



said she must get Eld. C. or some other minister to do it for her. Under the circumstances, she being a prominent sister finally consented to her request, and it will not be strange if others soon ask the same favor at his hands. A few evenings before our meetings closed, this minister came in, and by my request, offered the introductory prayer. He was very lengthy and asked for a great many things I knew the Lord never grant. I had a free time that evening in preaching on the 7th of Dan., and then gave liberty for remarks as usual. The converts and others were soon on their feet, responding to the discourse, and breathing out strong faith in the soon coming of their "blessed Lord." After several had spoken in this way, the Methodist minister rose and claimed that he too was an Adventist, and that all evangelical denominations were Adventists, looking for the second coming of the Lord, but he did not see why that should be made a subject of so much prominence, nor why we could not all work together, as we had formerly done, without dwelling so much on that particular subject. When he was through I made no immediate reply, but encouraged others to speak; and not only brethren, but sisters also, who were pretty well posted in the matter rose one after another, in quick succession, and spoke with life and animation, declaring their unwavering faith in the speedy coming of the Lord, showing the importance of proclaiming the doctrine, and the necessity of immediate preparation of heart to meet the event. In this way they occupied very near an hour, and it seemed that the whole story was told, and yet being "plaintiff in the case, I offered the closing plea," and dismissed the congregation; but before many had left the house, I inquired of the minister, for the information of the converts and others, what kind of an Adventist he was, and whether he did, or did not believe in the second personal coming of Christ? he quibbled raised several objections to the idea, and gave us clearly to understand that he did not, but that it would be a spiritual coming. I then examined him on the resurrection of the righteous dead, whether they would have real bodies, walk and talk, eat and drink in their immortal state, he spurned the idea, and spoke as dimly of the earth in its purified state being the territory of the kingdom, and final abode of the saints. When we had drawn all this out of him and exposed his Advent faith to the company who were waiting to hear, the weakest of the converts were prepared to question him and to show the absurdity of his views, so I stepped back to give them an opportunity. They went into the subject understandingly, and held him there till about 11 o'clock. It was so masterly done, I very much doubt his seeking another opportunity to discuss the subject with them, nor have I any fear of these late converts being caught in the "snare" until that minister and his people cherish a different kind of Advent faith. One of the converts is an independent and very prominent young man; his wife is quite intelligent, and with him in faith. They are subscribers for the Advent Herald and...

On the bus with us, and who was a school-teacher then, but now is a quarter-owner of a large dry-goods establishment, whose sales last year reached \$330,000, leaving a fair profit. This man is C. R. Gallett, who took much pride in showing your correspondent the principle places around the city. It is here at Portage that the Wisconsin River is tapped by a canal, and a part of the water empties into the Gulf of Mexico, and part into the Gulf of St. Lawrence. A visit to the old Forts shows them to be in a very dilapidated condition. The old block-house remaining is pierced for musketry above and below, and is now used as are the magazines, for stables for cattle and swine. The roofs of all the buildings are now covered with moss, and while looking over it, we can but think that while these have gone to ruin, others in the South have been built. And so it will be till the end of time, and until there is a renovating of the whole fabric on which we dwell. A short but pleasant ride brought us to Wyocena, where I stopped for the night, but did not rest. A sign-board said on it, "Exchange," and if they would follow it out in some particulars, they would receive a more liberal patronage. A ride, by private conveyance, of eight miles, over a rough and stony region, brought us to this place, where, a few years ago, here and the surrounding country was in a state of nature—now covered, with an abundance of the richest golden harvests. To-day I have listened to a very able discourse by the Rev. Mr. Laurie, who believes there will always be hypocrites, and disbelievers in the Church of Christ, who have intruded themselves within its pale. It was the case now, and had been for over eighteen hundred years. He was educated in an eastern college. He had a brother who has been a missionary to Syria, and who was the only surviving one out of five missionaries and their wives who went to that far-off land. He is the author of a religious work said to be an able production. I was shown many curiosities, such as parcels of the image of the idol of Nishroch, who was slain by the hands of his own sons, while worshipping before his false god in Nineveh, a small sample of which Mr. Laurie gave me. But I must close, hoping to be able to furnish you some more items from another point next time. Let me add that this State has suffered from two terrible tornadoes recently, the most severe being at Viruqua, Vernon Co., where not a vestige of anything remained, where the storm passed, killing, I think, sixteen outright, and wounding many more. Houses were totally demolished, and a general devastation spread over the country, and a sorrowful gloom over the people. Such whirlwinds are quite frequent in this western country. But let us hope we may never hear of another such a destroyer. At present I am under the roof of Dr. D. C. Strong, but shall soon depart. Yours, J. S. BLISS. Lowville, Wis., Aug. 20, 1865.

Inheritance. The things I left Marcellus on the 15th of August, came a north-east course 15 miles, to Syracuse, where I spent a week with sister Burrell and a few other isolated Adventists of the old school. Preached three times, and left them in a revived state. Came to this place 8 miles east, on the 27th, to spend a few days with family connections and write this letter. Expect to start for home next week, from which I have now been absent 2 years and most 5 months. My address therefore till I write again will be, Hartford, Ct., care of S. E. Chapman. Hope the friends will write promptly, especially those who desire visits or labor from me. Yours as ever, SAMUEL CHAPMAN. Fayetteville, Oct. 1, 1865.

INCIDENTS OF SUMMER TRAVEL. The people of the old Bay State may perhaps like to hear from the West again; hence I found myself on board the express train, and ere long landed in the city of Watertown. Governor Lewis was on board the train, and was indulging in looking from the rear car door, as a sort of pastime, while we were crossing a low tract called Mud Lake, or Lowell Marsh, when a quite sudden jerk of the engine nearly brought him on his tip-toes, and as I was in conversation with him, at the time, indulging in the same luxury of viewing the disappearing landscape, I said to him that the Governor would be left behind if he were not careful. He smiled and took his seat by his worthy wife, who was with him on a sort of excursion to Lake Superior.

Change cars—whistle sounds—and we cut loose from the throng, but we retain a large share of the mass, and, with this dense crowd and a very long train, we plunged through the cultivated fields of our Badger State, and, as the air within was almost stifling, and many were obliged to stand, inside as well as out, I took the latter with many more. Tall church spires would greet the eye as they seemed to pierce the clouds, showing that we were still within the bounds of civilization, for, where no such things appear, and as we may couple a common schoolhouse with it, we can rest assured that there is something wrong; yet I will say, in many cases, it is a pity they are desecrated by their own votaries, but there may be a good time coming yet. I will say in behalf of the railroad company that, notwithstanding there is at times a scarcity of cars, the ballasting is good, and this line is the line to travel on, and should any of our Boston editors or excursionists wish to enjoy a good trip to the north-eastern part of this State, go over the Chicago and North-western Railroads, where you will find a set of kind conductors. Another change, and at nine, P. M. we are in a model omnibus, somewhat resembling Priole and Walker's stage-coaches, and are soon navigating the sandy streets of Portage City, and are somewhat surprised to find a friend, whom we had not seen for ten years,

of them. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." v. 19. The sabbath is mentioned many times in the Gospels, and not the least intimation that it is different from what it was when God first declared it. Jesus did not abrogate, or destroy it; and Paul writes it many years after his conversion, never once intimating any change, or that the obligation for its observance had ceased. Jesus never abolished the Sabbath, never intimated that the first day, or any day of the seven, should be kept in commemoration of his resurrection; and in every instance, except one, where our English version of the New Testament reads *first day of the week*, it is the Greek, *sabbaths*; in the plural number. And some of the early translators have it *sabbaths*, or *sabbath*, referring to the seven sabbaths, occurring from the Passover to the Pentecost. And that the time alluded to in every instance, when we read first day of the week, in the Gospels, the Acts, and 1. Cor. I might deduce other testimony in support of the Sabbath of the Lord, but I think this is sufficient, at least for me. I find a commandment a portion of time for a rest from labor, and find the particular day of that portion of time, included in that command, and I find nothing setting that day aside, or substituting another in its stead, and I, therefore, humbly and joyfully acknowledge the sabbath of the seventh day of the week as God's sabbath, and thereby commemorate his work of creation and rest, according to his appointment, and I therefore commemorate Jesus' work and suffering, according to his appointment, and joyfully hope for the keeping of a sabbath yet to come, and for eternal life in Jesus Christ, in the everlasting kingdom of God.

I will close this, with a quotation from Dr. A. Clarke's Commentary. "That the sabbath is of lasting obligation may be reasonably concluded from its institution; and from its typical reference. All allow that the sabbath is a type of that rest in glory which remains for the people of God. No all types are intended to continue in full force until the antitype, or thing signified take place; consequently, the sabbath will continue in force, until the consummation of all things." J. CROFTON.

AFRICA AS A MISSION FIELD. The great and mighty thought in the following letter is, that in the elevation and conversion of the negroes of the South, we are preparing instruments for the conversion of the continent of Africa. While we do not expect Africa to be all converted, we do believe that this gospel of the kingdom shall be preached in all the world for a witness to all nations, and Africa among the rest. We have reason then to do our part as best we can, to raise up instruments who shall bear this blessed message to Africa. Let us lay ourselves out for it. "The Lord has already shown his people that, according to 1 Cor., ii., 19 &c., 27th &c., he is pleased to use such despised instruments as slaves and others of the African race, to do the greatest work he ever does by human instrumentality; i. e., as instruments to convert and edify souls. May the day soon come when the Freedmen of these United States shall invade Africa with the gospel, and conquer the whole continent for Christ! To this we may well look; and now is the time, not a moment too soon, to lay the foundations, broad and deep for this mighty work. O that God would dispose his children in all the North, and those who go to the South, to set an example of rigid Christian economy and plainness in the style of living; of nonconformity to worldly fashions and expenditures; that the Freedmen may begin at once to follow the good copy; and all to the end that time, means, and energies may all be devoted, as directly as possible, to the great work of the world's conversion! The work among the Freedmen is a noble and promising part of this work, laying, in the providence of God, on the people of this land, more responsibility than any other missionary work; work among a people we have injured—wronged, by neglect when not directly. This responsibility rests on us far more than on Christians of other lands, who have as much responsibility, according to their means for the Foreign Mission work, as we have. Yet none less God asks for the Foreign work; but more—far more. But for this work among the Freedmen, the church in our land has hardly begun to respond to the calls of God, made on her in his providence. A million of dollars for your society's work annually, is neither equal to nor approaching the calls of God's providence, nor the ability of his people."—American Missionary.

DEATH OF DR. WAYLAND. Dr. Wayland died at his residence on Saturday afternoon, Sept. 30th, at half-past five o'clock. His friends have for the last few years feared that with his unconquerable zeal for work he would overtake his system, enfeebled by a life crowded with herculean labors, and induce an attack of apoplexy or paralysis. But during the summer he has been in his usual health, has revised his Moral Philosophy, written two or three new chapters for it, and corrected the proofs of the new edition, which will appear almost simultaneously with his death. During Commencement Week he made a journey to Ashburnham, Mass., and assisted in drawing the plan of an Academy, for which one of his relatives had left a large bequest. It is probable that he has been too active during the last two months. A week ago Friday, he complained of indisposition. On Sunday he was not well enough to attend church. On Monday his medical adviser observed that he had difficulty in finding words to express his ideas. Tuesday morning this difficulty was manifestly increased. About ten o'clock, a member of his family, on going to the room, found him entirely unconscious, and leaning upon the bed, as if he had fallen in trying to get upon it. The fatal blow had come. His whole right side was paralyzed.

He afterwards partly regained his consciousness, at intervals, but was unable to talk, or to swallow any solid food. By Friday morning he was unable to take any kind of nourishment, and was insensible, and apparently free from all pain. His strength then gradually ebbed away, until that grand life was ended on earth, and the spirit, which had labored so long and so faithfully in the Master's service, had gone to its joy and its reward.

Rev. T. W. Briggs, Superintendent of colored schools in North Carolina, under the direction of the American Missionary Association, writes: WILMINGTON. As soon as Wilmington was in our possession, schools were opened by the American Missionary Association, and in a short time...

THE NAME OF GOD. I had in my regiment several men who were called "preachers" by the colored people, because they always took charge of their meetings, and exhorted a great deal. One of these was about fifty-five years old, with gray hair, and wrinkled face, and somewhat enfeebled constitution; for he had been a hard-working, much-abused slave. He was very anxious to learn to read, and with great effort he made considerable progress in a short time. He had learned the alphabet, and was reading words of two and three letters; and one day as I sat by his side going over the words with him, and pointing out the objects which they stood for, we came to the word, written in large letters, "GOD."

"That is the name of the Being you preach about sometimes," said I. He dropped his book, and held up his hands in surprise, and exclaimed, with deep emotion, "Is that the name of God, and that the way it looks when printed?" "Yes," said I, "that is the name of your Heavenly Father;" and I picked up the book and found the place for him, but his eyes were full of tears of joy, which he had to brush away before he could see the blessed name again.

"That is the Being," he continued, "about whom I have preached for many years, and whom I've tried to serve all my life; and now, O blessed day! God has permitted these old eyes to see to read his name." Somehow this incident affected me deeply, and for some minutes we were both in silence and both in tears.

We do not realize how full and rich our mercies are. What would our homes be without the Bible? What should we do without the power to read its precious truths? Our minds and hearts should be in a state of constant gratitude to God for the gift of his Word, and for the power and privilege to read and understand its teachings.—Congregationalist.

"AMERICAN CHRISTIAN COMMISSION." Such is the title of a Society organized last week by a Convention of Evangelical Christians assembled at Cleveland, Ohio. The objects of it we have seen nowhere more definitely stated than in the following report of the last day's proceedings: The Business Committee reported a plan of organization, "The American Christian Commission," with an executive committee of sixty, which committee shall be charged with the work of awakening the attention of the Christian public to the urgent need of extending the gospel to the multitudes of people that it has not yet reached by direct Christian labor. Chief Justice Chase made an eloquent speech on the question of organization, paying a high compliment to the labors of the United States Christian Commission in the army and navy. The following were then chosen as temporary officers: Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

We conclude, therefore, that, before Christ comes forth as the mighty Conqueror, he will gather his saints to the upper regions, and organize his kingdom, marshal his hosts, and then return with them to the earth, and take his kingdom by conquest, putting down all rule, all authority, and all powers. The foes, with whom Christ the King will have to contend, will be the beast, the false prophet, the kings of the earth, and their armies, together with the devil, that old serpent, which deceiveth the whole world. The first conflict with this personage is to be in heaven, when he will be cast out into the earth. When he comes to earth, he will be confronted again by the same foul fiend, and take, bind, shut up in the abyss, and seal the old deceiver for a thousand years. His accomplices, the beast and false prophet, will be cast alive into the lake of fire and brimstone, their everlasting doom. The kings of the earth, and their armies will be slain by the sword of Him that sitteth on the horse—the glorious King.

DOES THE SOUL LIVE IN DEATH? This is the title of a four-page tract published by the tract Committee of the Pennsylvania Missionary Conference. It has received a thorough review by a Western paper, which ought to have demolished so small a tract. But, on examining the little veteran, we find him in a hopeful condition, and ready for active service wherever his friends call for his services. He still insists, as he always has done, that our Saviour, the great Teacher, whose word is final, used the word *die* in the popular sense, that is, for a separation of the life from the body, thus leaving the body dead, but the life still alive, and more active than when diffused through the body. John 12: 24, "Verily, verily I say unto you except a corn of wheat fall into the ground and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit." He insists that Christ never used the word *die* in any other sense, and that this is, therefore, the true sense of the word. Price of the tract, 30 cts. per hundred.

THE AMERICAN MISSIONARY. This is the title of a monthly paper published at 61 John St., New York, and devoted principally to the interests of the Freedmen. It comes to us regularly, freighted with the most encouraging reports of the success of the efforts put forth for the education and elevation of the Freedmen. It is cheering to read the reports of teachers and superintendents of schools among the Freedmen. The uniform testimony is that they, as a race, manifest a great eagerness to ac-

quire knowledge, and show great aptness in grasping the various branches to which they are put. In short, no matter how much prejudiced teachers may be when they enter on their work, in a short time they are compelled to bear their testimony to the aptitude of the Africans to learn. They, so far, in all parts of the country, have proved themselves to be the equals of the whites in this respect. And, in addition to their success in learning the rudiments of education, they are apt scholars in the school of Christ. W. T. MOORE. Sometime in the Spring we published a letter from Bro. W. T. Moore, a refugee from S. C., appealing for help. Several friends responded, and money was forwarded to him to Newburn N. C., and St. Louis Mo. But each time he had removed before it reached him, and the money was returned. He writes again from Lexington Mo., and is in distressed circumstances, and wants help, especially clothing and bed clothes for the winter. In his last he referred us to Mr. George H. Allen of N. Y., General agent of the American Union Commission who assisted him when he was in that city. We have written Mr. Allen and received the following reply: J. Litch, Esq., Dear Sir:—Your letter concerning Mr. W. T. Moore, of Cheraw S. C., was received this morning. Mr. Moore entered our "Home for Refugees" in this city April 11, '65, and remained there with his family eleven days. Besides his wife, his family includes one grown daughter (25), two sons, 15 and 12 years old, and two little girls 4 and 3 years old. We provided him food during his stay, and obtained government transportation from New York to Iron Mountain, Mo. We gave him and his family 30 garments, food for his journey, and about \$10, in money. His business is that of an iron moulder. He is quite intelligent. He is most certainly a good, loyal man, and this is proved by the certificates of Union officers, he showed me, as well as independent outside testimony I have had since he left from persons who were formerly his neighbors in South Carolina; even some whose loyalty I had reason to question, spoke unhesitatingly of the sacrifices he had made on behalf of the Union, involving the loss of all his property. I have every reason to believe him to be not only a patriot, but a true Christian gentleman, and most cordially recommend him to your sympathy, as until the receipt of your letter I had not heard a word from him, and supposed he was doing well in his new location. I trust he may soon find good friends, and be in a position to use his labor to support his family, for I believe him too high minded to rely upon others any longer than he can help doing so. He would undoubtedly be glad of any cast off whole garments, and you can judge by the ages of the persons above named about what sizes would be needed. Money had better be sent to him by check or money order. I think some of the express or transportation companies would transport the boxes free, or at least at a reduced price. Yours truly, GEORGE H. ALLEN. We now invite donations of money or clothing in behalf of Bro. Moore. What is done, should be done immediately. NEW WORK. SHERMAN AND HIS CAMPAIGNS, is the title of a new work in press, by Col. S. M. Bowman and Lt. Col. R. B. Irwin, the new Octavo vol. of 500 pages, illustrated with 8 splendid steel portraits, and maps, plans &c. The authors have had access to Sherman's private papers, order-books, &c., from which to obtain correct information, and will no doubt make a book of intense interest. W. J. Holland, Springfield, Mass., is the Agent for New England. This book is sold only by subscription. HOW WE WON THE BATTLE. This is an elegant steel engraving by JOHN SARTAIN of Philadelphia, one of the most accomplished artists of the country. It represents a returned soldier in the midst of a family group, consisting of his father, mother, and four children, together with a sister, and soldier's widow and daughter, in an attitude of breathless interest, listening to his recital of the scenes of carnage through which he had passed, and, by the perils of which, he had lost a leg, and returned a cripple for life. The engraving is altogether one of the finest which has been produced, illustrative of the great rebellion and its overthrow. Published by W. J. Holland, Springfield, Mass. From a painting by Schuller. Price \$2 50. A GOOD SUGGESTION. ONE DOLLAR DONATIONS TO FREEDMEN'S MISSION. At the suggestion of Eld. C. Cunningham, we open a list of one dollar donations to the Freedmen's Mission, for those who do not feel able to contribute more. This is not intended to take the place of the other list. Mary Green, 1 00. THE MORAVIANS have fitted out nine missionary ships to be devoted to transportation of missionaries, and supply their needs. The 9th, the Harmony, has recently left the Thames for Greenland, with five missionaries. An agent of National Scottish Bible Society is meeting with wonderful success in the sale of Bibles in China. Prosecution of Protestant Christians is revived in Turkey. The murderers who killed the Christians and missionaries at Mount Lebanon a few years ago, have at the instance of the French government, been pardoned and set at liberty. The Lutherans have 300 pastors, and nearly 400 Chapels in France. The first through train from St. Louis to Kansas City, over the Missouri and Pacific Railway, reached the latter place on Saturday, Sept. 30th, with a number of prominent railroad men on an excursion.

Correspondence.

Dear Bro. Litch.—Ever since I read of the Freedmen's church being burnt, I have wanted to send my mite. But I hardly knew where to send it. To-day I saw a call for friends of the Freedmen's Mission, to send one dollar. I love the cause, and I would send five if I could.

Dear Bro. Litch.—I enclose in this, three dollars for the Freedmen's Mission. I spent some time walking round, in hopes I should get some more money to send you, but I have not got much.

My sole concern, my single care, To watch, and tremble, and prepare, Against that awful day!—

But my end is drawing near; Soon I shall rest. I am more than seventy-seven years old. I sincerely wish you grace and wisdom, to perform your arduous duties as an editor, and humbly ask your prayers for me.

From your unworthy sister in Christ, SARAH W. ADAMS. Mason Village, Oct. 1, 1865.

work given out by clothing and other furnishing-houses in the city, that pay their hands fair prices (facilities being established for the regular transportation of the work to and fro.) The cottages have been built by individuals for the purpose of furthering the enterprise, most of whom had also in view particular families which they wished to aid, by furnishing them with separate home-like dwellings at much lower rents than they were paying for dismal rooms in the city.

CAN THE NEGROES TAKE CARE OF THEMSELVES.

A Washington correspondent of the Christian Secretary, in answering this question says: "But allow me to introduce to your readers, my friend, Anthony B.—Anthony is one of nine children of a slave mother, pure African blood. When quite young, he was purchased by a gentleman of this city, a Mr. B., who, by the way was from Connecticut. Anthony became a 'waiting boy' to Mr. B. At the early age of twelve he was hired out as 'cook's mate' on board of a steamer plying on the Potomac river."

FREEDOM OF SPEECH IN THE SOUTH. The first instalments of free speech in the South are refreshing; and if the privilege is as highly appreciated by all, as by the author of the following extracts, there will be great rejoicing in the Southern States.

A Chattahoochee letter-writer says: "This morning, attending the services in the Post Chapel, we heard a sermon preached by the Rev. J. H. Caldwell, of Newnan, Georgia, which, for earnest and eloquent denunciation of the practice and effect of slavery, and for clear and logical perception of the result of this war, was certainly the ablest and most effective discourse it has been my lot to hear."

A NEW "CHURCH" MOVEMENT. The New York papers have a notice of an effort, on the part of Dr. Muhlenburg, to found a settlement which shall be under the exclusive control of the Episcopalians. St. Johnland, for such is the name which is given to this Episcopal banding, will be located not more than thirty or forty miles from the city of New York.

I remembered, and reminded others of the passages, "The Lord is righteous, who taketh vengeance," and "These be the days of vengeance, in which all things that are written shall be fulfilled." The regions, where the nation put out the home-fires, or the council-fires of the Cherokees, was chastised till even the fenish spirit of the Indian could ask no more—and everywhere those who bought and sold the image of their Maker, or who pampered themselves with the unpaid wages of their laborers, or who did no more than look on in silence while such heaven-daring outrages were perpetrated, these had their sons, brothers, husbands and fathers torn from them by conscription as relentless as the force they used to apply in negro buying and selling.

LESSENS FROM RUSSIAN EMANCIPATION. There is a glorious instance in our own day, which is an example for us, when the Emperor of Russia, by a proclamation, fulfilling the aspirations of his predecessors, set free twenty-three millions of serfs, and then completed his work by investing the freedmen with civil and political rights, including the right to testify in court, the right of suffrage and the right to hold office.

BISHOP COLENSO'S RETURN TO NATAL. A meeting of the clergy and laity of Natal took place on the 30th of June. The proceedings commenced by the dean reading the following resolution, passed at a previous meeting: "Resolved, To request the Metropolitan to forward to the Most Rev. the Archbishop of Canterbury the following petition to the Lords Archbishops and Bishops of the United Church of England and Ireland: We, the clergy and laity of the church in Natal, deeply feel the difficulties under which we labor, in consequence of the conduct of Bishop Colenso. We see no means of their speedy removal except the appointment of another bishop."

LETTER FROM THE WEST. Extract of a letter received by a lady in Newburyport, from Rev. Joel Grant, Soldiers' Home: Cairo, Ill., Sept. 20, 1865. My army life has been spent for the most part in the field—very little of it under a roof, and hundreds of days without even the cover of a tent. I have been with my regiment in fourteen battles, and in innumerable vicissitudes and exposures that did not involve a battle. I have been with them while 200 of them went to their graves, 140 of them from battle-fields, and 60 from disease or accident.

REV. MR. CALDWELL AGAIN. We give in another column extracts from a discourse of Rev. John H. Caldwell of S. C., in which he spoke out his mind on slavery, like a free man as he is. But it seems that the old intolerant spirit still exists. His presiding elder took the case in hand and undertook to remove him from his charge and appoint another man in his place.

General Commanding, that the Rev. John B. Caldwell be immediately reinstated in possession of the Churches of Newnan and Palmetto Station, and that he be protected and upheld therein by the United States military authorities of the District of Atlanta, and also that his family be protected in the quiet possession of the church parsonage until the expiration of the regular term for which he was appointed to officiate in those churches.

Survey of Jerusalem. (To the Editor of the London Times.) Sir,—An accurate survey of Jerusalem and its neighborhood, being considered a necessary basis for the improvement of the sanitary condition of the city, and for the proper discussion of numerous interesting questions connected with its topography, the Dean of Westminster, on the part of the Bishop of London and other philanthropic and scientific persons, applied to Lord de Grey for the survey to be made under my direction, stating that £500, the estimated cost of the survey, would be placed at my disposal to defray the cost of it.

MORE WORK NEEDED. A writer in the Ohio Journal and Messenger well says: "Primitive zeal did not play religion with artistic preaching, singing, and meeting-houses. Without so much refined leisure, and shallow fastidiousness, primitive Christians worked right on for the salvation of the world, attempting great things for God, and expecting great things from God." There is but one way for us. We must wake up, call mightily upon God, and go to work like men.

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RECENT FOREIGN PAPERS announce the discovery, on the 26th of August, of a new planet by Dr. Robert Luther, director of the observatory at Bilk, Germany. It appeared as a star of the tenth magnitude, and was situated in the right ascension, twenty-one hours thirty-four minutes, and south declination fourteen degrees twenty-one minutes.

General Commanding, that the Rev. John B. Caldwell be immediately reinstated in possession of the Churches of Newnan and Palmetto Station, and that he be protected and upheld therein by the United States military authorities of the District of Atlanta, and also that his family be protected in the quiet possession of the church parsonage until the expiration of the regular term for which he was appointed to officiate in those churches.

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List of Donations.

Amount previously received, \$1,489 37

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Peter Parady, 2 00
Geo. Dickey, 5 00
Maria Scott, 5 00
Joseph Clough, 5 00
W. W. Hawkins, 5 00
Maria West, 5 00
M. A. Frank, 5 00
D. E. Werthebe, 5 00
Geo. Fisher, 5 00

The Family Circle.

BELSHAZZAR.

The monarch sat feasting,
With nobles around,
They poured the red wine,
To the lute's merry sound.

BOYS—THEIR MISTAKES.

Among the many good things written
and printed to guide ministers and rulers,
fathers and mothers, and the like, I do
not recollect of ever reading a good arti-
cle in a good religious paper addressed
to Boys, or for their special benefi-
t.

HOSPITALITY.

In the "Memoirs" of De Tott, a
story is told of the hospitality of the
Tartars, which is worthy of being
wrought with threads of gold on silken
tablets, and hung up at the bedside of
every house.

without first trying to convince himself
that he is right and has been abused,
and that his father or teacher is a very
hard-hearted creature.

Perhaps you will say, "I would honor
my father and my mother if they were
only rich, so that we could have every-
thing we want, and if they were edu-
cated and refined, a real gentleman and
a real lady; but how can I honor one
who is poor and uneducated, and not
respected and not refined, and who is at
times impatient and fretful, and some-
times even violent and passionate? My
dear boy, God knew there would be just
such parents, and he knew how hard it
would be to respect and honor such, and
so he has provided for it in two ways;
first, by laying his own command on us,
and secondly by promising us a special
reward. "Thy days shall be long," is the
first and last command with a promise.

Second mistake: That anything vul-
gar or sinful can be manly.
Boys sometimes—perhaps often, get
the notion that it is manly for a boy to
smoke, or to use tobacco, because men,
and respectable men do it; that to use
profane, or vulgar, or obscene language
is manly; that to be irreverent and low
in speech is manly—because men do so
at times. A sad mistake, I assure you.

A mighty woman with a bundle, a
cross woman with a baby, an uncom-
fortable woman with a dog, an old gen-
tleman with an ear-trumpet, a beaming
young lady with an expansive crinoline,
and the usual complement of nothing-
particular-people, including myself,
John Hayes, gentleman at large. I
would not have been inside if I could
have helped it; nor in an omnibus at
all, if I could have helped it; and judg-
ing from the surrounding faces, we were
all in the same pling. We were all
hot, and we all hated one another.

Third mistake: That you may break
old habits any time you please.
You will often meet with boys who
boast that they are not tied by bad
habits, so that at any time they please
they can stop doing this or that; they
can stop having wicked thoughts when-
ever they please—stop using profane
language, and have the imagination and
words all pure, whenever they please;
but let them try, and then see. The
trouble is, they want "please," and they
won't try to do it. You might just as
well dip your hands in tar and keep
that on them a month, and then say,
"O, I can wash it all off in a moment,
whenever I please." You might just as
well swallow poison, and say, "I can
throw it all out of my system any mo-
ment I please." What would you think
of a boy who should play with a mad
dog or a rattlesnake, under the belief
that he could expel the poison of his
bite at any moment? No. Sin is like
pitch—it will stick to you. It is like
poison, it will not go at your bidding.
Many a boy drinks this poison through
a vile book, a vile picture, or a vile
companion, till his soul is defiled, his
imagination is polluted and made a den
of unclean things, and a rendezvous of
unclean spirits, all the rest of his life.

Fourth mistake: That you can be
reformed at any time you please.
The waters of the Nile could not
wash such a heart clean. No boy can
conceive what shame, what bondage,
what remorse, and misery he is laying
up for himself even in this life, by early
or secret indulgence in sin. These sins
are like little ropes, but they hang you
over the bottomless pit. The waters of
Jordan once cleansed one leper, and
that was a miracle; but no waters can
make your soul pure when once polluted.
It is easy to learn to sin, but to break
away from it when once learned is al-
most superhuman. —John Todd in Con-
gregationalist.

The French resident to the Khan of
the Tartars, while travelling through
Tartary, on his route to Constantinople,
having arrived, towards dusk, at a vil-
lage in Bessarabia, was surprised to find
the proprietor of every house standing at
his door. He selected for his host a
venerable old man, whose amiable ap-
pearance attracted him, and begged an
explanation of the custom which had
excited his curiosity.

to notice how forbearing we grew to one
another; the child's great loss, worn like
a flower-crown on the head of some pic-
tured saint, made our petty discomforts
all melt away. The young lady began
to play with the baby, the old gen-
tleman with the dog, and I, who object to
all gratuities on the principle of never
having any money to spare, was abso-
lutely pleased when the mighty woman
handed back her change to her van-
quished foe, saying:
"Never mind the penny, conductor."

A HOTSPOT FABLE.
There is a literature, it appears, even in
the land of the Hottentots, for a Mr.
Bleek has compiled a number of Hot-
tentot legends, comprising seven ghost
stories, four accounts of men and ani-
mals, eleven hundred tales, one legend
and one fable, and published them under
the clumsy title of "Reynard, the Fox,
in South America." The materials for
the compilation were original manu-
scripts in the library of Sir George Gray.
Here is a specimen legend which con-
tains an idea almost identical with that
in the famous story of the Fisherman
Genii in the "Arabian Nights":—

A Dutchman was walking by him-
self, and saw a snake lying under a
large stone. The snake implored his
help; but when she had become free
she said, "Now I shall eat you."
The man answered, "That is not
right. Let us first go to the Haré."

LABORERS' HOUSES.—In nine cases out
of ten, when the artisan or tenant farmer
frequents the beer-house or the tap-
room, he is absolutely driven to either
by the squalor and discomfort of his
home. If we desire to have our labor-
ing population healthy, orderly, good-
tempered, and industrious, we must im-
prove the cottages they dwell in, and
increase their domestic comforts.—Ex-
Paper.

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well calculated to remove objections to our views
on the Pre-Millennial Advent of Christ, and is adapted
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Price 30 cts per hundred.

DOES THE SOUL LIVE IN DEATH. Price 30 cts per
hundred.

THOUGHTS ON HEALTH.
We devote a portion of our space this morning to a
few suggestions upon health and its attendant
benefits. The country is sending forth her sturdy sons
to the defense of our liberties, it becomes us to ad-
monish our readers, both old and young, that they
should be extremely cautious about their health and
strength, that they may be able to till the soil, gather in
the harvest, and provide for the necessities of those left
at home. A healthy man is the best and most valu-
able property of a community, and his health is the
foundation of his strength and vigor. A man who is
not healthy is not only unable to perform his duty,
but is also a burden to himself and to his family.

TO CONSUMPTIVES.
LUNGS.—DR. O. PHELPS BROWN has lately published
—a Treatise on Consumption, Bronchitis, Asthma,
LUNGS—ma and General D. bility, of 48 colored plates,
—beautifully illustrated with Colored Plates,
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LUNGS—This work will be sent free to all on receipt
of five cents, to pre-pay postage.

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aches, Rheumatism, Biliousness, and Bilious Diar-
rhea, and all other Diseases arising from a disor-
dered state of the Liver, Biliary Derangement, caused by the Malaria of im-
mature countries.

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