

# ADVENT



# HERALD

LUKE 9:25-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 802.

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For the Herald.

### THE FUTURE REST.

'Mid this desert's dreariness—  
'Mid its watchings, weariness—  
Lord we pray thy people bless;  
Exiles on a foreign strand,  
Strangers in a strangers' land,  
Guide them by thy own right hand.

Thou who ancient Israel led,  
And in Syria's desert fed,  
Still impart the blessed life-bread;  
And amid this mortal waste,  
Bid the "remnant" onward haste,  
To the anti-type of rest.

Travel-stained and toil-worn they,  
Like their leader in the way,  
Still they go, they cannot stay;  
Patiently the cross they bear,  
And the Saviour's sufferings share,  
Heaven's diadems to wear.

Soon the desert and its woes,  
Shall give place to that repose  
Which no dream of sorrow knows;  
Soon the "kingdom" will be here,  
Soon the "lily" will appear,  
And the "King" the "Bride" to cheer.

Land of blessedness and light!  
Home of all that's fair and bright!  
Scenes surpassing mortal sight!  
There the seraph sweetly sings,  
And the Alleluia rings  
Borne on balmy zephyrs' wings.

But amid such sights so fair,  
One, doth most attractions wear,—  
Israel's great Redeemer there;  
He the soul and centre is,  
To be near Him is their bliss,  
This their highest happiness.

CAROLINE.

### The Heavenly Applicant.

By JOHN CUMMING, D.D.

Concluded.

This precious call is for a season; this offer of the gospel, this waiting at the door of the heart, is for a season.

I have tried to show that your responsibility is great, clear, unmistakable; and that your rejection of the truth is in the face of deep presentiments within that you are guilty. Let me now explain that soon Christ, who knocks at every door, will cease to do so.

Every man, I believe, upon earth has what I may call his day of grace. The Bible says there is a time called "now" as the accepted time; "now" as the day of salvation. "Now is the accepted time." But if man may be saved hereafter, now is not the accepted time. But the apostle evidently says that there is but one time that is the accepted time; that there is but one period in which man can be saved; and that period is the hour that now flows past. And again, we read of Jerusalem, "If thou hadst known in this thy day the things that belong to thy peace; but now they are hid from thine eyes." Christ seeking admission is your privilege; you making him welcome is privilege turned into possession. You are prisoners; but, blessed thought! you are prisoners of hope. In that very spot in which your home stands, the cross of Christ is; in that very language in which you transact the world's commerce Christianity speaks. There is no obstruction to your instant pardon, instant peace, instant joy, that is not in yourself. I say with all reverence, God has done all that love, mercy, justice, truth, faithfulness, can do; Christ has paid a price equal to the ransom of ten thousand worlds; the Holy Spirit asks you to accept it; Christ stands at the door and begs admission; the ambassador of Christ beseeches you; it rests with you to open. You say, "I cannot open." But I can tell you what you can do; you can refuse to open. If you say, "I cannot open," perhaps you say what is true. But the very admission, "I cannot," will, if sincere, and if it be not the mere cover of, "I will not;" instantly lead you to ask Him, whose strength is made perfect in weakness, to enable you to do so. But this you can do; and here is the awful

power of man—he has not strength enough to open his own heart, but he has strength enough to keep it shut, and refuse to listen to the voice of Christ. So that when that heart shall have been opened, it will be by Divine power, that must have all the glory; and when that heart shall have been kept shut it will be found to have been kept shut by the hand that has all the frightful and inexhaustible consequences.

That sun which now shines upon your homes will one day shine upon your graves. Those golden moments that fly past with all the speed of the light or the lightning, will soon have been merged in eternity itself. And I ask, should this year end the life of some of my readers; what is your hope, your prospect? Is any man so brutish as to rush blindfold into eternity, as the horse paweth the earth and rusheth into battle; without knowledge, thought, or anticipation? Surely this is impossible, as it is irrational and unjustifiable.

You never will feel one atom of remorse that you accepted Christ and Christianity as yours; but it needs no prophet to tell you the terrible accumulative remorse that springs from the reminiscence of a rejected gospel, and the neglect of a despised Saviour. It may be replied, these are painful thoughts, they sadden the heart and make it sorrowful. He who feels life all mirth and merriment may probably say to himself, as he reads them, "What a pity to press on us such thoughts." But let us forget the exclusion of the thought of these things is not the extinction of the peril of these things. It is of no use to act like the ostrich in the desert, who seeing the Arab steed behind it buries its head in the sand, and takes the only comfort of refusing to see the peril it cannot escape. Man is made to look peril, and duty, and obligation, all in the face; and to deal with them in the light of eternal truth; and to come to such conclusion as will vindicate the ways of God to man, and give for his own sad and troubled peace, the peace that passeth understanding. Some say, "I cannot believe;" are you quite sure that, "I cannot" is not a convenient translation of "I will not?" If you feel inability, then of course, as the hungry man applies for bread, the dying for life, the diseased for health, and the weak, the consciously weak, for strength, so you will appeal to God for strength. And what is the promise? "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give his Spirit unto them that ask him?" But if your "I cannot" be simply the convenient and deceptive expression for "I will not;" then remember the hold the faithful preacher has in your intellect, your conscience, or in your heart; and the intertwining of the truths of religion, with consciousness, with every faculty, and feeling, and affection, with every outward association, and then ask, "How shall we escape if we neglect (not reject) so great salvation?"

Every day adds to our responsibility. Every tract you read, every sermon you hear, is inevitably associated with your condemnation or acceptance. There is no neutral and indifferent position in a world which is man's apprenticeship for eternity. There is no insensibility which is not crime, no refusal which is not ruin, no hesitation which is not fraught with everlasting issues. It is the very solemn characteristic of of the life that now is, that character is formed here which lasts for ever—that seed is sown now which grows up into harvests of everlasting retribution. The destinies that never end are settled here; the direction that can turn us for ever and ever begins here; the character that lives and lasts for ever is generated here. Who are mad? Not Paul, but Festus and Felix and Agrippa. In a very few years, it will be owned by some, and felt by others, and seen by all, that true religion is the greatest sobriety, enthusiastic sympathy with all God says the highest wisdom and the holiest duty, and they who were branded as fools on earth, recognized in the presence of God, and his holy angels, as wise indeed.

Dear reader, have you solemnly pondered

these thoughts? Have you apprehended their excellence, their constancy, and their obligation? Our great concern should not be our estate, or riches, or learning, or influence in this present world, but our relation to God, our interest in the atonement, our condition as candidates for glory, as pilgrims to eternity, heirs of endless weal or endless woe.

"Seize the present moment,  
For be assured they are all messengers,  
And though their flight be silent, and their path trackless  
As the winged coursers of the air;  
They post to heaven, and there record the folly.  
Because, though stationed on the important watch,  
Then like a sleeping faithless sentinel,  
Didst let them pass unnoticed, unimpeded,  
And know for that thou slumberest on thy guard,  
Thou shalt be made to answer at the bar  
For every fugitive.  
Then stay the present instant,  
Imprint the mark of wisdom on its wings,  
Oh! let it not elude thy grasp, but like  
The good old patriarch on record,  
Hold the fleet angel fast until he bless thee."

### Extracts.

#### Verbal Precision of the Apocalypse.

"The more I read this wonderful book, the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned; but the ornaments are not redundancies; they are not of that sort that the proposition would remain the same, if the epithets were expunged. And in passages which may seem similar, there never was the smallest variation of style, but it points to something of diversity either in the subject or the predicate."—Horsley.

#### Literal Interpretation.

"I cannot be persuaded to forsake the proper and usual import of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and the nature of the things spoken of (which will bear no other sense), do warrant it. For to do so were to lose all footing of divine testimony, and instead of Scripture, to believe mine own imagination."—Mede's Works, p.770.

#### Perilous Times—Our Own Days.

"Only open your ears, and you will hear from the camp of the world the infernal war-cry—'Away with Jesus and the doctrine of his cross?' Phenomena, such as those which meet us in the present day, were never before seen in the world in such antichristian atrocity and massiveness. The traitor Judas is again visible on the stage, full of deadly hatred to God, in a thousand colossal antitypes; and if there is one doctrine of the Holy Scriptures which finds in the present day its tangible confirmation, it is that of the existence of a ruler of darkness, and of a kingdom of infernal powers. It is now that the prophetic expression in the Revelation is fulfilled, 'The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' The pentecost of hell is being accomplished, and it pours out its spirit over mankind like a shower of fire and brimstone and its shield-bearers and apostles shoot up from the earth, like the fungus, in a night."—Krummacher's Suffering Saviour, chap.8.

#### The Church in its Perfection in the Kingdom

"And the nations of them that are saved shall walk in the light of it," &c. (Rev. 21:24-27.)

These words seem to declare the full accomplishment of this promise [Kings and queens shall be nursing fathers and mothers], and of all the Old Testament promises of this kind. For they contain a description of the Church in its perfection at the restitution of all things; and a further declaration of the same thing that is declared Rev. 11:15, where it is said, 'The kingdoms of this world are become the kingdoms of his Lord, and of his Christ; and he shall

reign for ever and ever.' This is a part of the short sum which that context gives of the issue of the voice of the Seventh Angel; of which voice it was said, ch. 10:7: 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' Now, the voice of the seventh angel issues in the kingdoms of this world now becoming the kingdom of our Lord and of his Christ, where he is to reign for ever and ever, the coming of God's wrath, the raising of the dead, the rewarding of the prophets, saints, and them that fear the Lord, both small and great, and the destruction of them that destroy the earth."—Glass's Testimony of the King of Martyrs. 1627.

#### God our Refuge in Evil Days.

"Amidst all disorders, God is ordering all wisely and justly, and to them that love him, graciously; therefore we ought not to be dismayed. Let us calm our thoughts with this, remember who it is that rules all, and disposes of peace and war, and all affairs, and we cannot wish them in better hands. I am persuaded, that in all the commotions of the world, when a believer thinks on this, it cannot but calm and compose his spirit exceedingly—'my Father rules all.' Let this so quiet our fears, as that withal it quicken our prayers, and stir us up to the work of this day—repentant, humble seeking unto God; seeing all is in his hands—our peace, our liberties, and our enemies that threaten to bereave us of both. Oh that the effect of all our troubles and dangers were to drive us more to God—to make us throng more about the throne of grace, to draw forth our King for our help! Oh our impotence and unreformedness, that turns him to be our enemy, and that only! Men are nothing. And now in so great straits, yet so little calling on him! Oh my brethren, what are we doing? Oh pray, pray! It is our God that commands all, and, we may say it upon his own warrant, it is prayer that commands him."—Leighton.

#### Macaulay and Romanism.

"We frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a Church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to worship a wafer."—History of England.

### Curiosities of Thunder Storms.

The peculiarities of that terrible but mysterious agent, lightning, are made the subject of an interesting paper in a recent number of the *British Quarterly Review*, from which we condense some of the most prominent statements. Two clouds are not necessary for the production of lightning, which is frequently discharged from a solitary clump of vapor, when a connection be established with the earth. A French Academician, named Marcolle, describes a case where a mere clouddlet, about a foot and half in diameter, killed a poor woman by dropping a thunderbolt on her head. It has been shown by Faraday that the electric fluid contained in a single flash might perhaps be supplied by the decomposition of one drop of water alone. M. Arago has divided the lightnings into three sorts. The first includes those where the discharge appears like long luminous lines, bent into angles and zigzags, and varying in complexion from white to blue, purple or red. This kind is known as forked lightning, because it occasionally divides into two branches. Charpentier relates a case where a flash severed into three forks, each of which struck on points several hundred feet apart. Still more numerous fureations have been reported, for it is said that during a tempest at Landerneau and St. Pol de Leon, twenty-four churches were struck, though only three distinct claps were heard. This was eight churches apiece for the three explosions!

The second class of lightning differs from the first in the range of surface over which the flash

is diffused, and is designated as sheet lightning. Sometimes it simply gilds the edges of the cloud, whence it leaps; but at others it floods with a lurid radiance, or else suffuses its surface with blushes of a rosy or violet hue.

The third class of lightnings are remarkable for their eccentricities, and have been made the subject of considerable contention among meteorologists, many who have denied their right to be treated as legitimate lightnings, they differ so widely from the ordinary sort of flashes. They exhibit themselves as balls, or globular lumps of fire—not momentary apparitions, but meteors which take their own time, and travel at a remarkable slow rate. It is this incelerity which gives them their doubtful character, as an electrical bolt is supposed to be one of the leading emblems of velocity. Among other anecdotes related of this kind of lightning is the following incident, which occurred to a tailor in the Rue St. Jaques, Val de Grace, about the year 1853. M. Babinet was commissioned by the Academy of Sciences to investigate the facts, and reported substantially as follows:

"After a loud thunder clap, the tailor being finishing his meal, saw the chimney-board fall down, as if over set by a slight gust of wind, and a globe of fire, the size of a child's head, come out quietly and move round the room, at a small height above the floor. The tailor said it looked like a good sized-kitten, rolled up into a ball, and moving without showing its paws. It was bright and shining, but he felt no sensation of heat. The globe came near his feet, like a young cat that wants to rub itself against its master's legs; but by moving them aside gently, he avoided the contact. It appears to have played for several seconds about his feet, he bending his body over it and examining it attentively. After trying some excursions in different directions, it rose vertically to the height of his head, which he threw back to avoid its touching his face. The globe, elongating a little, then steered towards a hole in the chimney above the mantelpiece, which hole received a stove pipe in winter, but was now pasted over with paper. 'The thunder,' he said, 'could not see the hole; but, nevertheless, the ball went straight to the aperture, removing the paper without hurting it, and made its way into the chimney. Shortly afterwards, and when he supposed it had time to reach the top, it made a dreadful explosion, which destroyed the upper part of the chimney, and threw the fragments on the roofs of smaller buildings, which they broke through. The tailor's lodging, was on the third story; the lower ones were not visited at all by the thunder-bolt."

Lightning when it meets with an obstruction in its course, frequently shatters the non-conducting object, dispersing and bursting substances asunder in every direction, as if they had been charged with gunpowder. The stone binnacle of a church in Cornwall was struck by lightning, and one fragment weighing three hundred pounds was hurled sixty yards to the southward, another 400 yards to the north, and a third to the southwest. In 1838 the topgallant mast of H. M. ship Rodney was literally cut up into chips by a flash of lightning, the sea being strewn with the fragments as if the carpenters had been sweeping their shavings overboard. Sometimes in striking a tree or mast, the electric fluid will slice it into long shreds or filaments, so that it will appear like a huge broom or a bundle of laths. Lightning bolts will occasionally dash through resisting objects by tearing great openings, as in a Cornish church, where apertures were made in the solid wall of the belfry fourteen inches square and six inches deep, and as truly regular as if cut out by art. In other instances small holes are drilled which are surprising for their circularity of form. Window panes have been frequently pierced in this fashion, without affecting the rest of the glass. In forming these apertures, a burr or projection is left upon the edges. Juvenile electricians are in the habit of making holes in cards by passing discharges through them, when a burr or projection will be observed on both sides of the orifice. Sometimes a single discharge will produce two holes in a card, each puncture marked by a single burr, one on the upper and the other on the under side of the card. In some instances the results are such as to suggest that a flash may be split up into several fiery filaments before it strikes an object. In 1777 a weather-cock of tinned copper was hurled by a thunderbolt from the top of a church in Cremona, and, upon inspection, was found to be pierced by eighteen holes; in nine of them the burr was conspicuous on one side, and in nine it was equally prominent on the other, while the slope of the burr was identical in all.

Among the curiosities of lightning are what is termed "fulgurites" or tubes, which the lightning constructs when it falls upon a siliceous spot, by fusing the sand. They may be called casts of thunderbolts. In some hillocks of sand in Cumberland, England, these hollow tubes have been found from one-fiftieth to two inches in diameter, tapering to a mere point. The entire extent of the tubes may be thirty feet, but they

usually separate into numerous branches, and have the appearance of the skeleton of an inverted tree. They are lined with glass, as smooth and perfect as if it had been made in a glass house.

Lightning will also vitrify the surface of rocks, and fuse metals. In 1827 several links of the iron cable of an American packet ship were melted, and the glowing drops, falling upon the deck, set fire to every thing they touched. It would seem, too, that lightning can liquefy metals without harming or even singeing more fragile materials connected with them. Aristotle says that copper has been melted off a shield without injuring the wood, and hence affirms that money has been fused in a purse without burning the latter. It is a capricious meteor, and the pranks it plays are sometimes perfectly inexplicable. A man in Cornwall was once struck by a bolt, which burnt the sleeve of his shirt and also of his coat to tinder, without frizzling or even damaging the outside of the coat in the least! Balls of electric matter, capable of firing combustible objects, have been seen to issue from the sea, or to drop into sheets of water without producing any hissing sound, or occasioning any symptoms of ebullition.

As illustrative of the power of lightning to magnetize metals, it is related by Arago that the tools of a shoemaker in Swabia were thus treated, and he had to be constantly freeing his hammer, pincers and knife from the nails, needles and awls which were constantly getting caught by them as they lay upon the bench. Nearly two centuries ago, a couple of English ships were sailing from London to Barbadoes. One of them was struck by lightning, and suddenly the captain of the suffering ship was observed to alter his course and turn his prow, as if making for England again. His consort inquired the reason, but found that the whole crew were still proceeding to Barbadoes, as they firmly believed! A careful inspection showed that the poles of the compasses had been completely reversed by the lightning.

For the Herald.

### Thoughts on Death.

BY HELEN M. JOHNSON.

A bride but yesterday all hope and love;  
Flowers at her feet and cloudless skies above;  
Bright buds of promise twining round her brow,  
Approach, approach and gaze upon her now.

Come not as on that happy bridal day,  
With footsteps light and voices glad and gay,  
But mournfully approach, and with a tear  
Gaze on the scene—the lovely bride is here.

Come not in festal robes as once ye came;  
The bride is here, but she is not the same  
As when ye saw her to the altar led,  
And called down blessings on her youthful head.  
The cheek is pale that with the rose could vie,  
There is no lustre in that rayless eye,  
Upon those pallid lips there is no breath,  
And she alas! is now the bride of death.

Henceforth what soul would ever dare to trust  
In things that crumble at a breath to dust?  
And who would dream of earthly joy and bliss,  
Taught by a lesson sad and strange as this?

O if some being from a fairer land,  
Who never heard of death could only stand  
Beside an open grave, and learn that thus  
All flesh must lie, what would he think of us?  
The man who clings to earth and earthly things,  
And loads with chains the heaven aspiring wings  
That fain would bear him to the land of rest,  
Would he not call him reasonless at best?  
But if he knew that in that mortal frame,  
There was a soul which death could never claim,  
A soul for which God gave his only Son,  
Would he not blush and weep for such a one?

Short sighted mortal rushing to the tomb,—  
Gaze on the dead and realize thy doom!  
All tongues and nations mingle with the clay,  
Art thou less subject unto death than they?  
The conquerors of the world have left their throne  
Before a mightier mandate than their own,—  
Rank, pride, and power, have sunk into the grave,  
And Cæsar moulders with the meanest slave.

Wilt thou escape his all destroying breath,  
And bid defiance to the victor Death?  
Thou answerest, "nay, I know that all must die,"

And yet thy deeds would every word belie!  
What strange enchantment has allured thine eyes?

Shake off the spell, immortal soul,\* arise!  
What! cling to earth and let thy only care  
Be but to win a name, a fortune there?  
Break off thy fetters, ere it be too late,  
Regain thy freedom and thy lost estate,—  
A thousand angels hover round thy track,  
Thousands of thousands long to lead thee back.

\* We wish correspondents would avoid expressions which offend some of our good brethren and sisters, on the ground that they are not Scriptural. Mortality and immortality, in the Scriptures, are not predicated of the soul, but of the body.

The sacrifice too great? bethink thee, soul,  
A few more suns above thy head may roll,  
A few at most—and thou shalt trembling stand  
Just on the borders of the unseen land.

Who ever stood there calm and undismayed,  
And smile to see all earthly prospects fade?  
Not he who waded to a guilty throne,  
Not he who toiled for wealth and fame alone,  
Not he who added precious store to store,  
Not he who cried, "O, for one moment more,"  
But he whose eye could pierce the dreary tomb,  
Whose victor voice could shout amid the gloom,  
"I know in whom I've trusted, earth adieu,  
The land of glory bursts upon my view."

Wouldst thou depart with that exulting cry,  
In glorious hope of immortality;  
Joy in thy heart and praise thy latest breath?  
—The holy life insures the happy death,

O, thou wilt wonder in that trying hour,  
When home, and love, and friendship lose their power

To calm thy soul, that thou couldst ever prize  
What then will sink to nothing in thine eyes.  
Time for repentance then! beware, beware!  
Thousands of souls are yearly shiprecked there.  
Like him of old they cry, "go now thy way,"  
And keep repentance for their dying day.  
But God is jealous of his honor still,  
He asks a ready mind, a hearty will,  
And those who through a lifetime break his laws,  
Despise his mercy and his glorious cause,  
May find too late they were deceived at last,—  
And mourn the summer and the harvest past.

There's not in heaven itself a fairer sight,  
Nor one which angels view with more delight  
Than youthful soldiers of Immanuel's cross,  
In life's glad morning counting all as loss,  
Since they have known a Saviour's dying love,  
And set their hearts on brighter things above.

Let pleasure woo them with her syren voice,  
They heed her not—they've made a noble choice,  
Let others walk the shining paths of fame,  
They dare to suffer poverty and shame,  
And turning from the world's enchanted bowers,  
To consecrate their youth and all their powers  
To Him who died; and even here they find  
More real pleasure than they e'er resigned.

The best of all they have in life they bring  
A freewill offering to their God and King;  
And in the hour when earthly help shall fail,  
A song of triumph ringing through the vale  
Shall mingle with the anthems of the blest,  
Who wait to hail them to their endless rest.

Wouldst thou depart with that exulting cry,  
Oh glorious hope of immortality!  
I read an answer on that beaming brow,  
Behold thy Saviour, O embrace him now!

### The Bible on Regeneration

The very dislike and even disgust of man in his natural state, to everything holy and good, and the intrinsic nature of the change which must fit such a being for the pure bliss of heaven demonstrate that we must look for an agency above and beyond ourselves, to effect the mighty work; and that neither education, nor rites, nor ceremonies, nor any conceivable instrumentality, which could be performed by a mere mortal influence, will ever accomplish it.

In referring to the Word of God, we will discover this one simple principle pervading the whole of Revelation, from its commencement to its close: that the Holy Spirit is the quickener, that the Holy Spirit is the author of their new creation, and therefore to the Holy Spirit is all praise and glory exclusively due. See the testimony, by the prophet Ezekiel, in the 36th chapter, the 25th and following verses, "Then will I sprinkle clean water upon you and from all your idols will I cleanse you. A new heart, also, will I give you, and a new spirit will I put in you; and I will take away the strong heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Here is the whole doctrine of regeneration—its work, its cause, its consequences.

See, again the testimony, in the language of the apostle, in the 8th chapter of Romans, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God." Again, "ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus and by the Spirit of God."

Again "ye are builded together for an habitation of God through the Spirit." "Not by works of righteousness which we have done, but according to his mercy, he saved us by the wash-

ing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life." And in Ephesians 2d: "You hath he quickened who were dead in trespasses and in sins; wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. But God, who is rich in mercy for the great love wherewith he loved us even when we were dead in sin, he hath quickened us together with Christ; by grace are ye saved. And hath raised us up together, and made us to sit in heavenly places in Christ Jesus That in ages to come he might show the exceeding riches of his grace in his kindness toward us through faith; and that not of ourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

Now let these passages be pondered—let their testimony be weighed—and the amount of proof they furnish, concerning the regeneration of the soul of every believer, can not be rejected or resisted without exposing the rejector to the sin and ignominy of one who loves darkness rather than light because his deeds are evil.—*Christian Repository.*

### Faith in Man.

The *Christian Inquirer*, the Unitarian paper in New York, had recently a long editorial on the religious errors of our country (in the different forms of orthodoxy), and a remedy for them (in a sort of deification of humanity,) from which we extract the following paragraphs;

We claim that all human religious institutions and creeds fall naturally into two divisions—those that represent belief and those that symbolize unbelief in man.

These two ideas of man are the germs of all the Despotism and Freedom in the world; and history is but the record of their antagonistic developments into the beliefs and conducts of men. We claim that belief in man is the only true attitude to assume before Him; that belief in the soul as the miniature image of the Divine Spirit, belief in its capacity for increasing growth in holiness, and its prospects for eternal education, under the tuition of Almighty Love, is the only true idea of man, and that all human success in this world or any other is the result of this radical faith in the soul. On the contrary, we denounce the unbelief in man as the root of all human failure, sin, and evil; as the parent of Tyranny, and as an insult and mockery at Humanity. Whatever theories or institutions, therefore, sincerely represent faith in man claim our respect; not on account of their absolute reality, but as representatives of belief in man, and whatever creeds or institutions represent contempt for man, we oppose, not for themselves, but as the symbols of unbelief in the soul. \* \* \* "Our opposition to the organized religion of America rests on no such frivolous ground as its failure to explain the nature of God, or its style of literary, or code of ecclesiastical manners. We resist this church because it is as a whole, the representative of unbelief in man. All this is characteristic in its doctrines, and life is the legitimate outgrowth of contempt for Humanity. It is the organized attempt to exalt God at the expense of the creature through which comes our only reliable knowledge of God."

We have no time to comment at length upon this strange announcement. Nor is it necessary; for one wiser than the editor of the *Inquirer*, inspired this declaration more than two thousand years ago;

"Thus saith the Lord: cursed be the man, that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, one whose hope the Lord is. For he shall be as a tree planted by the waters, and shall spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. 17:5, 6, 7, 8.

### A Good Conscience.

That conscience alone is good which is much busied in self examination, which speaks much with itself, and much with God. This is both a sign it is good, and the means to make it better. That soul will doubtless be very wary in its walks, which takes daily account of itself, and renders up that account unto God. It will not

live by guess, but naturally examine each step beforehand, because it is resolved to examine all after; will consider well what it should do, because it means to ask over again what it hath done, not only answer itself, but to make a faithful report of all unto God; to lay all before him continually, upon trial made; to tell him what is in any measure well done, as his own work, and bless him for that; and tell him too, all the slips and miscarriages of the day, as our own; complaining of ourselves in his presence, and still entreating free pardon, and more wisdom to walk more holily and exactly, and gaining, even by our failings, more humility and more watchfulness. If you would have your conscience answer well, they must inquire and question much beforehand. Whether is this I purpose and go about, agreeable to my Lord's will? Will it please him? Ask that more, and regard that more, than this, which the most follow. Will it please or profit myself? Pits that my own humor? And examine not only the bulk and substance of thy ways and actions, but the manner of them, how thy heart is set. So, think it not enough to go to church, or to pray, but take heed how ye hear; for consider how pure He is, and how piercing his eye, whom thou servest.—*Leighton.*

### Slavery in Scotland.

Henry Cockburn, in a recent work, gives the following account of the former existence of slavery in Scotland:

"There are few people who now know that so recently as 1799 there were slaves in this country. Twenty-five years before, that is, 1775, there must have been thousands of them; for this was then the condition of all our colliers and salters. They were literally slaves. They could not be killed nor directly tortured; but they belonged, like the serfs of an olden time, to their respective works, with which they were sold as a part of the gearing. With a few very rigid exceptions, the condition of the head of the family was the condition of the whole house. For though a child, if never entered with the work, was free, yet entering was its natural, and almost certain destination; for its doing so was valuable to its father, and its getting into any other employment in the neighborhood was resisted by the owner. So that wives, daughters and sons went on from generation to generation under the system which was to be the family doom.

Of course it was the interest of a wise master to use them well, as it was to use his other cattle well. But as usual, the human animal had the worst of it. It had rights, and could provoke by alluding to them. It could alarm and mutiny. It could not be slain, but it had no protection against fits of tyranny and anger. We do not know much of their exact personal or domestic condition. But we know what their work makes them, even when they are free, and within the jealous benevolence of a softer age. We know that they formed a separate and avoided tribe, as to a great extent they still do, with a language and habits of their own. And we know, what slavery in its best form is and does. The completeness of their degradation is disclosed by one public fact. The statute in 1701, which has been extolled as the Scotch *habeas corpus*, proceeds on the preamble that "Our sovereign lord, considering it is the interest of all his good subjects that the liberty of their persons be duly secured." Yet, while introducing regulations against "wrongous imprisonment and undue delays in trials, the statute contains these words: "And sithlike it is hereby provided and declared that this present act is no ways to be extended to colliers or salters." That is, being slaves; they had no personal liberty to protect.

These facts enable us to understand the hereditary blackguardism which formed the secondary nature of these fixed, under-ground gipsies and the mysterious horror with which they were regarded, and which in a certain degree attaches to all subterranean laborers.

The first link of their chain was broken in 1775, by the 15th act of George the Third chapter 28. It sets out on the preamble that many colliers and salters are in a state of slavery and bondage. It emancipates future ones entirely that is, those who, after the 1st of July, 1775, shall begin to work as colliers and salters. But the existing ones were only liberated gradually; those under twenty-one in seven years; those between twenty-one and thirty-five in ten years. The liberation of the father was declared to liberate his family. And the freed were put under the act of 1701.

But this measure though effective in checking new slavery, was very nearly useless in its application to the existing slaves by one of its conditions. Instead of becoming free by mere lapse of time, no slave obtained his liberty unless he instituted a legal proceeding in the sheriff's court, and incurred all the cost, delay and trouble of a lawsuit; his capacity to do which was extinguished by the invariable system

of masters having their workmen in their debt. The result was that in general the existing slave was liberated only by death.

But this last link was broken in June, 1799, by the 39th George Third, chap. 56, which enacted that from and after its date, "all the colliers in Scotland, who were bound colliers at the passing of the 15th George Third, chap. 28, shall be free from their servitude. This annihilated the relic."

### Cold.

For every mile that we leave the surface of our earth, the temperature falls five degrees.—At forty-five miles distance from the globe we get beyond the atmosphere, and enter, strictly speaking, into the regions of space, whose temperature is 225 degrees below zero, and here cold reigns in all its power. Some idea of this intense cold may be formed by stating that the greatest cold observed in the Arctic Circle is from 40 degrees to 60 degrees below zero; and here many surprising effects are produced. In the chemical laboratory, the greatest cold that we can produce is about 150 degrees below zero. At this temperature, carbonic gas becomes a solid substance like snow. If touched, it produces just the same effect on the skin as a red hot cinder; it blisters the fingers like a burn. Quick-silver or mercury freezes at 40 degrees below zero; that is, 72 degrees below the temperature at which water freezes. This solid mercury may then be treated as other metals, hammered into sheets or made into spoons; such spoons, would, however, melt in water as warm as ice. It is pretty certain that every liquid and gas that we are acquainted with would become solid if exposed to the cold of the regions of space. The gas we light our streets with would appear like wax; oil would be in reality "as hard as rock;" pure spirit, which we have never yet solidified, would appear like a block of transparent crystal; hydrogen gas would become quite solid, and resemble a metal; we should be able to turn butter in a lathe like a piece of ivory; and the fragrant odors of flowers would have to be made hot before they would yield perfume. These are a few of the astonishing effects of cold.

### The War in Kansas.

PRO-SLAVERY ACCOUNTS.—There is a lull in the Kansas war, which is probably the forerunner of a peace. The army of Missourians recently rendezvoused near Westport for the invasion of the Territory is disbanded. Much the larger portion of the men composing it have returned home, leaving a small force of two or three hundred men under Gen. Reid to protect the territory. The cause of the break up is this—After the affair at Ossawatimie, the men under Reid called out to be led against Lawrence right off, that they might terminate the war by the capture of that place. The leaders, conscious of the impossibility of succeeding in such a hazardous enterprise with such an undisciplined force, refused to march on Lawrence, and fell back on their base of operations on the Missouri border. The men became disheartened, and refused to submit to the severe drilling system which was instituted in the camp, and which experience had demonstrated to be absolutely essential to enable the pro-slavery army to make headway against the thoroughly organized and disciplined forces under Lane. They therefore packed up and returned home. The causes that led to the resignation of Atchison and Doniphan have not transpired.

The Freesoilers' account of the Ossawatimie battle states that instead of two hundred, there were only fifty men engaged in the affair on their side. The report of old Brown's death is contradicted. He was a desperate and cunning fellow, and if alive, will cause further trouble in the territory by his marauding forays and pillaging expeditions. He plunders Free State and pro-slavery citizens indiscriminately, and has forced many of the former to flee, in destitute circumstances, from their homes.

The editor of the *Lexington Citizen*, writing from Westport, says that an express, sent by one Darrall, an Abolitionist, near Ossawatimie, to his brother, residing at Leavenworth City, was arrested, and his letters intercepted. He stated in the letter that Leavenworth City was to be destroyed by the Abolitionists, and gave directions to the brother and others to take care of themselves.

The forces at Lawrence are under the command of Lane, and a notorious and desperate character known as "Guerilla Walker." The Territory is completely overrun by brigands and outlaws, who style themselves at one time pro-slavery men, at another, Free State men, as policy dictates.

We say to all who have any interest in the Territory, what we have ever said, that if Kansas is to become a slave State, it must be made so by actual settlers. Three or four thousand men, armed and disciplined, may at the point of the bayonet drive out the Abolitionists, but they will return.

At Nebraska City there were, at the latest accounts, 150 Free State men, who had marched through Iowa to join Lane at Lawrence, but could go no further on account of the pro-slavery army under Richardson, on the Nebraska border. It was said that they would attempt to force a passage, and we may probably hear of a battle in that quarter in a few days.

The following is the latest by telegraph from Kansas:—

St. Louis, Sept. 12.—Mr. Irish arrived here to-day from Fort Leavenworth, which place he left Sept. 9. He states that a few days before his departure, Gen. Richardson, commander of the northern division of the Kansas militia, had been captured by a squad of Lane's troops.—The particulars of the capture he had not heard. Richardson was conveyed to Lawrence, and delivered over to Gen. Lane, who at once restored his arms, and, calling on a small guard, escorted him outside of the town and dismissed him with much courtesy and many expressions of regret at his misfortune.

Mr. Irish learned that Gen. Richardson was so pleased with the generosity of his captors, that he has declared his intention to wage no more war against them.

The Alabamians who are under arms are exceedingly sick of the country, and are determined to leave. They say they must have money to get away with, and will have it, if they have to steal it.

Atchison and Doniphan had become disgusted and returned to Missouri. The pro-slavery force under Reid was very small.

Gov. Geary reached Leavenworth City on Tuesday evening. Quite a number of the citizens, and men under arms, were on the banks ready to receive some two or three companies of Missourians which were expected. When they learned that Gov. Geary was on board, they called him out. He appeared on the guard and made them a speech of about ten minutes in length, saying, among other things, with qualifications attached, he would enforce all the territorial laws that were constitutional. The governor then proceeded up the river, and landed at the fort, where he had immediate consultation with Gen. Smith. He stated his intention to go to Lawrence in a few days, without any more troops than would suffice for a body guard.

The *Mobile Tribune* publishes a letter from J. L. Bradford, one of Buford's gang, who was recently taken prisoner with Col. Titus. He complains bitterly that Capt. Beal of the Dragoons would not protect him and his associates. He thus describes the assault of the Free State army on "Treadwell's Camp," fifteen miles from Lawrence:—

"They were about six miles off; and with a glass we knew too well who they were. The enemy came in a line half a mile long. They had many wagons and one cannon, with a large body of cavalry. How splendid they looked! From the summit to the very base of an immense ridge they moved on like a huge anaconda. We held a quick counsel of war. We had not half an hour's ammunition; we were short of provisions; they came with a cannon and ten to one, with a besieging train, and would cut off all communication from our friends, who, the nearest of them, were many miles distant.

"The majority resolved to fly, but Buck and I, with several who have suffered deep, deep wrongs like us, wished to bury ourselves in the spacious grave we had dug. The few who had horses were too soon out of sight, and Buck and I, with another, being the last to leave, were separated from the main body, and taking to the swamp near by, we ran half a mile, and then I hid them in a hay patch and there lay. They burnt everything and then scoured the woods, all the time sending up such hellish, blood-freezing yells as made our blood curdle in our veins.—We heard them shooting every second. They came very near us as they came by searching by 'breasts,' as it were; we moved back a little further, and escaped."

After this fortunate escape, it was the lot of "Buck and I" to be surprised in Col. Titus's fort, taken captive and carried to Lawrence.—The latter says:

"We were handled roughly, and put into wagons and taken to Lawrence as prisoners of war. Here we were pretely well treated. We were well fed, comparatively, and slept on the floor. The mob at one time was very fierce, and we were saved from hanging by their better and more politic leaders."

After describing the exchange effected by Shannon, the letter, which is dated at Leavenworth, Aug. 19, closes thus:—

"In the name of humanity what will the South do? The Yankees can now muster in this territory two thousand men; indeed they have complete dominion over all south of the Kansas river, and we expect an attack here every hour, and, sir, when it comes, we have not more than a hundred men at the most.

"Buck and I spent our last cent for a pair of socks, for my shoes are nearly gone, but now I have borrowed \$2.50, and we will in the morning start for Leavenworth, en route for Missou-

ri, if we have to walk every step. What is the use of staying? We have nothing here; we can at present do no surveying; we have no place to sleep—no place to eat—and now, having held on for four months, suffering all manner of privations, and waiting for work or men, we will go into some county of Missouri until war rages, and then, when your companies come we will be proud to follow you to death."

Proclamation, by the acting Governor of the Territory of Kansas.

Whereas satisfactory evidence exists that the Territory of Kansas is infested with large bodies of armed men, many of whom have just arrived from the States, combined and confederated together, and amply supplied with all the munitions of war, under the direction of a common head, with a thorough military organization, who have been and are still engaged in murdering the law abiding citizens of the Territory, driving others from their homes, and compelling them to flee to the States for protection, capturing and holding others as prisoners of war, plundering them of their property, and in some instances burning down their houses and robbing United States post offices, and the local militia of arms furnished them by the Government in open defiance and contempt of the laws of the Territory, and of the Constitution and law of the United States, and of civil and military authority thereof—all for the purpose of subverting by force, and violence, the Government established by law of Congress in this Territory.

Now, therefore, I, Daniel Woodson, acting Governor of the Territory of Kansas, do hereby issue my Proclamation declaring the said Territory to be in a state of open insurrection and rebellion: and I do hereby call upon all law abiding citizens of the Territory to rally to the support of their country and its laws, and require and command all officers, civil and military, and all other citizens of the Territory to aid and assist by all means in their power, in putting down the insurrectionists, and bring to condign punishment all persons engaged with them, to the end of assuring immunity from violence, and civil rights to all peaceable and law-abiding inhabitants of the Territory.

In testimony whereof, I have hereunto set my hand and caused to be attached the seal of the Territory of Kansas. Done at the city of Leecompton, the 25th day of August, in the year of our Lord Eighteen Hundred and Fifty-Six, and of the Independence of the United States, the Eightieth.

Daniel Woodson  
Acting Governor, Kansas Territory.

### Foreign News.

NEW YORK, Sept. 18. Steamship Asia, from Liverpool 6th inst., arrived here at 7 o'clock this morning, bringing 150 passengers.

ENGLAND. The Royal British Joint Stock Bank, London, has failed. The Bank had done a large business, having branches in other places. It had three hundred stock holders, all individually liable to the extent of their means, and as the assets are very unsatisfactory, there will be a total ruin to all concerned.

The *London Times* says that though the harvest has been abundant, there is no prospect of prices receding to a point injurious to agriculturists or agricultural interests. From the Continent the harvest accounts are still more favorable.

Westmacott, the sculptor, is dead.

The American ship *Ocean Home* and the *Cherubim* came in collision Friday morning, off Lizard. The former sunk in twenty minutes, taking down seventy-five passengers. She was from Rotterdam bound to New York with emigrants. The captain of the *Ocean Home* with 21 of the passengers and crew, had landed at Plymouth. The *Cherubim* was but slightly damaged, and proceeded to London. The second mate, steward and four seamen of the *Ocean Home* got into the long boat, but their fate is doubtful.

SPAIN. The Cholera had disappeared from Madrid, and but few cases are reported in other parts of the country. The Cortes had been dissolved by a Royal decree which was well received by the people. Six Madrid newspapers had been seized by the Government.

Ministers have been appointed in Chili, Costa Rica, and Ecuador, but government does not intend to appoint a new Minister to Mexico, and it is reported intends recalling her Minister from Berlin.

SWITZERLAND. An insurrection has taken place in the Canton of Neuchâtel. The Royalists or Prussian party seized the chateau, arrested the Councillor of State, and hoisted the Prussian flag. The federal party subsequently took the town, and arrested Count Poutalis, the insurgent leader. Twelve Prussians were killed.

ITALY. Italian affairs remain unsettled. The Paris correspondent of the *Times* says it is certain a second note has been addressed by Naples to France and England of a more conciliatory

nature. The Sardinian army is to be increased. Count Cavour has addressed a note to the Sardinian Minister at foreign Courts, declaring that this measure has been adopted solely in consequence of the policy of Austria, and intimates decidedly that Sardinia will not tolerate Austrian intervention in Italy.

The difficulty between the American Vice Consul at Ancona and the Austrian Colonel remains unsettled, Mr. Cass, the American Minister, to whom application had been made for redress, being absent from Rome.

FRANCE. The Cashier of the Northern Railroad of France has absconded. He is a defaulter to the amount of one million francs.

TURKEY. Diplomatic relations were resumed with Russia on the 25th of August.

MISCELLANEOUS. Cholera is disappearing from Madeira: 7000 persons had fallen victims in a population of 16,000. At Funchal the deaths were now no more than five or six daily.



## The Advent Herald.

BOSTON, SEPTEMBER 27, 1856.

The readers of the Herald are most earnestly besought to give their 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 dispute.

### TROPES.

#### V. THE HYPERBOLE.

An hyperbole, is an exaggeration of language, in which more, or less, is expressed than is intended to be understood.

The subjects of this figure have the qualities affirmed of them, and it is true in the direction, but not to the extent of the literal rendering of the words of the affirmation.

It is of rare occurrence in the Scriptures; but the following specimens of it may be instanced.

Of the plague of murrain, we read, "And all the cattle of Egypt died," Ex. 9:6—the meaning being that a large number of them died; for when the plague of hail was to follow, the Egyptians were warned to shelter their "cattle" (v. 19) lest they be slain of the hail. "And the hail smote, throughout all the land of Egypt all that was in the field, both man and beast."—v. 25.

It was an ordinance of Moses, when a servant would not accept of his freedom, that "his master shall bore his ear through with an awl; and that he shall serve him for ever," Ex. 21:6—of which the meaning is that he should serve him during his life.

The spies said of the cities of Canaan, "The cities are great, and walled up to heaven," Deut. 1:28—to illustrate that their walls were very high.

Saul said to his uncle, when he had been in pursuit of his lost asses: "And when we saw that they were nowhere we came to Samuel," 1 Sam. 10:14—the idea being that they were not where Saul had looked for them.

When Jonathan intimated to David the anger of Saul by shooting arrows and sending a lad after them, we read "The lad knew not anything: only Jonathan and David knew the matter," 1 Sam. 20:39. The simple idea is, that the lad knew nothing of the matter that was between the other two.

Solomon said to Jehovah, "Thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered nor counted for multitude," 1 Kings 3:3—to illustrate that the number of the people of Israel was very great.

It was said of King Hezekiah, "He trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him,"—2 Kings 18:5. It was also said of his great grandson—eight years later—that "like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him," 2 Kings 23:35. These two scriptures are made to harmonize by recognizing such language as hyperbolic, as many oriental declarations are.—The idea conveyed being that they were both very exemplary kings.

The Lord said to Job, Behemoth "drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth,"—Job 40:23—not the whole, but much of it.

Isaiah said of Israel, "Their land also is full of silver and gold, neither is their any end of their treasures; their land is also full of horses, neither is there any end of their chariots," Isa. 2:7—implying the abundance of their treasures, and chariots.

The king of Assyria said, "With the sole of my feet have I dried up all the rivers of the besieged places," Isa. 37:25—that is, they deprived them of the water on which they depended for a supply during their besiegement.

The prophet illustrates the comparative insignificance of man, when he says:

"All nations before him are as nothing; and they are counted to him less than nothing, and vanity," Isa. 40:17.

Daniel said to Nebuchadnezzar: "Whosoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into their hand," Dan. 2:38—his empire being greatly extended.

"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," Acts 2:5—illustrative of the great variety of people and tongues present at that epoch.

Says the evangelist, "I suppose that even the world itself could not contain the books that should be written," John 21:25—to illustrate the vast number that might be written.

"I determined to know nothing among you, save Jesus Christ and him crucified," 1 Cor. 2:2—meaning that the gospel of Christ should be the great subject of his thoughts.

Paul spoke of himself as "less than the least of all saints," Eph. 3:8—which is an expression of humility, commendable in the apostle, and worthy of imitation by others.

### SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.

2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,

3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. DARKNESS, which filled the air when smoke issued from the abyss, Rev. 9:2:—Symbolic of the perplexity and mental distress which followed the spread of Mohammedanism.

3. DARKNESS, which filled the kingdom of the beast when the fifth vial was poured out, Rev. 16:10:—Symbolic of the chagrin and mortification of the adherents of Napoleon at his overthrow, and at the imposition on them of the Bourbon by foreign arms.

2. DAY, in contrast with night, Ezek. 12:4, 7:—Symbolic of the day when the Babylonians should effect the conquest of Jerusalem.

3. DAYS, 390, that the prophet lay on his left side for Israel, and forty that he lay on his right side for Judah, Ezek. 3:4-6:—Symbolic of that number of years: (v. 6) "I have appointed thee each day for a year."

3. DAY, Rev. 9:15—see hour.

3. DAYS, 2300 evening-mornings, the length of the vision, Dan. 8:14:—Symbolic of twenty-three hundred years that should intervene before the cleansing of the sanctuary.

3. DAYS, "a thousand two hundred and threescore," that the witnesses were to testify in sackcloth, Rev. 11:3; and that the woman was to be in the wilderness, 12:6:—Symbolic of 1260 years, corresponding to the "Time, times and a half," of Dan. 7:25; 12:7, and Rev. 12:14, and to the "forty-two months," of Rev. 11:2, and 13:5.

3. DAYS, three and a-half that the witnesses were to be slain, Rev. 11:9, 11:—Symbolic of three years and a half of silence of the church and Scriptures in the French dominions, from Nov. 1793, when Gobet the republican priest abjured all religion, to June 1707, when permission was given to the citizens to hire churches and enjoy the free exercise of their religious rights.

3. DEAD BODIES, lying unburied, and then standing upon their feet, Rev. 11:8, 9:—Symbolic of the depressed, and then of the active condition of the agencies symbolized by the candlesticks and olive-trees; which see.

2. DEAD, small and great standing before God with the books opened, Rev. 20:12, 13:—Symbolic of all classes,—those of both low and high stations, belonging (v. 5) to "the rest of the dead" that "lived not again until the thousand years were finished."

2. DEATH, as the condition, in connection with

Hades as the place of those who had no part in the first resurrection, and their being cast into the lake of fire, Rev. 20:13, 14:—Symbolic of the condition and place of the dead till their resurrection, and the transfer of the wicked who had been in such state and place, to the second death.

3. DEVIL, or Satan, standing at the right hand of the high priest to resist, or accuse him, but who is rebuked by Jehovah, Zech. 3:12:—Symbolic of the agents of Satan, Sanballat and others, (Ezra 4:1-3) accusing the Jews and obstructing the rebuilding of the temple, and of their defeat.

3. DEVIL, or Satan, cast out into the earth and coming down with great wrath, Rev. 12:7-9, and 12:13:—Symbolic of the pagan hierarchy, dejected from its position of power in the state, and making its final efforts to obtain the re-ascendancy by causing the church to receive pagan members and thus to become apostate.

2. DEVIL, or Satan, the old serpent, bound and shut up a thousand years, and then loosed from his prison, Rev. 20:2, 3, 7, 10:—Symbolic of Satan, who is to be restrained during the seventh millennium, and then loosed for a little season, preparatory to his final imprisonment in the abyss.

3. DRAGON, a great, red, seven-headed, and ten-horned, sea monster, with crowns on its heads, Rev. 12:3, 4, 15; 15:2, 4; 16:13:—Symbolic of Imperial Rome, which having existed under seven forms of government, as indicated by the crowned heads, was to give place to a decem-regal division of the empire, corresponding to the number of its horns, and symbolized by the wild beast of Rev. 13:1.—See Beast, Heads, Horns and Tail.

3. DOOR, opened in heaven, Rev. 4:1:—Symbolic of the dissipation of the obscurity which had veiled the purpose of Jehovah from the perceptions of mortals, so that they might now be permitted to contemplate His revelations of the future.

To be continued.

BRO. HIMES:—I would say my difficulty is not so much with those texts which I refer you to, as with the teaching of some of my brethren on subjects contained therein. 1 Tim. 6:1 reads thus: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God be not blasphemed; and they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit; these things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Vs. 13-15 contain a very solemn charge to keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ. Now as this scripture plainly teaches non-interference with the relation of master and servant, as servitude then existed, till a specified time, and that time not having arrived, please point to the authority for all the abolition demonstration, by the so-called followers of Paul, as he was a follower of Christ, or show wherein I am in error, and I will still thank God on your's and the Herald's behalf. J. W. SUTTON.

New Albany, Ind., Sept. 14th, 1856.

\* Or are believing masters I think would be the proper rendering.

ANSWER.—Until our brother shall give some erroneous interpretation of those texts, we cannot show wherein he is in error. As reference is made only to the "abolition demonstration by the so-called followers of Paul," and not to that of those who are not his "followers," we find no difficulty in justifying it. While a Christian has no right to go to a servant with the design to make him discontent with his service or wages, he has, undoubtedly, a right to go to the master who manifests injustice towards a servant, and entreat him to deal justly by him, to grant him his rights, to pay him the wages due, and to see that he has all those privileges and enjoyments which their relative situations demand of him. When Paul instructs servants in their duty to their masters in Eph. 6:5-8, he also commands masters, (v. 9) "to do the same things unto them;" and if masters do not do so, we have a right to entreat them to do it, and to show them the consequences of refusing so to do. Thus Paul commanded Philemon to receive his former servant, Onesimus, (v. 16) "not now as a servant, but above a servant, a brother beloved." The Saviour commands us to do to others as we would have them do to us; and therefore a master has no right to oppress a servant. If a master withhold from a servant his wages, we may remind him of what James says: (5:4) "Behold, the hire

of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." And, in like manner, we may take the Bible in our hand and go to any master who acts contrary to its precepts, and endeavor to persuade him to abolish his wrong doing. It is clearly the Christian's duty to "loosen the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free," (Isa. 58:6); and if any fail so to do, their brothers may admonish them of their duty. So we think.

### An Intolerant Rebuke.

It is well known that the late Prof. Moses Stuart, of Andover, was an excellent linguist, and his translations and critical remarks on passages are usually of value and reliable—however much we might dissent from his general interpretations of Scripture. He was also a post-millenarian, but admits that Rev. 20:4-6 teaches a literal resurrection of the body, which admission is inconsistent with the denial of the pre-millenarian advent,—the second advent synchronizing with the resurrection. This called forth from Dr. Edward Beecher the following rebuke. He says:

"Professor Stuart was a decided opposer of the millenarian theory; and yet more arguments can be derived from his commentary for its support than from any book we know of, not written by a millenarian. Now, it is of little avail to ridicule the millenarians, as Professor Stuart once did, and yet concede to them their interpretation of their leading proof-texts.

"It is well known to the readers of their works how much they rely on Rev. 20:4-6; Phil. 3:8—11; Luke. 14:16; Is. 26:19; 1 Cor. 15:23, 24; 1 Thess. 4:16, to prove the theory of a literal first resurrection before the general resurrection. And yet Professor Stuart not only concedes but insists that these passages do teach or intimate that doctrine. True, he denies that those who partake of the first resurrection will remain and reign on earth.

"Doubtless the millenarians are willing that professor Stuart should have his own opinions on this point. They will also give them just as much weight in regulating their own opinions as they see fit. But one thing they will surely do. They will exult in the fact that the power of truth has at last compelled Mr. S. to admit the fundamental correctness of their interpretation of these passages. And they will feel that the barriers that prevent a transition from such a concession to the rest of their doctrine are shadowy and imperceptible."—*Biblical Repository for April 1847*, pp. 300, 301.

What does Dr. Beecher mean by this intolerant assault? Must every scholar be obliged to twist the Greek language to an antimillenarian meaning? This seems to be Dr. Beecher's idea of the scholar's duty. Professor Stuart was a very determined and even bitter opposer of millenarianism; but he was too much of a scholar to distort words to suit his theory, and for this Dr. Beecher reproves him.

### Laws of Figures.

A CORRESPONDENT writes: "It is quite amusing to some of us to see how you answer some questions. For instance, to Bro.— you make the spirits and souls to be one, and then the live souls under the altar, crying, and the slain souls, Rev. 20, to be one, and to be acting at the same time, &c."

We don't exactly comprehend the difficulty of our brother, who perhaps will enlighten us further. The soul and spirit, when used in distinction from each other cannot be the same; and yet there are abundant instances where the soul is put for the spirit, and there are others, where, by a synecdoche, it is put for the whole person. In the two last references the souls are used as symbols, and not as figures. Those in Rev. 6:9 are not denominated "live souls," nor those in Rev. 20:4, "slain souls." The former are "the souls of them that were slain for the word of God," &c.; and the latter are "the souls of those that were beheaded for the witness of Jesus," &c. The former cried "How long O Lord," &c.; while the latter "lived and reigned." We suppose the "souls," in the two places, to symbolize the same class, but at different epochs.

We are always happy to have any error pointed out, and to be shown wherein we misapprehend, or misapply any scriptural text; but it is somewhat mortifying to be guilty of such blunders as to amuse our readers by our errors, and still be in the dark respecting the proper disposition of the difficulty.

Nothing produceth love like humility; nothing hate like pride.

## 226th Anniversary of the Settlement of Boston.

The city of Boston celebrated the 17th inst. in commemoration of its settlement, Sept. 17th, 1630, by the inauguration of a bronze statue of Benjamin Franklin, the great Bostonian.

The day was fine, and there were crowds of people from the neighboring towns. Franklin was a *working man*, a mechanic, a printer by trade; and the mechanics and others of this city turned out in an immense procession of about five miles in length, and presented a more magnificent display of the industry of this community than ever before appeared in its streets. It was about three hours passing any given point, and all trades and pursuits—from a car richly loaded with \$20,000 worth of silver plate, down to a common coal cart filled with coal had a place in the procession,—the head of which came back to the starting point before the last division had left the ground. The whole route, was four and three fourth's miles long, and for the entire distance, the walks were lined with crowds of people, the windows and balconies filled with spectators and the streets ornamented with flags, streamers, mottoes, and various ornamental devices; and the procession itself, with its banners, and various branches of industry, completed a display which was never before equalled in the city of Boston.

The inaugural address was made by the Hon. R. C. Winthrop, who presented Franklin as a school-boy, an apprentice, a printer, a philosopher, a statesman. We would like to have given it entire in our columns for the encouragement of our young readers, but its length, of course, forbids. It will repay them for a perusal.

NEBRASKA.—A census of this Territory has just been taken by the United States Marshals. The returns were to be made by the 1st of September, and would, it was thought, show a population of between fifteen and twenty thousand civilized white inhabitants. The progress of settlement has been comparatively slower than that of other Territories, owing to the difficulty of access; since the land offices in Iowa were closed to allow the selection of the railway grants, hundreds of emigrants intending to locate in that State have gone over into Nebraska. The difficulties thrown in the way of peaceable settlement in Kansas of free-state emigrants have also directed such emigration to Nebraska that would otherwise have gone to the former. When the four great railways through Iowa shall be completed to the Missouri river, a mighty impetus will at once be given to the progress of settlement in Nebraska. The Kansas Aid Societies of the North have made preparation to build up towns all along the road leading from the Iowa frontier, through Nebraska, to the Western settlements of Kansas. Several of these have been already commenced, and the same plan is pursued along the main road from Nebraska through Kansas to Topeka.

A paper published in British India publishes a letter from a person at Kurachee, who says he is determined to export 120,000 salted rats to China. The Chinese eat rats, and he thinks they may sell. He says he has to pay one pice a dozen, and the salting, gutting, pressing and packing in casks, raises the price to six pice a dozen, and if he should succeed in obtaining anything like the price that rules in Wampoa and Canton for corn grown rats, his fortune will be made.

"Get thee behind me, Satan." Was it possible the shadow of the devil and his offered baits could pass between the Saviour's soul and the realities of eternity, obscuring His vision of the joy set before him, and producing the beginning of an eclipse? Nay, but whether it was or not, there was not given a moment for the experiment; our Lord would not suffer the devil before Him, but sets the god of this world and its vanities behind. Christ was safe with the world beneath his feet and not before His vision; and to this policy of setting the devil behind, He added the power of the Word—*It is written*. And so He conquered, and so may we conquer in Him, but only in His strength, and by His example, keeping Christ and heaven before us and Satan and the world behind us.—*Rev. Dr. Cheever.*

NATIONAL WEAL.—The destinies of a nation depend less on the greatness of a few, than the virtues or vices of the many. Eminent individuals cast further the features of her glory or shame; but the realities of weal or woe lie deep in the great mass. The curling tops of lofty waves are the overpowering strength of its tides.—*Colton*

Mean and servile spirits, when favored or advanced, either by God or man, are apt to grow haughty and insolent, and forget their place and original.

FANATICISM.—Blackwood's Magazine, in a racy and interesting article entitled "Cromwell," has this remark, which is applicable now as it was in the Protector's times:

"Those who have paid attention to this disease of the mind, know well that while nothing is more violent at one moment, nothing is more flexible at another. Against the assaults of reason it is a rock—it is adamant; but to self-interest or a covert passion, it is often surprisingly ductile. The genuine fanatic is gifted with a power which will equally uphold him, whether he walks to the right or to the left, and let him change his course as often as he will. He has a logic that is always triumphant—which proves him always in the right—whether he would advance or recede. Success—it is God's own sanction; failure—it is what you please. God's disapproval, if you would retreat; a trial only of your faith, if you have the heart to advance."

THE PASSIONS—"The passions," says Sir Matthew Hale, "are unruly cattle, and therefore you must keep them chained up and under the government of religion, reason, and prudence. If you thus keep them under discipline, they are useful servants; but if you let them loose and give them head, they will be your masters, and unruly masters, and carry you, like wild and unbridled horses, into a thousand mischiefs and inconveniences: besides the great disturbance, and disorder, and discomposure that they will occasion in your minds."

EJACULATIONS.—Ejaculations are short prayers darted up to God on emergent occasions. If no other artillery had been used this last seven years in England, I will not affirm more souls had been in heaven, but fewer corpses had been buried in earth. Oh, that with David we might have said, 'My heart is fixed,' being less busied about fixing of muskets! The principal use of ejaculations is against the 'fiery darts' of the devil. Our adversary injects [how he doeth it, God knows; that he doeth it, we know] bad notions into our hearts, and that we may be as nimble with our antidotes as he with poison, such short prayers are proper and necessary. In hard havens so choked up with envious sands, that great ships drawing many feet of water cannot come near, lighter and lesser pinaces may freely and safely arrive. When we are time-bound, place-bound or parson-bound, so that we cannot compose ourself to make a large, solemn prayer, this is the right instant for ejaculations, whether orally uttered, or only poured forth inwardly in the heart.

MAN AND HIS ATTRIBUTES. The horse has eight times the strength of a man. Yet man holds the horse in subjection. The bull can toss the stoutest Goliath on his horns. Yet the whole bovine race bows its neck to the yoke which man imposes. Air, and water, heat, cold, and lightning, all seem to be his masters. Yet, he makes the winds his ministers, the ocean becomes his play ground, the summer sun ripens all his harvest, the cold builds for him bridges, and high-ways, without cost, and the very lightning meekly travels along the wires, bearing his message of business or of love. Truly man is weak, but with what an opulence of dignity and power is his weakness counterpoised. As the radiance of the sun gleams in a drop of dew, so in man's soul shines the resplendence of the God in whose image he was made.

POWER OF CAR-BRAKES. Brakes cannot stop a train of cars instantly. If applied too tightly they "lock the wheels," but they cannot prevent the whole from slipping along on a smooth track. At a speed of six miles per hour a train will slide 9 feet; at 20 miles, 300 feet; at a speed of 60 miles per hour a train will slide, in ordinary condition of the track, a distance of 900 feet, or over one-sixth of a mile, in spite of all the brakes or even runners or drags under the wheels can do to prevent it.

THE FRUITS OF FAITH.—Works are the fruits of Christian faith, and tokens, not causes of salvation. Even as a tree that bringeth forth fruit; if the tree be good, it appeareth by the fruits, not because the fruit maketh the tree good, but because the tree maketh the fruit good. In like manner the deeds of the godly have nothing in themselves that may enable them to stand upright in judgment; but if they find any grace or reward, the same may not be ascribed to their own merit, but partly to mercy, partly to imputation, through the Son that is the Redeemer; to mercy, I say, which doth forgive our good works, though they be of themselves never so imperfect, as though they were perfect, and both reward them with a crown of glory; so that the glory hereof is not now to be ascribed to men, but to God; not to righteousness,

but to grace; not to works, but to faith; not to judgment, but to mercy. For confirmation whereof, if we seek for authority, who may require any one a more faithful witness, or of more approved authority, than the apostle? 'Not by the works which we have done,' saith he, 'but for his mercy sake he hath saved us.' If words may obtain any credit with you, what can be spoken more plainly? If the authority of the witness may prevail, what more assured testimony can be sought for than Paul that speaketh himself?

JOHN BUNYAN'S FLUTE.—The flute with which John Bunyan beguiled the tediousness of his captive hours is now in the possession of Mr. Howels, tailor, Gainsborough. In appearance it does not look unlike the leg of a stool, out of which, it is said, Bunyan, while in prison, manufactured it. When the turnkey, attracted by the sound of music, entered his cell to ascertain, if possible, the cause of the melody, the flute was replaced in the stool, and by this means the source of the music was not perceived.

I never yet found pride in a noble nature, nor humility in an unworthy mind.

## Foreign News.

ITALY.—Mazzini has published in the *L' Italia Popolo* an address to all Italian men, of the following tenor:

He reproaches them for submitting to the dominant power of a few Swiss regiments in the two Sicilies and Rome, as also to that of Austria in the Duchies and Lombardy. He holds up to them the example of France and England, and asks whether a hundred thousand Frenchmen or Englishmen, with arms in their hands, would permit 10,000 or 12,000 Swiss to keep them all down.

It appears at last decided that the document attributed to the King of Naples, as a reply to the remonstrances of England and France, is true. Efforts have been made to induce the King to withdraw this reply, but these efforts remain without effect. The words that he will "repell force by force" stand intact in their proud absurdity.

A Vienna paper says that King Ferdinand has addressed a second note to France and England couched in a tone designed to do away with the impression made by his former note; that the French Minister at Naples was "almost satisfied" with it, and that Austria was entirely so.

The steamship *Asia*, at New York, brought mails from Liverpool to the 6th inst. We add the following to the telegraphic summary of her news:

The *London Globe* says:

"One of the latest vessels which have sailed for America carried out very important communications. On Thursday night the gentlemen who represented the State of Honduras in the conferences between the representatives of Her Majesty and of the United States of America left this country, to return, we believe, to their respective posts, M. Herren being the Envoy of the State of Honduras accredited to the Government of his Majesty the Emperor of the French, and M. Alvarado bearing credentials addressed to the Government of the United States of America. It is no secret that these gentlemen depart in a highly gratified frame of mind, having accomplished the object of their mission."

It will be recollected that Honduras put in a claim of jurisdiction over Ruatan and the Bay Islands. This claim was eagerly seized upon by Great Britain, and was assented to by the United States, as a means of adjusting the difficulty growing out of the Clayton-Bulwer treaty. The *Globe* says:

"After a friendly negotiation, the plenipotentiaries of Honduras have effected a treaty which, on one part, cedes the Islands in question to the State of Honduras, and, on the other, gives certain guarantees for the neutrality and security of transit in so much of the territory of Central America as falls under the control of the government of Honduras."

Indeed, the interests of Honduras, pledge her to the maintenance of neutrality and free transit, and we understand that the conclusion of this arrangement has given a decided impulse to the plan for establishing a really efficient transit across the Isthmus. The agreement with Honduras had further beneficial effect. Seeing the progress thus made towards placing the Central American Territory under a neutral guarantee, the Government of the United States made propositions intended to facilitate a more general settlement of the other branches of the question at issue. It is no secret that these more recent propositions were met in a corresponding spirit; and the American Minister at this Court has been enabled to forward a communication which is believed likely to be satis-

factory to his Government. Of course such a communication awaits the consideration by the Senate, and we are not at liberty to anticipate the result of the final formalities.

## AFFAIRS IN KANSAS.

Amid the many conflicting accounts that come to hand from Kansas, it is difficult always to know which to believe. The latest intelligence, however, gives reason to hope that "Gov. Geary," the newly appointed Governor of that territory, will terminate the scenes of cruelty and bloodshed which have so long desolated that section. In his Inaugural Address, delivered at Leecompton on the 11th inst, he deprecates a continuance of the strife and disorder in the Territory, caused by the illegal and unjustifiable interference of the States; promises to do justice to all without party considerations and expects obedience to the laws of the Territorial Legislature until they are repealed.

A proclamation was issued on the same day, ordering that the Volunteer Militia be discharged, and commanding that all armed bodies of men disband or quit at once the Territory.

Mr. Branscomb, agent of the Emigrant Aid Co., has returned to Massachusetts from Kansas, and communicates to the *Springfield Republican* an interesting account of the state of affairs in Kansas up to the 11th inst. The pro-slavery army was essentially broken up and dispersed, overhauled and frightened by the strength of the free State forces. On the 5th inst. Gen. Lane marched from Lawrence to the pro-slavery camp at Leecompton, with five hundred men, and encamping opposite the ruffian camp demanded that the free State prisoners in the ruffian party's possession should be given up. Generals Richardson and Marshall said that they had already determined to give them up, and Col. Cook, commander of the U. S. forces, also assured Gen. Lane that the prisoners were or should be given up, and said the pro-slavery forces were breaking up and returning to Missouri.

Gen. Lane returned to Lawrence with his forces, and the next day the prisoners, including Mr. Hutchinson, Sutherland, and others, were returned to Lawrence under an escort of United States troops. Gen. Richardson and other pro-slavery leaders, accompanied them out of curiosity's sake, and were courteously received by Gen. Lane. They were well pleased with what they saw, and Gen. Richardson promised to advise against any more movements against the people of Lawrence.

In reference to the good tidings that Governor Robinson, Mr. Brown of the *Herald of Freedom*, and other Free State prisoners had been released, it appears that when the day assigned for their trial arrived, the 8th inst. the citizens of Lawrence went down to Leecompton to attend the trial, but neither judge, jury, clerk, marshal, nor other officer of the Court could be found. But the next day they were gathered together, and an attempt made by the counsel for the government to have the trials postponed to the next term in April next. Mr. Branscomb and Mr. Parrot, counsel for the prisoners, opposed this, said they were ready for trial now, and demanded it as a matter of justice. Judge Lecompte finally decided that the cases must go over, the government not being ready to prosecute them now. He admitted them to bail, and they went home to Lawrence on the 10th.

Mr. Branscomb gives the following account of the Rev. Mr. Nute:

"Mr. Nute and Mr. Wilder, arrested with him, were not among the prisoners in the ruffian camp at Leecompton, but had been kept in Capt. Emory's camp near Leavenworth. On the 9th, Col. Cook granted Mr. Nute's friend E. B. Whitman, and Mr. Sutherland, a U. S. Sergeant to go after them at Leavenworth; but while on their way from Leecompton, they too, Sergeant and all were arrested by a part of Capt. Emory's ruffian force, and taken into a ruffian camp and disarmed, though under protest from the Sergeant.

The next day the sergeant was released, and going to Fort Leavenworth with his story, Gen. Smith, the Commander-in-Chief, was highly indignant, and ordered out two hundred troops, called Capt. Emory to account, and made a grand fuss about the indignity offered to his soldier. "The result was that Nute and Wilder, with Whitman and Sunderland, were all given their liberty, and Mr. Nute, finding his horses, stolen the fortnight before, attached to a carriage with some ladies in it, friends of the ruffian Captain Emory, regained possession of these also, and with his party returned directly to Lawrence in time to swell the rejoicings over Gov. Robinson's release. Mr. Nute had been well treated, on the whole, though constantly threatened with death. He would probably soon come East, as he desired to do, and so would Governor Robinson."

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## THE KINGDOM OF GOD.

BY O. R. FASSETT.

(Concluded from our last.)

Argument 2.—In this argument we claim, that this is in accordance with the faith of the church in respect to the true nature of the kingdom of God from the earliest times.

The Jews before Christ, and the Christian church since, entertained, at least for three centuries, this as their only view of the kingdom of God, and earnestly looked for the coming of the Lord to establish his reign over a renovated and glorified earth. This fact is now being conceded by all intelligent writers. Dr. Junkins, an opposer of these views, when referring to the faith of the early church says: "There are very special reasons why the opinions of the early ages, concerning the second advent should have so little, if any influence with us at the present; it is because they were grossly erroneous. It is clearly undeniable that they misunderstood the Bible language on this subject." And again he adds, "The primitive Christians were pre-advent millenarians, and were grossly misled." Thus does he admit the faith of the early church, but endeavors to cast a shade over it by declaring that it was founded in errors of judgment. But how is it that Dr. Junkins has the wisdom to discover that the early church was so grossly in error? Has he himself been especially inspired to discern this? We had supposed that the nearer the fountain head, the purer the stream, but according to this, the farther removed the clearer and better. Ought not these men who condemn the faith of the primitive church as heterodox, to fear lest they be the ones in error, rather than the ones whose faith they condemn? At least they should be more modest in condemning the faith of primitive saints and martyrs, who adhered to, and advocated it, in the face of persecution and death. In later times, the Reformers revived the pre-millennial-advent faith which had almost been lost sight of in the corruption of Christianity by anti-christ; Luther, Wickliffe, Melancthon, Wesley, Knox and others. John Knox thus discourses on this very prayer: "We are commanded to pray, 'Thy kingdom come,' which petition asks, that sin may cease; that death may be devoured, that transitory troubles may have an end, that Satan may be trodden under foot; that the whole body of Jesus Christ may be restored to life, liberty and joy, and that the powers and kingdoms of the earth may be dissolved and destroyed; and that God the Father may be all in all things. But which of us without dissimulation can wish these things?" How different a view of this prayer from what is now entertained by thousands in the Christian church! The true views are as wide as the poles, and there cannot need much discernment to see which is the most correct. The faith of primitive Christians and reformers, are those of our day who have embraced the opinions of Daniel Whitby on this subject, rather than that of the Scriptures. Again says John Knox: "There is no rest to the whole church, till the Head returns to judgment." Luther too, declares, "The elder the world the worse." And Melancthon with him says, "We condemn those who circulate the judaizing notion, that prior to the resurrection of the just, the pious will engross the governments of the world, and the wicked be oppressed."

There have been noble witnesses to the truth of the restitution, and the coming and reign of Christ on earth, in our day—and these are daily multiplying. The lamented Chalmers advocated the pre-millennial advent, and the earth as the future and eternal abode of the resurrected and redeemed church. Dr. Cumming, McNeil, Bickersteth, Bonar and others of the old world; and Prof. Hitchcock, Lord, Tyng, and others of the new. Multitudes in the ministry and membership are now examining this subject, and the result will be, more of a consistent and scriptural faith in the church before the coming of our Lord and King to reign. Let us rejoice at this prospect; and though the wicked of the earth become more and more corrupt, and ripe for final destruction, yet let us la-

bor for this harmony in faith that the true bride of the Lamb may be found ready and waiting for the bridegroom from glory, when the annunciation shall be given, "Behold he cometh."

## REMARKS.

By the termination of prophetic times, which mark the duration of worldly empire, by the signs of the times, which both in the natural, moral and political horizon betoken great and grand events near at hand, O how solemn and important is the hour in which we live! What interest hangs over the present time! And what duties does the present crisis impose upon us—duties to our God, to ourselves, to the church and to our fellow-men. What duties are demanded of us in the present state of the world, and especially of our own nation. We are called upon not only to be Christians, but patriots, as our fathers were, and endeavor to save our land from ruin, and secure and perpetuate to us the freedom and the civil and religious institutions we have so long enjoyed till Christ our King shall come. To wash our hands, and clear our skirts of the sins which threaten our destruction, and call down upon us the judgments of the Almighty.

Who are ready for the coming kingdom of God? We must possess both the moral and physical qualifications necessary to enter there. The moral, is the change of the heart at conversion to God, and this will fit us to undergo and be partakers of the great and mysterious change from mortal to immortality at the sound of the last trump—then shall we enter into that kingdom and reign forever and ever.

Thy kingdom come! O day of joy,  
When praise shall every tongue employ;  
When hate and strife and war shall cease,  
And man with man shall be at peace!  
God's holy will shall then be done  
By all who live beneath the sun;  
For saints shall then as angels be,  
All clothed in immortality.

## THE INCREASE OF KNOWLEDGE, A SIGN OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—12:4.

The Septuagint renders this verse thus: "And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased." Thus we are taught to expect, that the time bordering upon the end of this dispensation, will be distinctly marked by a wonderful increase of knowledge. How is it with the present period? Take as an illustration the distribution of Bibles, in the various languages of the descendants of Babel's builders, broadcast over the earth. Note the events of the last half century.

In 1804 the "British and Foreign Bible Society" was organized, to supply "the whole world" with Bibles. Says Goodrich, "This astonishing institution has re-printed the Holy Scriptures in forty-four languages; in five languages it has printed translations of the Scriptures; in seventy-two languages and dialects, in which they never had previously been printed; and in thirty-two new translations commenced or completed; making a total of one hundred and fifty-three different languages and dialects." (*Good. Ch. His.* p. 440.) Besides the "British and Foreign Bible Society," auxiliaries have been established in Russia, Denmark, Netherlands, Sweden, France, Prussia, Switzerland, &c., in Europe; in Calcutta and Madras, in Asia. Our "American Bible Society," was established in 1816, since which time they have published and circulated a very large number of Bibles in English, as also in the French, Spanish, German, Welsh, and Irish languages. Thus, by the above means alone, it is said, that more than forty millions of copies of the Sacred volume have been distributed in the earth. Thus much for society effort; besides this, much has been done by individual exertion, so that the present, is an age of Bibles. God has favored this age with his word, as we might expect, it being the "time of the end," and whereas in the dark ages a copy of the Scriptures would cost a common laborer a life of toil; now, a complete, well-bound copy can be had for twenty-five cents, or even less. How has this change been effected? we are led to ask. God's word being so important, its history, and especially, the history of the English version, which includes a period of nine hundred years, becomes a matter of interest to us.

Between A.D. 872, and A.D. 900, the venerable Bede translated the Psalter and the gospels into the Anglo-saxon, and finished the last chapter as he was dying. The whole Bible was translated into Saxon by order of King Alfred, who undertook the version of the Psalms, but did not live to complete it. (See Gray's Key to O. T.) From the time of Alfred, to Edward I., was but a dreary

waste, when those who had charge of the Living Oracles put their "light under a bushel," so that no advance was made, nor increase of knowledge realized.

In 1274, the price of a Bible with a common-ly fairly written, was from \$150 to \$250, a most enormous sum! For in 1272, the pay of a laboring man was only three-pence a day; so that such a work would have cost him more than fifteen years' labor, and the expense have been greater than building two arches of London Bridge, which in 1240 cost \$123.

In Spain, James I. King of Aragon, who died 1276, passed a law that condemned the books of the Old and New Testament to the flames; while Alphonsus, king of Castile, had the Bible translated into the Castilian dialect, in 1280. Richard Rolles, a hermit, of Hampole, in Yorkshire, was one of the first to attempt a translation of the Bible into the English language, as it was spoken after the conquest. He wrote a paraphrase in verse on the book of Job, and a gloss upon the Psalter, but the whole Bible, by Wickliffe, appeared in 1360 and 1380. During the reign of Richard II., in 1390, a bill was brought into the House of Lords, to forbid the use of English Bibles, but it met with opposition by John, Duke of Lancaster, Wickliffe's patron, and did not pass. About A.D. 1408, during the reign of Henry IV., by a decree of Arundel, archbishop of Canterbury, unauthorized persons were prohibited translating any text of scripture into English, as also the reading of any translation till approved by a council, or the bishops. Under this decree, several persons were burned for reading the word of God, and great persecution prevailed.

In the second year of the reign of Henry V., a law was passed, "That whoever should read the Scriptures in their mother tongue, should forfeit land, cattle, body, life, and goods from their heirs forever, and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." And between 1461, and 1493, Faustus, or Faustus, who about this time invented the art of printing, undertook the sale of Bibles at Paris, where printing was then unknown; and having printed a considerable number of copies of the Bible to imitate those which were commonly sold in manuscript, for which the scribes demanded five hundred crowns, he offered his for sixty. This created universal astonishment. But when he produced copies as fast as they were wanted, and also lowered his price to thirty crowns, all Paris was agitated. The uniformity of the copies, increased the wonder. Information was given in to the magistrates against him as a magician; his lodgings were searched, and a great number of copies being found, they were seized. The red ink with which they were embellished, was said to be his blood. It was seriously adjudged that he was in league with the devil; but on discovering his art, the Parliament of Paris made an act to discharge him from all persecution, in consideration of his useful invention." (*Dr. A. Clarke's Bibliographical Dictionary.*)

The Latin Vulgate, printed at Mayenty, in 1462, was the very first printed edition of the whole Bible in any language, bearing the date and place of its execution, and the name of the printer. The first printed edition of the Bible, in any modern language, was in the German, a copy of which is still preserved in the public Library of Leipsic, which was printed in 1467.

The New Testament by Luther, revised by Melancthon, appeared in 1531. In 1536, William Tyndal, a native of Wales, printed at Antwerp, without a name, his English New Testament, but those who sold it in England, were condemned by Sir Thomas More, the Lord Chancellor, to ride with their faces to the horses' tails, with papers on their heads, and were compelled to throw the books they had dispersed into the fire, at Cheapsides after which they had to pay a fine. Tyndal, through the treachery of Henry Philips, was strangled and burned in 1536 for heresy. He expired praying, "Lord open the king of England's eyes." John Frye, and William Roye, who assisted Tyndal, were both burned for heresy. At the request of the clergy, several severe proclamations were issued by King Henry VIII. against all who read or kept by them, Tyndal's translation of the New Testament; so that a copy of this book found in the possession of any person, was sufficient to convict him of heresy, and subject him to the flames. At this time Fox tells us, many sat up all night to read or hear, and paid large sums for the Bible; and some he says gave a load of hay for a few chapters of St. James, or St. Paul in English.

In 1543, by act of Parliament, Tyndal's version was condemned. Another similar act was passed in 1546, prohibiting Coverdale's, as well as Tyndal's Bible. Mr. Baxter says, that "Cardinal

Wolsey declaimed against the art of printing, as that which would take down the honor and profit of the priesthood, by making the people as wise as they." Cranmer obtained a commission from Henry VIII. to prepare, with the assistance of learned men, a translation of the Bible. It was printed at Paris; but the Inquisition interfered, and 2500 copies were condemned to the flames. Some of these, however, through avarice, were sold for waste paper, by the officer who presided at the burning; these were covered and brought to England, to the great delight of Cranmer, who, on receiving some copies, said that it gave him more pleasure than if he had received two thousand pounds. It was commanded that a Bible should be deposited in every parish church, at the equal expense of the incumbent and the parishioners, to be read by all who pleased; and as some parishes did not obey the first proclamation, it was enforced by a second, with severe penalties. At last Cranmer procured permission, A.D. 1539, to all the subjects to purchase copies of this English Bible, for the use of themselves and families. Thus by slow steps, the people of England obtained the inestimable privilege of reading the word of God. (Henry's Hist. of Eng.) Coverdale's Bible, in folio, was published in 1534. This, says Newcomb, "was the first English Bible allowed by royal authority, and the first translation of the whole Bible printed in our language." It was objected to by the Bishops as faulty; but as they admitted that it contained no heresies, the king said, "Then, in God's name, let it go abroad among my people." Every church was soon after furnished with a copy, by royal order. "It was wonderful," says Strype, "to see with what joy this book of God was received,—all England over, among all the vulgar and common people, and with what greediness God's word was read, and what resort to places where the reading of it was. Henry dying, January, 1547, was succeeded by his son, Edward VI., who favored the reformation, and repealed the act which prohibited the translation of the Scriptures. During his short reign, full liberty to read the Bible was enjoyed by all, and new editions were published, and copies placed in the churches. Every ecclesiastical person under the degree of Bachelor of Divinity, was required to provide a New Testament in Latin and English, with the paraphrase of Erasmus; and Gardiner, Bishop of Winchester, was condemned to the fleet, for refusing compliance, and at length deprived of his office. C. P. Dow.

To be continued.

## A SUNDAY MORNING'S MEDITATION.

"DEEP calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows have gone over me. Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life."—Psa. 42:7, 8.

In the day-time, when joy, peace and happiness are mine, when the sunshine of prosperity is around me, when the beaming countenances of the ones I love smile on me, when my mind rejoices in the light of wisdom and intelligence, then will the Lord command his loving kindness, and it shall rest upon me, flinging a brighter beam on my road, and kindling every pleasure into higher delight, his loving-kindness without which all other joys would be valueless.

And when the night comes, the night of sorrow, darkness and dismay, when dear ones are laid low, or parted forever; when anxiety and distress fill the mind, and every light is withdrawn, "then will his song be with me." His gentle words, his faithful promises will uphold me, and even though I cannot see the light of his countenance, I shall hear his voice saying, "I will be with thee," and feel that he has not forsaken me. And even when the tempest awakes in its power, and in the midst of the raging storm, "deep calleth unto deep," drowning in their fearful roar every soft tone of mercy, when the billows of God's displeasure have gone over me, sweeping swiftly over my head, even then, though I may no longer see his beaming countenance, or hear his comforting voice, even then, out of the depths shall my prayer arise to Him, the God of my life. Knowing that he will be to his people, a rock, eternal, immovable, I will cry to him, and say, "Redeem me for thy mercy's sake," and the winds and waves shall sink to a breathless calm, the clouds shall flee away, and the sun shine forth in splendor, while to the listening, trusting heart, the answer shall come from the throne of grace, "Though a mother forget her child, yet will I not forget thee." "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." Then cheerfully, fearlessly, will I pass on, confiding in his unchanging promise. And still forever, through the night of death, the

morn of the resurrection, and the day of eternity, I will "praise the Lord." VIOLETTA.

LETTER FROM J. A. VARNEY.

DEAR BRO. HIMES:—When I wrote the letter you published in the Herald of the 6th instant, I had no doubt but that I was stating facts, as I had never seen the charges contradicted. But by your reply, it appears in part to be false. I will here state that as far as I have wrongfully accused J. C. Fremont or any other person, I am sorry. But as I did not state the particulars of the accusations, I find that you have not replied to them all. I cannot find any account of the affair in any paper I have, excepting the one I took it from, and being perplexed to harmonize the statements, if the story is reversed, as you say, will you answer the following questions, which will take up the parts of the accusations that you did not answer?

- 1. Was Fremont a member of Congress at the time of the affray?
2. If he was or was not, what did he do or say that offended Foote?
3. Was the quarrel that led to the assault, between Foote and Fremont, or Foote and Benton?
4. Did Fremont challenge Foote for a duel, or did Foote challenge Fremont?
5. Did Foote strike Fremont in self-defence, or did Foote commence the assault without any cause?

As I am a lover of truth and justice, if you will give me and the public more light on the subject, by answering the above questions, you will much oblige your most humble servant,

J. A. VARNEY.

East Alton, N. H., Sept 9th, 1856.

PS. Since writing the above, I find an account said to be taken from Bigelow's Biography of J. C. Fremont, of the reply of Foote to Fremont, which shows that Fremont did challenge Foote; and further, that Fremont also challenged Col. R. R. Mason, while in California, in 1847. The account in the Biography, is between pp. 203 204.

J. A. V.

In reply to the inquiries of our correspondent, we would say, that Col. Fremont took his seat as U. S. Senator, Sept. 10th, 1850—three weeks before the close of the session, during which time he carried through that body eighteen important bills for the benefit of California. On the last night of the session, the Naval Appropriation bill being under discussion, Senator Foote of Missouri, came into the Senate, and in an excited manner intimated that the country would be disgraced if the legislation for California was consummated. On hearing these words, as there was no bill respecting California then before the Senate to which they could apply, Col. Fremont left the Senate chamber and sent a messenger to say to Senator Foote, that he wished to speak to him. The latter, on finishing his speech, stepped out to Col. Fremont, who then told him that he had sent for him to say that he had just used language in the Senate in reference to himself which a gentleman in his position could not use, and which was unworthy of a Senator. Foote immediately struck at him with his fist, just grazing Col. Fremont's face. On the instant, both parties were seized by persons present, which happily prevented a serious issue between them. On the following day Col. Fremont sent a note to Senator Foote by Gov. Price, of New Jersey, demanding a retraction of his offensive imputations. Mr. Foote returned a reply disclaiming anything denunciatory, which Mr. Fremont's friends esteemed equivalent to a retraction, and thus no challenge passed between them.

This we believe answers all the questions of our correspondent. The account to which he refers in his postscript, as taken from Bigelow's Biography of Fremont, is incorrect, as that Biography shows that no such challenge was made by either party—because of Foot's disclaiming the meaning that his words conveyed.

Col. Fremont, however, did challenge Col. R. R. Mason, for insulting language used by the latter, and which he refused to retract. Col. M. accepted the challenge, but deferred the time of meeting till they should reach Monterey, they being then at "Cuidod de los Angeles," April 14th, 1847. Before they reached Monterey, their superior officer forbade the duel, and it never came off. To this challenge, we should apply the same censures that we apply to all duelling.

Letter from I. C. Wellcome.

A SATANIC DELUSION.—BRO. HIMES:—Permit me to call the attention of your readers to a recent work with the above title, by Wm. Ramsey, D.D., and published by H. L. Hastings, Peace Dale, R. I. It is, in my own judgment, the most complete and concise delineation of the character and work-

ings of Satan and demons, in ancient and modern times, as portrayed in the Scriptures, I have ever yet seen, and I have read many books on the subject. The features of spiritualism, and spirit rapping, &c., are made very manifest, and very logically shown to be of their father the devil. I think there is no work so well calculated to show inquirers the Bible account of the character of the spirit rapping system as this, and to save them from their delusions. May it be widely circulated.

I. C. WELLCOME.

Hallowell, Me., Sept. 8th, 1856.

Letter from S. E. Mabey.

BRO. HIMES:—Although passing through affliction, I find God's grace supports me, and his free Spirit comforts my heart; and I am encouraged to trust in him more, knowing that they that trust in him shall never be confounded. He will never leave nor forsake them. I feel truly that it is perilous times; temptations surround us on every hand, and we need to have on the whole armor of God, that we may be enabled to stand, and having done all to stand with our loins girt about with truth, and our lights burning, and we like unto men that wait for their Lord. Everything in the heavens, on the earth, and among the nations, proclaim in trumpet-tone, the judgment is near. The spirit of devils is abroad stirring up discord and strife, mobocracy, and all the evil passions are being impelled on to crimes of deepest dye. The harvest is fast ripening, and will soon be reapt. Oh, my brethren and sisters who have been waiting for the coming One, let us see that our garments are unspotted from the world, that we are pure in heart, that we love one another with pure hearts fervently. Yours in hope,

STEPHEN E. MABEY.

Amboy, Ill., Sept. 6th, 1856.

Obituary.

FELL asleep in Christ, in this city, July 22d, 1856, Mrs. NANCY HOOD, aged 86 years.

This "mother in Israel" was connected with the church of God for more than sixty years, making his service her chief business and delight. From nearly the first introduction of our views in this community, she embraced, and steadfastly cherished, with frequent expressions of joy to her Christian friends, the glorious hope of our Saviour's speedy coming. She ever manifested the deepest interest in the prosperity of this faith, often asking if the Advent people were not getting proud, if they continued to be humble as at the first. Her much loved and well-worn Bible was the chief, conspicuous object among the few articles of her earthly possessions; and with this sword she fought many battles, and gained glorious victories, as she was often happy to relate. To any one "that asked" her concerning "the reason of her hope," she was ready with an answer, from an overflowing heart. In truth, it may be said of this aged saint, that "she served God with fastings and prayers night and day," and spake of her beloved King "to all them that looked for redemption." The enemy, death, had taken from her, all her kindred according to the flesh, excepting a sister at a distance. But with her Christian friends, which were not few, nor faint in their labors of love, she took delight. In the midst of these faithful ones she sunk away to rest, to wait the heavenly morning's dawn.

G. W. BURNHAM.

Salem, Mass., Sept. 12th, 1856.

DIED, at Binghamton, Aug. 28th, 1856, sister SALLY A. wife of Stephen E. MABEY, after being sick only three days.

She was taken with convulsions caused by spinal affection of long standing, and being somewhat inclined to dropsy, there was no opportunity of conversing with her after she was taken. But as her hope in past years had been the Christian's, and her life corresponding, she will come up in the first resurrection to enjoy immortality and eternal life with all them that sleep in Jesus. She embraced the cause of Christ, in Kendall, Orleans county, N. Y., and joined the Freewill Baptist church there, and lived a consistent life for many years. When she heard the joyful news of the coming of Jesus being near, she loved it, and was glad always to meet the herald of the glad tidings. Brother Chandler was with us on the Sunday morning before her death, and prayed around the family altar. She enjoyed it much. She leaves her companion to mourn the loss of a kind and affectionate wife. In the society she is deeply lamented. Her last moments were calm and serene as her life had been peaceful. At her funeral, some excellent remarks were made by Elder Cleaveland from the last of 1 Cor. 15th chapter.

S. E. M.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY WILSON, FAIRBANK & CO., NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN FISKE.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LGENT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

OPARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public!

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER, S.H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

March 8th

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing. Yours with great respect,

Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856. Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternaly yours, Alonzo Ball, M.D., Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co., Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it but, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here. Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston. Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55. Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Mencham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856. Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church, Pulaski House, Savannah, Ga., Jan. 6, 1856. Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatism—a painful disease that had afflicted me for years

Vincent Shidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public use. From the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and few yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antiseptic yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street. July 1—3 m

Agents.

- ALBANY, N. Y. W. Nicholls, 185 Lydius-street.
BURLINGTON, IOWA. James S. Brandenburg.
BASCOE, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sorbenger.
DURHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. E. C. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOOKPOINT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLISE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKIE, Wis. C. P. Dow.
MOORESVILLE, Pa. Wm. Kitson.
NEWBURYPORT, Mass. Dea. J. Pearson, Sr. Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th-street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCES ANN, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Osler.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMERSET, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

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

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ADVENT HERALD.

BOSTON, SEPT. 27, 1856.

The General Convention.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation: therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., and a majority of the Committee have been heard from acquiescing in that time and place. Those of the Committee not heard from, are requested to write their wishes to this office immediately.

It has been thought advisable to issue no circular, as then no one can complain of being overlooked.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

Maine Advent Annual Conference.

The annual Conference of Adventists in Maine will be holden in the Read Meeting House, Richmond, commencing at 2 o'clock, Oct. 2d, and continue until Sunday evening.

It is to be hoped that the brethren generally, through the State, will feel a sufficient interest in this meeting to make an effort to attend, especially all our preaching brethren. Come, brethren in the spirit of labor and unity, and let us confer in the spirit of Christ in relation to the great work to which he has called us, praying for heavenly wisdom.

Though there are but few brethren in the neighborhood to sustain this conference yet they will do all they can, and those from abroad will expect to aid in the expense according to their ability.

S. K. Partridge, Secretary.
Nicholas Smith, Chairman.
Hallowell, Sept. 7th, 1856.

New Hampshire State Conference.

The undersigned, committee at the last conference to call the next State Conference, at such time and place as they might deem proper, would give notice that the conference will be holden at the Lake Village, in the Advent-Chapel, commencing Thursday Oct. 9th, at one o'clock P. M., and continue over the Sabbath.

Some may think the conference this year, should be holden at some other place, as it was at Lake Village last year. But the brethren at Lake Village are the only ones that have invited the conference to be holden with them, and hence the decision.

It is hoped that the brethren in the ministry will make one general and united effort to attend this meeting. Come one, come all; and also the brethren in the membership.

It will be remembered at our last State Conference and also at our ministers' conference, it was agreed that, "Christian character should be the only rule for Christian fellowship."

Let all who can adopt this principle, come to the conference and participate in the meeting; and may it result in the salvation of souls. Soon, "The righteous shall inherit the land, and dwell therein forever."

John Knowles, T. M. Preble, Committee.
Sept. 20 1856.

THE Advent Mission church in the city of New York, formerly worshipping in their late meeting

house, No. 39 Forsyth street, hold their meetings on the Sabbath in Free-mason's hall; entrance, No. 600 Broadway. Preaching morning and afternoon, at 10 A.M., and 3 P.M.
Sept. 22d, 1856.

NEW YORK, Sept. 19. The steamer Black Warrior from New Orleans arrived this morning. Her Captain reports that all the way from the South West Pass to the Tortugas, passed large quantities of ship timber, knees, masts, broken spars, plank, door panels, barrels, boxes, &c evidently from vessels disabled or lost during the late hurricane in the Gulf.

Sept. 15th. 5 A. M., lat. 24 56, lon 80 18, passed a vessel, bottom up, apparently new. Could not discover her name—probably a schooner or brig of about 300 tons; not coppered; bottom painted green; and bright masts floating alongside.

Same day, at 1 30 P. M., lat. 26 24, lon. 79 46 passed another vessel bottom up, of about 400 tons, bottom painted green, hull black, the bows stove in, and rudder torn off; probably had been in collision with some other vessel.

On the outward passage, 40 miles north of Cape Florida, passed a vessel bottom up; appeared new masts and spars alongside; supposed to be a hermaprodite brig.

MURDER.—Between the hours of 12 and 1 Wednesday night the 17th inst. a man named Patrick Riley was killed in an affray in the bar room kept by Jerry Dempsey, 208 Congress street. It appears that William R. Cook, Thomas C. Foote and deceased were in the bar-room when George Ford and John O'Hara came in, and a quarrel ensued in which all the parties joined. Ford and O'Hara beat Riley so severely that he died on the spot. They then left the house.

The body of Riley was carried out and laid on the pavement at the corner of Williams and Sister street, when the watch was called, who took it in charge and brought it to the dead house. Officers Stevens, Goodwin and Warren, of the Second Police Station proceeded to the abode of O'Hara, at the corner of Congress and High streets, and took him and Ford into custody, at 3 o'clock, and lodged them in jail. Riley was an unmarried man and was 22 years of age.

Rev. Dr. Thomas Robbins, long Secretary of Connecticut Historical Society, died at Colbrook Ct., on the 13th. The Historical Society are now the owners of a fine collection of books, which the good doctor had made it the business of his life to collect.

A remedy has at last been found for the oidium—the disease which has done such extensive damage to the grapes in Europe the last few years. This remedy is sulphur, lightly distributed over the diseased plants.

Mr. George Francis, of Hartford, has a young oak tree (ten years old, nineteen feet high, and twelve inches in circumference near the surface of the ground,) raised from an acorn of the famous Charter Oak which was recently blown down. This young oak, which he calls "Charter Oak, Jr." he has presented to the Hon. I. W. Stuart, who has undertaken to transplant it, at the proper season, to the site of the old tree.

Advertisement.
A KANSAS COLONY.

IN case the pending Presidential election shall so result, in November next, as to insure to Kansas a Free State Constitution, there are many persons who are desirous of going west, and to make that State their home. The object of this advertisement is to call the attention of such persons to the formation of a colony there, but with the understanding that, if Kansas is lost to freedom, the location be made in Nebraska, Minnesota or elsewhere, as may be agreed upon. And the responses of such, who are men of integrity and good character, are desired to the following Propositions. It is proposed:

1. That those who wish to form part of such colony shall send their name and residence to D. F. Witherbee, No. 45 Milk street, Boston, who will cause the same to be appended to this document, which will be kept in the columns of the Advent Herald for that purpose. One hundred families, or more, are desired; and with a much less number the plans cannot be successfully carried out.

2. That soon after the Election, a meeting be called at some place convenient for the majority of those who may respond to this, when we will enter into articles of association, and, if thought best, contribute to a common fund, in such amounts as each shall feel disposed to, for the purpose of taking up one, two or more townships of land, as the funds so subscribed shall warrant; that we then elect a committee of pioneers, who shall go on and remain during the winter, if need be, and search for a location, having in view a place

easy of access, and upon a proposed railroad route, as near as may be, with water privileges, and wood convenient, in a healthy location and with a good place for a town site; and that they be authorized to locate the colony, and take up as much land as the company's fund will admit of, in the name of the association, and that they proceed to map out the town.

3. It is proposed that the land so taken up, including the town site, shall be a company-property, represented by stock scrip of, say, \$100 per share, and governed by directors chosen by the stockholders; and that each family making up the colony, whether he be a stockholder or not, may have one lot in said town, (which lots should be of a large size to be determined hereafter) at the first cost price, adding expenses incident to mapping, &c.—whether he be able to pay down for it or not: the object being to aid mostly men who may wish to go to a homestead on as good terms as others can get them, and to give them time for payment.

4. That the farming lands and the remaining portion of the town property be sold to those making up the colony, or to others who may come in, as the demand shall be made for them, and at such prices and on such terms of payment, as the directors shall from time to time determine their value to be. Thus insuring the money so invested by those who can spare it, to pay a handsome profit, while it will also help many poor, but deserving men, to a competency. Persons subscribing for this stock will of course use but a portion of their funds therefor, reserving their undoubted right to the use of their funds as best in their own eyes, and it is desirable to raise a fund of fifty thousand dollars, if possible, for this work, which would purchase a tract about eight miles square.

5. That in the beginning we provide liberally for our churches, schools, parks, and public buildings required in a town, for religion, comfort, health, practical uses and pleasure; and that we will remove to our location as soon as the arrangements herein contemplated, can be carried out.

6. Parties sending their names to be attached to this notice, will please state in such communication about how much of the stock they will take, so as to govern the terms of those having in charge the purtenances of the association,—which amounts will not be published till after our meeting in the fall—ten per cent. of the whole amount should be paid at the meeting in November and the balance as shall then be determined to be wanted.

7. That all the parts and plans herein set forth shall be subject to discussion, amendments and alterations, as the majority shall deem proper, when assembled in the fall, after the Election.

D. F. WITHERBEE, Boston, Mass.
H. TANNER, Buffalo, N. Y.
Boston, Aug. 30th, 1856.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Table with columns: Title, Price, Postage.
Memoir of William Miller \$1.00 .19
Bliss on the Apocalypse .60 .12
Bliss' Sacred Chronology .38 .08
Hill's Inheritance of the Saints, 1.00 .16
Fassett's Discourses on th... .33 .05
Jews and Millennium .38 .06
Hymns of the Old Harp .38 .07
Preble's 200 Stories .75 .13
Life of Chrysostom 2.00 .33
Lord's Ex. of the Apocalypse .31 .05
Memoir of P. A. Carter .75 .12
Litch's Messiah's Throne, &c. .50 .08
Miss Johnson's Poems .40 .07
Army of the Great King 1.00 .18
Taylor's Voice of the Church, 1.25 .19
Lord's Gengnosy .75 .17
E. H. Deby on Catholicism 1.00 .16
Daniels on Spiritualism .80 .16
The New Harp (Pew Ed.) .70 .12
" " (Pocket Ed.) 1.25 .12
The World's Jubilee. By Mrs. Silliman 1.00 .17
Welcome on Matt. 24, 25 .33 .06
Time of the End 1.00 .21

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, CROWN COURT, LONDON, viz.:

Table with columns: Title, Price, Postage.
On Romanism 1.00 .24
The Apocalypse (1st Series) .75 .21
" " (2d " ) .22 .06
" " Seven Churches " .21 .05
Daniel " .20 .05
Genesis " .16 .04
Exodus " .18 .05
Leviticus " .16 .04
Matthew " .19 .05
Mark " .14 .04
Luke " .20 .05
John " .20 .05
Miracles " .19 .04
Parables " .19 .04
The Daily Life .14 .04
Benedictions " .15 .04
Church before the Flood " .17 .04
Voices of the Night " .13 .04
" of the Day " .15 .04
" of the Deaa " .16 .04
Tent and the Altar " .20 .05
Minor Works (1st series) " .19 .04
" " (2d " ) " .19 .04
" " (3d " ) " .12 .03
Evidences of Christianity " .18 .04
Signs of the Times " .18 .04
Family Prayers (1st series) " .19 .04

Table with columns: Title, Price, Postage.
(2d series) " " .18
Twelve Urgent Questions " .18
The End " .18
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:
Morning of Joy .20 .08
Eternal Day .50 .10
Night of Weeping .30 .07
Story of Grace .30 .06

TRACTS FOR THE TIMES—VIZ.:

Table with columns: Title, Price.
1. The Hope of the Church \$1.50 per 100.
2. The Kingdom of God " "
3. The Glory of God filling the Earth " "
4. The Return of the Jews 2.00 "
5. The World's Conversion 1.50 "
Advent Tracts, bound. Vol. 1 .25 .05
" " " 2 .35 .07
Facts on Romanism .15 .03
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.
The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.
Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.
Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.
The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.
First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.
The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.
The postage on the above tracts is one cent each.

Appointments, &c.

I have appointments to preach as follows: First Sabbath in September, at Rye; 2d, at Concord, in the chapel; 3d, at Franklin; and the 4th, at Canterbury—Town-hour. T. M. PREBLE.

There will be a grove meeting on land owned by Joseph Leach, lying on the road leading from Sheidon Creek to the centre of Fairfield, to commence on the 26th of September, and continue over the Sabbath. B. S. REYNOLDS.

The Lord willing, I will preach at South Woodstock, Vt., Sept. 21st; at Claremont, N. H., 23d and 24th; at Grantham, 25th; at Springfield, 28th, Lord's day. Week day meetings commence at 7 o'clock evening. L. D. THOMPSON.

I will be at Hatley and Barnston, C. E., the last two Sabbaths in September, as the friends there may arrange; Wednesday and Thursday, Oct. 1st, and 2nd, at Melbourne; and Friday, Saturday and Sunday after, at Danville. EDWIN BURNHAM.

The Central Illinois Conference will be held with the Walker Neck church, Brown Co., Ill., Friday before the third Sabbath in October next. LARKIN SCOTT.

I will preach, if the Lord will, at Lake Village, N. H., the last Sabbath in Oct. PS. I was prevented attending my appointment at Lake Village last month by sickness. J. COUCH.

Eld. B. Locke appoints to preach at Claremont, N. H., the first Sabbath in Oct. T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. S. Clement—We now find your P O address, but having mislaid your former letter, we do not recall what you requested in it. S. D. C will owe six dollars at the end of the present year.

J. P. Morton, \$4 27—Have cr. R Bailey \$1 to No. 808. As Elder H is absent, we do not gather from the letter whether he left those books, or whether you wish them sent. You specify 75 cts for bks to a friend, 75 for one to W. Conner, and \$1.75 for two books to you, which is all right if you have received them, but which will be sent on Eld. H's return, if you have not had them.

J. P. Farrar—Sent books the 18th inst.
A Fairchild, \$2.33—Sent the 18th inst.

RECEIPTS

UP TO SEPT. 23RD, 1856.

The No. appended to each name is that of the HERALD to which the money credited pa s. No. 783 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?
David Carter—To what P O is your paper sent? The best way to send money is by mail.

A. S. W. McCausland—You do not give us the address to which your paper is sent, and so we do not find your name. It is not at Sandwich, where you date your letter.

M Cheney 815; H Shaw 820; Wm R Rogers 815; A B Price 815; R M Bailey 808; Rebecca Phippen 820; S & D Shaw 828; W. Coats 828; H T Guellow 809; C Hodges 789; L Richardson 819; J L Holby 828; J W Sutton sent tracts the 20th. E Dudley 815; E G Dudley 822; W. Lowell 826; Seth Coggswell 820; O. A Scott 807—each \$1.

G Higgins 841; H A Brockway 841; J. Pierce 854; N. M. Pierce 854; M Harper 789; R Miller 867 and \$1 on G. to No. 156 to Mary E; L B Cole .33 on G from No 110 to 120, .37 on G to G. F. F. from No 108 to No 126, .46 on G, and Postage to L. M. to 128, each \$2. on Herald to No 821; M Shipman 846; B McAlister 815—each \$2. E Corey 835—\$3—W. F. Moore 820 for 3 cots. and books and postage. Sent the 20th. W. Tracy on acct., each \$5.—J. C. Downing 800—75 cts; M E Colby (on G) 25 cts; A Haskell 815 and G to 120—\$2.27.