove warming themselves, and chatting away as little girls love to do. By and by, as the people were coming in pretty fast, one of the little girls said,—

"Come, Cora, let us go ahead and get those good seats over there before the old folks get them." I never saw such a look of blank surprise as on Cora's face, and she said—

"No Jenny, I think we had better wait until all the ladies have chosen their seats. It would not be right for us to push in; the lecture is not for little girls—it is more for older people."

I thought, I will remember that little girl, and see if she carries out what she has said here. She remained by the stove until the lecturer appeared, and then she quietly took a vacant seat in a retired place, and kept very still. Since then, I have become acquainted with that little girl. I wanted to know her, though she had no idea that I heard the conversation; and I never have heard a harsh, or ungentle, or impolite word come from her lips. Ah, thought I, it is from the heart proceeds all this courteousness and gentleness.

I wish I could speak as pleasantly of the other young lady. Her rough and im-

pertinent manner grows upon her as she increases in years. I scarcely ever see her that something a little uncourteous is not spoken. One day I heard her speak disrespectfully, nay, most unkindly, to her old grandmother, who is so kind and patient with her. One of her aunts was upon a visit to her house, and she spoke to her in such a pert way, that I thought if she had been my little niece I should have sent her from the room. I have often noticed this same child come into a room where older persons were present, and never speak to them or look at them at all. Ah, thought I, little Jenny, the heart is not right. You cannot be a Christian child.

May God give her grace to overcome this harsh manner, and this corrupt and evil nature, and make her kind, courteous, tender-hearted, and forgiving.—Letter in the Well Spring.

Turn the Carpet: or the Two Weavers.

A DIALOGUE BETWEEN DICK AND JOHN.

As at their work two Weavers sat, Beguiling time with friendly chat; They touched upon the price of meat, So high a Weaver scarce could eat.

What with my brats and sickly wife, Quoth Dick, I'm almost tired of life; So hard my work, so poor my fare, It's more than mortal man can bear.

How glorious is the rich man's state! His house so fine! his wealth so great! Heaven is unjust, you must agree; Why all to him? why none to me?

In spite of what the Scripture teaches, In spite of all the parson preaches, This world—indeed, I've thought so long— Is ruled, methinks, extremely wrong.

Where'er I look, where'er I range, 'Tis all confused, and hard, and strange: The good are troubled and oppressed, And all the wicked are the blessed.

Quoth John, our ignorance is the cause; Why thus we blame our Maker's laws; Part of His ways alone we know, 'Tis all that a man can see below.

See'st thou that carpet not half done, Which thou, dear Dick, hast well begun? Behold the wild confusion there! So rude the mass it makes one stare.

A stranger, ignorant of the trade, Would say no meaning's there conveyed. For where's the middle? where's the border? Thy carpet now is all disorder.

Quoth Dick, my work is yet in bits; But still in every part it fits; Besides, you reason like a lout— Why, man, my carpet's inside out.

Says John, thou say'st the thing I mean, And now I hope to cure thy spleen; This world, which clouds thy soul with doubt, Is like a carpet inside out.

As when we view these shreds and ends, We know not what the whole intends; So when on earth things look but odd, They're working still some scheme of God.

No plan, no pattern can we trace. All wants proportion, truth, and grace; The motley mixture we deride, Nor see the beautiful upper side.

But when we reach the world of light, And view these works of God aright— Then shall we see the whole design, And own the workman is divine.

What now seem random strokes, will there All order and design appear; Then shall we praise what here we've spurned— For then the carpet shall be turned.

Thou art right, quoth Dick, no more I'll grumble, That this sad world seems such a jumble; My impious doubts are put to flight, For my own carpet sets me right.

If you would relish your food, labor for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly take a clear conscience to bed with you.

Do You Love the Bible.

The question is not, do you love to hear or read an interesting story? or do you love a pretty story book? but do you love the best of all story books the Bible? The Bible a story book, do you ask? Yes, it is indeed; some of the best stories are to be found in the Bible; and, what is better than all, they are all true. This cannot be said of other books; parts of the stories may be true, but the rest is not true.

Need you be reminded of some of the many true stories or histories to be found in the Bible? There is that wonderful account of Jacob's dream at Bethel, and his dream when he saw the ladder whose top reached to heaven. Joseph and his brethren is another deeply interesting account of God's kind and watchful care over those who put their trust in Him. Then we may read about Moses; his birth, and how he was kept from being drowned; his adoption by the king's daughter; his interview with God at the burning bush; and his appointment as the leader of the Jews. Then there is the journey of the Jews through the wilderness, led by the pillar of cloud and fire; the parting of the Red Sea, and their passage through the other side; with the many other events connected with this wonderful journey.

Besides these are the histories of Samuel, David, Samson, and of the rest of the Old Testament worthies, all which are full of interest and instruction, which, if you have not already often prayerfully read, you would do well to do so at once.

But best of all there is that "Sweet Story of Old"—the sayings and doings of our Lord and Saviour Jesus Christ, which most of you must have read many times; and it is to be hoped some of you are never tired of doing so, but love to hear of the Babe of Bethlehem, and do so because you love him as your Saviour, in whom you are trusting for salvation.

In the year 1802, the Rev. Thomas Charles, of Bala, was walking in one of the streets in that town, when he met a child who attended his ministry. He inquired if she could repeat the text from which he had preached on the preceding Sunday. Instead of giving a prompt reply, as she had been accustomed to do, she remained silent.

"Can you not tell me the text, my little girl?" repeated Mr. Charles.

The child wept, but was still silent. At length she said:

"The weather, sir, has been so bad that I could not get to read the Bible."

This remark surprised the good man, and he exclaimed:

"Could not get to read the Bible; how was that?"

The reason was soon ascertained: there was no copy to which she could gain access, either at her own home or among her friends; and she was accustomed to travel every week seven miles over the hills, to a place where she could obtain a Welsh Bible, to read the chapter from which the minister took his text; and during that week the cold and stormy weather had prevented her usual journey. Surely the word of the Lord was precious in those days to this Lamb of the Saviour's fold.

What say you now? Do you love the Bible like this little girl? You are not compelled to go seven miles to find a copy, but have it in your own house, and can read it as often as you wish. There were no cheap Bibles then, as the Bible Society was not formed; but this event helped to form it, and very soon afterwards Bibles were to be found in almost every part of Wales. I do hope, dear children, that you will not only read but study, and pray over

the Bible, so that you may become wise unto salvation.

A Game for Little Folks.

The American Agriculturist thus describes a game that used to afford "us children" much mirth: One of the party being provided with slate and pencil, calls on each of the others in turn to name some descriptive adjective, as good, pretty, ugly, long, short, &c. These are written in a column at the left of the slate. The writer then places his pencil opposite one of the words, and calls for the name of one of the party, which being given, is written next to the adjective, and then the names of the whole company are written in turn, each opposite the adjective which comes in the order of the list. The writer now commences at some other part of the list, and each company names some locality, as "on the house," "under the barn," "in the woods," &c., and these are added, one to each name. In the same manner some act is next written, to complete the sentences, as "hauling saw-logs," "sleeping soundly," "shelling corn," &c. When all is completed, the sentences are read aloud. The ludicrous situations described will often cause great merriment. Thus it may happen that "Sweet Susan was before the looking-glass, making faces;" or that "Slow John was on the railroad, running a race with the engine;" or that "Long John was hunting in the wash-tub." Of course, much fun will depend on keeping the sentences secret until all are read.

"Mother I Do See Christ."

Such was the language of a child six years of age, while in the agonies of death, after a long illness, during which he was incarnation of lovely resignation. It was his farewell to earth. Why not see Jesus, then? Stephen beheld him while dying a martyr at Jerusalem. Thousands since his day have had the same open vision of the Redeemer. We think it is more common than the announcement of it. Saints do see him with a cohort of angels, it may be, waiting for his messenger Death to strike off the last letter upon the ransomed spirit.

Courage, then, disciple of Christ, while it is yours to say, "Come, Lord Jesus, come quickly!" But what will you do who now reject him, when no other friend can smile amid the gloom of a darkening world?—Tract Journal.

VALUE OF EARLY RISING.—The difference between rising every morning at six and at eight, in the course of forty years, supposing a man go to bed at the same time he otherwise would, amounts to 26,000 hours, or 3 years, 121 days, and 16 hours, which will afford eight hours a day for exactly ten years; so that is the same as if ten years of life were added, in which we could command eight hours every day for the cultivation of our minds or the despatch of business.

VICKSBURG.—This "terraced city," as Mr. Fillmore called it, derives its name from Mr. Newitt Vick, and was originally incorporated by an act of the Legislature of Mississippi, passed January 26, 1825. Its rapid growth is attributable to the cotton trade, which is (or was) nearly 300,000 bales per annum.

HEROINE is perhaps a peculiar word as any in the English language. The first two letters of the word are male—he; the three first female—her; the four first a brave man; and the whole word a brave woman.

Enjoy your own life without comparing it with that of another.