

# ADVENT



# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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## The True Motives of Evangelical Effort.

THE most popular argument against millenarian views is, that their prevalence would prove fatal to the missionary enterprise, by destroying the hope of the world's conversion. This argument takes it for granted that the big and ambitious hope for converting the world, is that which inspires every missionary, and influences the supporters of the missions; and this, as a matter of fact, we respectfully deny. It furnishes the point of many a missionary speech, and gracefully winds up many a report, but it can never be found operating in the hearts of men as a motive either to effect or sacrifice. We should consider the man who set out in any evangelic enterprise with this object in view, as a visionary enthusiast, who must either find another motive, or speedily abandon the effect in despair. Those who are making daily sacrifices and undergoing thankless and unrequited toil, are moved, not by the thought of the world's conversion, but by a Christ-like desire for the conversion of men and woman individually, and they think it joy enough, amid all their labors, if by any means, they may save some.

So far as the hope and promise of the world's conversion does influence the professing church, its influence appears to be in the highest degree disastrous to the church's spirituality and zeal. For it invests a work which demands the most self-denying and laborious zeal, with a romantic and unreal interest, such as, in matters of ordinary life, results in the most unprofitable and unpracticable day-dreaming. The work of the missionary abroad, and the evangelist at home, must be done among the repulsive details of individual ignorance, corruption and unbelief; and must advance, not by vast and imposing achievements on the great field of the world, but by slow and unnoticed steps in the highways and by-ways of human life. The heart that earnestly cherishes the hope of splendid victories, and that has been taught to believe that the gospel, ascending the car of modern improvement, is advancing speedily to the glory of a universal ascendancy, must be chilled and blighted by the first glance at the actual condition, not of the heathen world, not of christendom so-called, but of the so-called evangelical churches, where we see nothing but a growing carnality and supineness, and here nothing but complaints of spiritual barrenness and leanness. The tone of exultation and self-laudation which is indulged in by those who advocate the splendid delusion, is alike inconsistent with what spiritually minded men know of our professing christianity, with the sad truth regarding human depravity, and with all that the word of God teaches us regarding the prospects of a suffering church and despised gospel. Over it all, we keenly feel that the honor of the Redeemer and the salvation of perishing men demand that views of a different order should prevail, and that motives of a more influential character must be urged, to give depth, earnestness and energy to the evangelical efforts of our churches, slumbering amid friends and neighbors for whose souls no man cares, and in the presence of a world groping its way through darkness to despair. Professing Christians need that their pity should be awakened, their love enkindled, their labors stimulated, and their indifference rebuked, in view of the actual and awful condition of men dead in trespasses and sins; not that their vanity should be flattered, and their ambition fanned by the fictitious gloss that is spread over the pollutions of the present, or the darkness of the future.

The history of Christianity shows that it has always been preached with the greatest fidelity and success, when it was preached in the face of the most unrelenting hostility, when there was the least to encourage the hope of extended success, and when there was most to concentrate the efforts of the church on the less ambitious aim of individual conversion. Among Christian laborers, the most earnest and sustained ac-

tivity has been put forth by humble men, in whose soul the fires of ambition were extinguished, whose views of the condition of men were the darkest, whose anticipations of success were the most abased, and who thought least of anything save the glory of the Redeemer and the conversion of the ungodly. We find ancient prophets delivering their messages with the complaint on their lips, "who hath believed our report?" and apostles preaching the gospel while they braved the rejection of the world and encountered shame, hatred and death. Our Lord sent them forth, not to an easy triumph, but as lambs among wolves; and in all the apostolic writings, we look in vain for a single expression that intimates an anticipated temporal triumph. Like their Lord when the apostles enjoy fidelity, and stimulate the zeal of other and more youthful preachers of the gospel, they do not cheer them on by assurance of drawing success, but set before them all the stern realities of a perishing world, a growing corruption, and an approaching judgment. "I charge thee," says Paul to Timothy, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine; but after their own evil desires, will they heap to themselves teachers, having itching ears: and they will turn away their ears from the truth; and be turned aside into fables. But watch thou in all things; endure afflictions; do the work of an evangelist; fulfil thy ministry."

In the same spirit of plain earnestness, must the churches in our day be urged to the accomplishment of a trying and toilsome mission, with a single eye to the glory of God. We would address ourselves to those who are new creatures in Christ, for no others have part or lot in this matter, and they apart from any argument or persuasion, have experienced the instinct of a new life, prompting them to speak because they have believed, and to commend the Saviour whose grace we have tasted. The love of Christ constrains them. It is a spontaneous impulse of the renewed life to seek to save the lost. And, in order to any advancement of evangelical zeal and effort, it behoves us, first and foremost, to begin at home with a more earnest and prayerful improvement of all the means of advancing a work of grace on our own hearts. All that promotes our spirituality and sanctification will strengthen our holy desires for the advancement of a work of grace around us. Our abiding union with Christ, our extended knowledge of him, and growing conformity to his image will nourish it. We must widen the separation between us and the world; cultivate the habit of walking by faith and not by sight, as pilgrims and strangers here, looking for a better country, that is an heavenly. And to this end, we must cut assunder all earthly alliances and aims in our religion; all sectarian and denominational ambition; all expectations of temporal triumph; all motives to religious zeal which find their origin and issue on this great day of the Lord. We must realize that we are not our own, but bought with a price; live with the appearing of the Lord constantly in view; and labor that, whether present or absent, we may be acceptable to him. Then, knowing the terror of the Lord, we must persuade men.

With special reference to the defections of the church in our day, we must seek more deep and searching views of the evil of sin; and more profound and abasing views of the guilty and undone state of man, which is too commonly obscured by flattering notions of man's glory, and the age's progress. We must bring sin into the light of the Divine holiness and love, shining from the cross; and in the same light, we must look into the dark depths where men lie, by nature children of wrath. We must see all of this first with reference to ourselves, looking into the hole of the pit whence we were dug; and seeing sin in us, exceeding sinful, that we may obtain enlarged views of the love bestowed on

us, and a deepening sense of the preciousness of the salvation revealed to us.

We must seek more exalted views of the glory of his person and the perfection of his work. We must learn to magnify both the doctrine of the cross and the doctrine of the crown of Christ, and cherish a rapt and adoring love of him who, though unseen, is rejoiced in with joy unspeakable and full of glory. We must thus learn to court all things but loss, for the excellency of the knowledge of Christ Jesus the Lord. We must simplify our views of the way of acceptance in the beloved, amplify our views of the distinction of our place in him, and expand our conception of the salvation which shall be brought to us at his appearing.

We must seek deeper views of the office of the Holy Spirit, and a more habitual sense of our dependence on Divine influence, instead of contending ourselves with sanctifying by this name, the ephemeral excitement of rare occasions of religious zeal. We must aim at a daily recognition of the Spirit as that in which we live; a daily consciousness of His indwelling in us, and a daily dependence on His presence with the Word as its vital and animating power.

We must rise to full conceptions of the glory and blessedness of adoption into the family of God; conformity to His image, and the inheritance incorruptible, undefiled and unfading, that is reserved in heaven for us. The glory which shall be revealed, the crown which shall be bestowed, and the kingdom which shall be enjoyed must shed a hallowing light over our every-day lives; that dead to the world and strangers to it, we may go up through the wilderness leaning on the arm of our beloved; looking for that blessed hope, and the glorious appearing of the great God and our Saviour—Jesus Christ.

Then we shall no longer be misled by the secularized aspect of the church, as imposing corporation, destined to gather into its treasury the resources of human wisdom and industry; and to identify with itself the civilization, refinement and institutions of the world. We will no longer expend on the ambitious prospect of the temporal ascendancy of Christianity, sympathies which belong to a suffering church in a perishing world. The church will be seen as a company of cross-bearing pilgrims; chosen out of the world, in which it holds forth the word of life, to gather into itself those whom the Father hath given to its head; till they find their reward in the glorious manifestation of the sons of God.

Then, shall see the truth regarding the world and the churches' mission here. These views will tear off the veil of counterfeit virtue and delusive promise, and exhibit the world in naked pitifulness; now, as ever, guilty and condemned—men everywhere ready to perish. We shall see men lying under the bar of a righteous sentence, the execution of which is stayed by the long suffering of God, who is not willing that any should perish, but that all should come to repentance. That which we call *time*, is not a shoreless expanse, through which human society advances on an interminable course of improvement; but a brief day of grace, which amid man's perversity, is hastening to a terrible close. In this light all of human enterprise, invention and industry, which does not bear on human salvation, is a vain impertinence; the strife of parties, the war of nations, the rivalries of ambition, the competition of commerce—the whole toil and trouble in which men fret out a brief existence, is less than the pride of insects or the anger of atoms. Our business is not to lead the world in its fancied progress, but to preach the Word, instant in season and out of season. The world is not a theatre which man is to make illustrious by his achievements; nor the field which he is to beautify by his genius or ennoble by his powers; but the scene of his sin and shame, where one work is to make known the one way of life, comforted by the thought that God has chosen this scene of wrong and ruin, for the theatre on which he will display the exceeding riches of his grace, when he shall make all things new. For the fashion of the world

passeth away. The cloud-capped towers of mortal strength; the gorgeous palaces of mortal pride; the dungeon of man's oppression; the lazar house of his misery; the house of his poverty; the den of his crimes—all—shall dissolve, and like the baseless fabric of a vision, leave not a wreck behind." Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hastening to the coming of the day of God.

Waymarks in the Wilderness.

## The Waldenses--Extraordinary Deliverance.

THE following interesting narrative is from the address delivered by the Hon. and Rev. Baptist, W. Noel, before a Meeting on the present state of the Waldensian Churches lately held in England. Mr. N. has recently visited them, and said:

"You are aware, most of you, that the Churches of the valley of Piedmont which I have lately visited, have existed from time immemorial, that their origin is not well ascertained, but that certainly they have been offering a practical protest against the abuses and errors of the Church of Rome since the eleventh century, and probably from an earlier period. I have lately visited all their parishes and churches, in company with M. Roussell, in a tour amongst them, during which he preached to considerable congregations in every one of their temples. I should be in danger of wearying you by anything like a detail of what we met with on that visit, and I would rather, therefore, confine your attention to a single meeting which closed that tour, and at which my dear friend, Mr. Henderson, and several other English friends were present.

"There is a place at the head of one of their valleys, the valley of St. Martin, called the Balsille. It is a promontory that runs down from a high mountain, which is insulated and extremely precipitous on all sides. The mountain itself is called the mountain of the Quatre Dents, the mountain of the four teeth. The lower part of it, the Balsille is divided into two parts, one called the Chateau and the other the Fortin. This mountain stands between two torrents, which close just in front of it. At our place of meeting there was a beautiful lawn, with short grass intermingled with rocks of an undulating form. In front of the lawn is a precipice of about 200 feet in height; just above that precipice is a narrow ledge of level ground, called the Chateau, or Castle, and above that are the precipitous cliffs called the Fortin, which are four successive conical summits, exceedingly difficult of access. On the north-east there is a still higher mountain, of which the Balsille forms a part, and on the left a mountain called the Guignivert, about the same height. Above the Guignivert, and behind the Balsille, is a still higher mountain, eight or nine thousand feet high, the upper part of which is exceedingly precipitous.

"The neighborhood I have described was the scene of a very heroic defence about 200 years ago. Henri Arnaud, who was pastor and colonel of that people, at the head of 800 men, returned to their valleys, when the whole Vandois nation had been banished thence. They had lost their valleys and homes, and were apparently expatriated for ever, when Arnaud, with these 800 men, determined at all events to recover their valleys and property. They came back without money, without resources or provisions, and in the face of a vast force they recovered valley after valley; but, at the same time, they were engaged in a strife so unequal, that it was probable, though their loss was very small compared with that of their enemies, that eventually they would be worn out and destroyed. At length Arnaud proposed to his men that they should not wander from height to height, and engage in successive conflict any more, but concentrate their forces on this mountain, called

the Balsille, and there meet their enemies, and await the result of a general attack. There they encamped, and rendered the place strong by such sortifications as they were able to make, which would be nothing in modern warfare, but which were formidable at a time when cannon was not brought to bear upon such fortresses. There these bold, brave, and pious men spent the whole of a severe winter in the midst of the deep snows which were surrounding them on every side, after having resisted several attacks made upon them in the autumn.

"At length, in the spring, it was announced to them that their enemies would return. Various offers were made to the Vandois to lay down their arms; they were promised pardon, and a sum of money each, if they would relinquish and give up their enterprise; but they were determined, by the help of God, to secure recovery of their vallies and the restoration of their families. They therefore announced that they meant to await their enemies, and at this time were reduced to about four hundred. Marshal Catinet, one of Louis XIV.'s best Generals, came to attack them with an army of nearly twenty thousand men. He filled the valley with troops, crowned every height with soldiers, and surrounded the Vandois, so that it seemed impossible for them to escape, and then conducted a siege upon the Balsille, but with such ill-success that the French soldiers were mowed down by hundreds; and at length the indomitable Vandois were completely victorious, and drove off the French army. Louis XIV., however, was not to be baffled by a few peasants, and Marshal Catinet did not mean to give up his enterprise because he was once defeated. He therefore left the command of his army to M. de Feuquieres, who returned to the attack at the head of 12,000 men. The soldiers filled the valley of St. Martin, crowned the neighboring hills with their forces, filled all the woods, and just opposite the chateau of the Balsille, placed a battery of cannon. The valley had never seen cannon before, and the Vandois were ill-prepared to resist any such attack. A white flag was then hoisted by De Feuquieres, to announce that they should be forgiven if they would surrender; and afterwards a red flag replaced it, to announce that there would be no quarter if they did not surrender. They were then asked if they would yield, to which Arnaud and his men replied, that the cannon might fire, but their rocks would not be likely to be shaken by them, and that their hearts were like those rocks.

"But though they might be very bold, they were not able to resist the battery; it tore down their poor fortifications rapidly, and the soldiers of De Feuquieres ascended the Balsille by its only approach, which was a steep and glassy slope, on the southern part of the Chateau. At length with very little difficulty they entered into the fortress itself. Meantime the Vandois, who had only lost a single man, retired to the Fortin, the sharp pinnacles behind. The Fortin had no means of defence; it was difficult of access, but as there was no water, and no means of living in the midst of the snows, the Vandois, it was supposed, could not hold out; and the French, quite certain that their foes were in their hands, immediately announced that every man of them should be hung in front of the chateau the next day. On the following day the French mounted, with their usual gallantry, up those pinnacled heights, chased the Vandois, and expected to take them prisoners; but when they had become fully possessed of the whole mountain of the Quatre Dents, and had the Fortin in their hands, without a single shot returned, they looked for their prey in vain, and did not find a single Vandois there. Yet all around them were terrible precipices; every height of the country was filled with troops of the enemy's forces; at night, after those four hundred men had stood the whole day in battle, they knelt down on the ground, and implored the aid of God. Just at that time such a mist rose from the valley, boiling and curling up from beneath, as to hide them completely from the numerous watch-fires of the enemy, which were burning through the night, and which would have flashed upon them and left them no hope of escape. By the aid of that friendly mist they ascended a precipice with naked feet, which they could not have ascended with their shoes on—a precipice which no man has ever climbed besides, which not a man of the enemy would have dared to ascend, and which the chamois itself could not have climbed. They were in total darkness; they felt their way from rock to rock, and ascended, holding each other's hands. The next morning, when the mist cleared away, the French, thinking to find them on the Fortin, looked high in the clouds, above the Giugnivert, and saw those men cutting their way in the snow, on the highest point of the mountain beyond. God blessed them, and in ten days peace was made, and they were taken into service of the Duke of Savoy, as his favored troops, who before was, in conjunction with Louis XIV., seeking their utter extermination.

"It was a gallant defence and a remarkable escape which their meeting was called to celebrate. There is but one path to the spot at which the meeting was held.—The mountains and rocks are far too precipitous to be climbed any other way, at least without great difficulty. Along that path, from earliest dawn, there was a continuous flow of visitors. I awoke at half-past three, just as the first twilight was beginning to appear, and it was glorious to see the whole of that narrow pathway crowded with visitors, climbing up the valley towards the Balsille. People were walking along the whole distance, as far as the eye could see, groping along the side of the mountain. At nine o'clock we reached the spot, and I was forcibly reminded of the day on which the battle I have described to you was fought; for while the sun broke out above our heads, the mists such as those which shrouded Henry Arnaud and his friends seemed to hang over the Balsille, making it look as black as though it were the infernal region itself. As I approached the Balsille I could easily imagine with what terror the superstitious French soldiers would approach to the attack. It seemed as if the place was the very citadel of the Prince of Darkness, for the sunshine only made the shadows still deeper. However, on this day was no sign of conflict. We saw three thousand peasants assembled and seated on the grass in a beautiful theatre. There was a natural platform prepared by the rock on which we stood. It was a beautiful sight to see the place crowded, and the preparation made for the meeting.

"At nine o'clock the meeting was opened by one of the Vandois pastors, a vice-moderator of the vallies, who expounded the order of proceedings, and gave out a hymn to be sung. A very earnest prayer followed, by another pastor named Malan. There was then a recital of the historical events which I have mentioned, extremely well drawn up by a Vandois pastor of Turin, whose ministry among the Italians God has greatly blessed. The recital was listened to with great interest. He mentioned many things, showing the providential care of God over Arnaud and his men. It seems that when they returned from Switzerland they drove away the inhabitants who occupied their property before they could gather in their harvests. But they were so soon attacked themselves that they could not afterwards gather it in; so that in one of the vallies the snows came and completely buried the harvest before it could be gathered at all. In the winter, when they had taken possession of the Balsille, and had no provisions, being in danger of starvation, they returned to this valley, to see if they could find any; and to their surprise they found that the snows had melted, and that the harvests were ready for them, enabling them to live during the winter for several months. The people were invited to join in a hymn of praise, called the song of Balsille, and about a thousand voices joined in delightful harmony, to sing God's praise for the rescue of their fathers. The hymn contained such sentiments as these:

"It was here that our fathers, the true and the bold,  
With myriads against them, but God on their side;  
Superior to hardship and hunger and cold,  
The crosses of Rome its armies defied.

Like Israel elected God's goodness to show,  
They are saved by His care in each suffering time;  
Their harvest they dug from the sheltering snow,  
And climbed where the chamois would tremble to climb.

When the cannon had conquered their pinnacled height,  
And nought was before them but death and despair,  
They prayed to their maker that perilous night,  
And he made them to triumph in answer to prayer.

And now when the signs of the terrible fray,  
The bullets of France are found deep in the sod,  
Each relic of battle should teach us to pray,  
Each bullet remind us of duty and God.

Thou land of great actions, thou home of our sires,  
High crags which have witnessed the toils of the brave,  
Inspire us their children with ardent desires,  
The foes of our faith to enlighten and save!"

### The New Earth.

"THE prevailing opinion in this country, probably, has been, and still is, that the destruction of the world described by Peter will amount to annihilation—that the matter of the globe will cease to be. But in all ages there have been many who believed that the destruction will be only the ruin of the present economy of the world, but not its utter extinction. And surely Peter's description does not imply annihilation of the matter of the globe. He makes fire the agent of the destruction, and in order to ascertain the extent of the ruin that will follow, we have only to inquire what effect combustion will have upon matter. The common

opinion is, that intense combustion actually destroys or annihilates matter, because it is thereby dissipated. But the chemist knows that no one particle of matter has ever been thus deprived of existence; that fire only changes the form of matter, but never annihilates it. When solid matter is changed into gas, as in most cases of combustion, it seems to be annihilated, because it disappears; but it has only assumed a new form, and exists as really as before. Since, therefore, biblical and scientific truth must agree, we may be sure that the apostle never meant to teach that the matter of the globe would cease to be, through the action of fire upon it; nor is there anything in his language that implies such a result, but most obviously the reverse."

Edward Hitchcock, D.D., L.L.D., late Pres. of Amherst Col.

"It cannot be thought that what is here said [in 2 Peter 3d Chap.] respecting the burning of the world is to be understood figuratively, as Wettstein supposes; because the fire is here too directly opposed to the literal water of the flood to be so understood. It is the object of Peter to refute the boast of scoffers, that all things had remained unchanged from the beginning, and that, therefore, no day of judgment and no end of the world could be expected. And so he says that originally, at the time of the creation, the whole earth was covered and overflowed with water (Gen. 1.), and that from hence the dry land appeared; and the same was true at the time of Noah's flood. But there is yet to come a great fire revolution. The heavens and the earth (the earth with its atmosphere) are reserved, or kept in store, for the fire, until the day of judgment, (v. 10.) At that time the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and everything upon the earth will be burnt up. The same thing is taught in verse 12. But in verse 13, Peter gives the design of this revolution. It will not be annihilation, but we expect a new heavens and a new earth, wherein dwelleth righteousness, *i. e.*, an entirely new, altered, and beautiful abode for man, to be built from the ruins of his former dwelling-place, as the future habitation of the pious (Rev. 21. 1). This will be very much in the same way as a more perfect and an immortal body will be reared from the body which we now possess." Dr. Knapp.

Rev. Edward D. Griffen, D.D., late president of Williams College, Mass., says "A question here arises, whether the new heavens and new earth will be created out of ruins of the old; that is, whether the old will be renovated and restored in a more glorious form; or whether the old will be annihilated and the new made out of nothing. The idea of the annihilation of so many immense and glorious bodies, organized with inimitable skill and declarative of infinite wisdom, is gloomy and forbidding. Indeed it is scarcely credible that God should annihilate any of his works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animating thought that this visible creation which sin has marred,—which the polluted breath of men and devils has defiled,—and which by sin will be reduced to utter ruin,—will be restored by our Jesus,—will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

"After a laborious and anxious search for light on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the Reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."

Sermons, vol. 2. p. 450.

The Messiah, "finally, when the present course of the world shall have ended, will abolish even the outward consequences of the fall, the evil which sin has occasioned, and, after the utter extinction of the kingdom of darkness, glorify his kingdom on the renovated earth."

Reuel Keith, D.D. Professor in Theological Seminary in Virginia.

"God will make, not the earth only, but the heaven also, much more beautiful than they are at present. At present, we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes."

Martin Luther.

"If it be the purpose of God that the earth shall be subjected to a total conflagration, we perfectly well know that the instrument of such an event lies close at hand, and wait only the divine volition to burst out in a moment. But that would not be a destruction; it would be a mere change of form, and, no doubt, would be subservient to the most glorious results. We, according to promise, look for a new heavens, and a new earth; wherein dwelleth righteousness."

Scripture and Geology, by Rev. John Frye Smith D.D.

"This saith the Creator and Governor of the

universe: 'Behold I make all things new!'—all which are included in that expression of the apostle, 'A new heaven and a new earth.' This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive,—the universal restoration. For 'we look,' says the apostle, 'for new heavens and a new earth, wherein dwelleth righteousness.'"

John Wesley.

"Very serious and impressive is the fact, that this idea of a radical change in our planet is not only predicted in the Scriptures, but that the earth herself, in her primitive rocks and varying formations, on which is lithographed the history of successive convulsions, darkly prophesies of others to come. The old poet prophets, all the world over, have sung a renovated world. A vision of it haunted the contemplations of Plato. It is seen in the half-inspired speculations of the old Indian mystics. The Cumæan sibyl saw it in her trances. The apostles and martyrs of our faith looked for it anxiously and hopefully. Gray anchorites in the desert, worn pilgrims to the holy places of Jewish and Christian tradition, prayed for its coming. It inspired the gorgeous vision of Augustine's 'City of God.' In every age since the Christian era, from the caves, and forests, and secluded 'upper chambers' of the times of the first missionaries of the Cross,—from the Gothic temples of the Middle Ages,—from the bleak mountain gorges of the Alps, when the hunted heretics put up their expostulations, 'How long, O Lord, how long!'—down to the present time,"

### The Natural Responsibility of Man.

1. THAT man is a responsible being, is a truth assented to by the dictates of the natural conscience. The organization of civil society is based upon its admission, and it is pre-supposed in the giving of God's Supernatural Revelation.

2. The responsibility of man is founded on the necessary claim of the Creator, to the love and service of the creature; and, therefore, the obligation of man to serve God, cannot result from the terms of a mutual covenant; for that implies a voluntary contract between parties, into which they are at liberty to enter, or not, as they please. Now, doubtless, the act of creation, on the part of God, was perfectly voluntary, there being no cause of any thing He does, distinct from His own inherent Sovereignty. The act of creation, however, does not essentially include the obligation to reward the obedience of the creature; that obligation can exist only in consequence of a promise or covenant made in the exercise of Sovereign condescension.

3. With man, on the contrary, the case is different. The fact that existence has been bestowed upon him, bears with it, the inevitable necessity of submission to the will of Him from whom the existence has been received. With man is left no choice of independence of his Maker; besides obedience to the law of God, there can be but the one alternative, of suffering the penalty of transgression.

4. The condition of man's responsibility is the capability of moral action: the liberty of obeying, or of disobeying positive commands. In order to this, he was endowed with intelligence to perceive and understand his duty; with conscience to feel his obligation; together with the capability of acting in reference to motives. This moral constitution is pre-supposed in every case of positive law; and, consequently, if man had not been thus endowed, he could not have been the subject of that system of Divine moral government, under which he was placed at his creation.

5. From this view of the rights of the Creator, and of the moral constitution of man, the law of God for the government of man, must in its requisitions, be co-extensive with the whole original moral capacity; and must remain immutably in force, as long as a rational creature exists, that has derived his being from the Lord of all.

### The Jerks.

FROM a forthcoming historical work entitled "The New Compendium of Methodism," by the Rev. J. H. Young.

"1803, August. What may be called a remarkable *excrement feature* of the great revival in Tennessee and Kentucky, makes its appearance near Knoxville, in the former state. It consisted in violent agitation of the body, or spasmodic contraction of the different muscles, and soon became known as the 'jerks,' or 'jerk-ing exercise.' It spread with much rapidity in the southwest, and principally among Presbyterians, Methodists, and Baptists; but it was not confined to these denominations, for Protestant Episcopalians, Independents, and even the quiet Quakers, did not escape the attacks of this singular physico-religious epidemic. The unconverted,—especially persecutors,—formal professors of religion, sometimes persons of nu-

doubted piety, and occasionally preachers as well as private members, shared in its glory or its shame. One writer mentions having passed a camp-ground where 'from fifty to one hundred saplings had been cut down breast high, for the people to jerk by!' Jerking was soon associated, among the more extravagant of the Presbyterians and Baptists, particularly in Kentucky, with violent *dancing, rolling and barking*, to the great injury of religion. How far these humiliating exercises were under the direction of Satan and the Shakers, remains to be revealed in the future; but it may be admitted that, although they were reproachful to religion, and for many years contributed to the discontinuance of camp-meetings in Kentucky, they were, nevertheless, overruled for good in some instances, and made to subserve the very cause they were intended to destroy."

**Predictions of Malachi.**

A CORRESPONDENT of Blackwood has made an admirable paraphrase of some of Malachi's predictions. There is life and spirit in the poems. It will not suffer by a second reading.

A sound on the rampart,  
A sound at the gate,  
I hear the roused lioness  
Howl at her mate.  
In the thicket at midnight,  
They roar for the prey  
That shall glut their red jaws  
At the rising of day.  
For wrath is descending  
On Zion's proud tower;  
It shall come like a cloud,  
It shall wrap like a shroud,  
Till, like Sodom, she sleeps  
In a sulphurous shower.  
For behold! the day cometh,  
When all shall be flame;  
When, Zion! the sackcloth  
Shall cover thy name.  
When thy bark o'er the billows  
Of death shall be driven;  
When thy tree by the lightning  
Of death shall be riven;  
When the oven unkindled  
By mortal shall burn;  
And like chaff thou shalt glow  
In that furnace of woe;  
And dust as thou wert,  
Thou to dust shall return.  
'Tis the darkness of darkness,  
The midnight of soul!  
No moon in the depths  
Of that midnight shall roll.  
No starlight shall pierce  
Thro' that life-chilling haze;  
Nor torch from the roof  
Of the temple shall blaze.  
But when Israel is buried  
In final despair;  
From height o'er all height,  
God of God, Light of Light,  
Her sun shall arise—  
Her great Sovereign is there!  
Then the sparkles of flame  
From his chariot wheels hurld,  
Shall smite the crown'd brow  
And the god of this world!  
Then, captive of ages!  
The trumpet shall thrill  
From the lips of a seraph  
On Zion's sweet hill—  
For, vested in glory,  
Thy monarch shall come,  
And from dungeon and cave  
Shall ascend the pale slave;  
Lost Judah shall rise  
Like a soul from the tomb!  
Who rushes from heaven?  
The angel of wrath;  
The whirlwind his wing,  
And the lightning his path;  
His hand is uplifted,  
It carries a sword;  
'Tis Elijah! he heralds  
The march of his Lord!  
Sun, sink in eclipse!  
Earth, earth, shalt thou stand,  
When the cherubim wings  
Bear the king of thy kings?  
Wo, wo, to the ocean,  
Wo, wo, to the land!  
'Tis the day long foretold,  
'Tis the judgment begun;  
Gird thy sword, thou most Mighty!  
Thy triumph is won.  
The idol shall burn  
In his own glory shine!  
Proud Zion, thy vale  
With the olive shall bloom,  
And the musk rose distil  
Its sweet dew on thy hill;  
For earth is restored,  
The great kingdom is come.

**The Invader Invaded.**

NEVER in war has so powerful a nation as Russia suffered in so short a time such dishonor, defeat, and loss. A signal retribution seems to have attended the policy and the efforts of that power throughout the whole course of the campaign. The invader is himself invaded; his legions have been rolled back from the shores of the Danube to those of the Pruth; the evils he inflicted upon him, both in kind and in degree, and his prospects are for the moment gloomier than are those of the nations he so lately despised. The moral influence of the Autocrat is gone for ever, and that of his subjects, such as it was, has likewise perished. The Czar has been abetted by them in this invasion; it is not the Emperor only, but all Russia with which we are at war, however much we may read in the daily press of another purport. There may be a reluctant acquiescence on the part of certain crafty diplomatists, especially just now that Russian statesmanship is so much disparaged; they may be, and doubtless there is, an opposition to the war among the commercial classes of St Petersburg, because their ports are blockaded, and their commerce shut up to the highway of Germany; but the objects of the war are welcome to every true Russian. Nine hundred years ago a Russian chief led his hordes to the gates of Constantinople, and pillaged and burned its suburbs, and on retiring spread fire and havoc in his course, just as the Russian is proud of doing to-day. Silistria was the scene of Russian exploit before William of Normandy made the conquest of England, and again and again have the Greek Emperors recoiled before the barbarian followers of the Russ, and purchased an ignoble peace. Constantinople has been accustomed to tremble before the Muscovite, and to make any terms rather than incur his wrath. Christians or Moslems ruling there could never ignore the power, nor be indifferent to the continuity of the colossal northern empire. These true stories are dear to the shopkeeper in St Petersburg, and the serf in the provinces, as well as to the official, the noble, the soldier, and the Czar, for whatever the Russians leaves unlearned, the exploits of his "holy Russian," from the remotest time, he is sure to know either by books or tradition. The government fosters an individual nationality, more than perhaps any other government ever did, and this is always calculated upon in the military enterprises of the Emperors. The clergy are, however, the chief instigators of all these modern incursions upon the South—to humble the Moslem, and erect the cross on St Sophia, is as earnest a motive with them as territorial aggrandizement with the Czar. The glories of a universal empire, and the universal establishment of the Russo-Greek Church, are the master-passions of the whole people, and this fact must be taken into the account, when we exact securities for the future. So far Russia has suffered terribly in pursuit of her dream of strangely blended glory and fanaticism. Whatever be the issue this season of the Baltic expedition, it has already not only blockaded the great outlet of Russia, but diverted thither armies that are now required in the Crimea, and upon the shores of the Euxine. Finland has been so menaced, and the feelings of her people against Russia so evoked, as to cause the utmost uneasiness at St. Petersburg among all classes of that city able at all to comprehend the crisis. The experiment, as we may best call it, at Bomarsund, has demonstrated to our great gunnery captain, Admiral Chads, that the mark which he so well knows how to hit, is likely to crumble beneath the stroke, instead of presenting the effectual resistance upon which he calculated; thus, no doubt is left that next spring Revel and Sweaborg are doomed, and the city of Helsingfors at the mercy of our fleets or our soldiers, while the Russian ships moored within her harbor must be ours, or sink in flames. If that fortress falls, it is a problem whether Cronstadt will ever be defended. We admit that if assault be delayed until next spring it may be still more strengthened, for the experience gained at the Aland Isles is not lost upon the Emperor any more than it is upon our own magnates, but no additional defences can make it impregnable, it must fall before the combined operations of military and naval attack. Sebastopol, ere these sheets reach our readers, will be begirt with the steel and flame of avenging hosts, or, already thus encircled, it may be that while our readers pursue these columns the true tidings of victory to our arms are borne along the wing of the lightning to our exulting homes. The Circassian coasts and their fortresses, as well as the Crimea, are already lost to Russia, and now that a Turkish army penetrates into Bessarabia, the horrors of this war will, on many points, be showered upon the country of the aggressor himself, and the hoofs of invading squadrons already echo in the ears of Russian citizens, tread down the fields of Russian husbandman, and rest in their homesteads, just as did those of the wild Cossack by the inhabitants of contiguous terri-

tory. Already Russian resources and the pursuits of industry all through the empire have greatly suffered. The harvestman has been taken from the sickle to supply the ranks serried in war, or mowed down by the pestilence; and while southern Russia was laden with the ripening grain the hands that should secure the golden treasures have been stepped in blood or stiffened in death. The mercantile marine of Russia is captured or laid up like the fleets in her arsenals to rot; failures occur daily in what were the marts of commerce; the silver rouble is reduced one third in value, and the paper rouble two-thirds; forced loans empty the coffers of those who once were rich, and the treasury of the state is empty. Sixty thousand soldiers have blackened in death among the swamps of the Dobrudscha, or bleached upon the roads and plains of Wallachia, and tens of thousands more have perished in Crim-Tartary. Magazines, stores, fortresses, have been blown up or despoiled, their garrisons made fugitives or captives, and now the mightiest nations that ever raised the sword of battle are pointing it against the heart of Russia. Notwithstanding the lying and boasting which are worked as a system, by the proclamations of the Emperor, the despatches of the chiefs, and the columns of the *Invalide Russe*, the people are beginning to learn, within all the confines of the empire, that Circassian, Turk, Frank, and Briton are now on her soil; and that waste, dispersion, and seizure have swept around her shores, and are draining the reservoirs of her power. The invader is suffering as the invader. He sowed the wind, he reaps the whirlwind. He essayed to fling the lightning, it is discharged upon his own bosom. Thus will perish the authors and instruments of tyranny, until justice and freedom are avenged upon the earth, and an enlightened world shall learn war no more.

London Christian Weekly News, Oct. 17.

**The Future.**

"BUT as truly as I live, all the earth shall be filled with the glory of the Lord.—Num. 14:21.

This emphatic assurance should remove all doubts concerning the future state of our world. It is an answer to every possible objection. It is the settled decree of God. It comes from the holy Oracle, like a mid-day sun bursting through every cloud, and dispelling all darkness.

- I. THE DIVINE PURPOSE.
  1. It is unconditional.
  2. It is certain as the existence of God. "As truly as I live."
- II. THE MODE OF ITS ACCOMPLISHMENT.
  1. Law—the dispensation of typical ceremonies; Judaism conservative.
  2. Gospel—the dispensation of the Spirit; Christianity diffusive.
  3. Empire—the dispensation of the universal theocracy; Christ's will, the world's code.
- III. RESULTS OF ITS ACCOMPLISHMENT.
  1. Paradise restored.
  2. Christ rewarded.
  3. The mystery of humanity solved.

**THE CHURCH.**

"Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25-27.

- I. THE GIFT.
  1. He gave Himself to a lowly condition.
  2. He gave Himself to a suffering life.
  3. He gave Himself to an ignominious death.
- II. THE MOTIVE. It was love.
  1. It was love to the guilty.
  2. It was love to the polluted.
  3. It was love to the dying.
- III. THE PURPOSE.
  1. That He might set it apart to the service of God—a Church.
  2. That He might purify it from all iniquity.
  3. That He might invest it with beauty and honor—a glorious Church without spot or wrinkle.
  4. That it might be His own for ever—a Church presented to himself.

Inferences.
 

1. Are we members of this Church?
2. If so how secure is our position?
3. How immense our obligations!

In every work that thou doest, and in every place that thou art; whithersoever thou goest, and wheresoever thou passeth be mindful of the end of life, and of the last hour which thou knowest not.

WHETHER fly I? to what place can I safely fly? to what mountain? to what den? to what strong house? what castle shall I hold? what

walls shall hold me? whithersoever I go, myself followeth me: For whatsoever thou fliest, O man, thou mayest, but thy own conscience: wheresoever, O Lord, I go, I find thee; if angry, a revenger; if appeased, a redeemer: what way have I, but to fly from thee to thee; that thou mayest avoid thy God, address to thy Lord.

**Foreign News.**

New York, Nov. 16.—Cunard steamship *Asia*, Capt. Lott, from Liverpool at 11 o'clock on the morning of 4th inst, reached her dock here shortly after 9 o'clock this morning. She brings, 444 passengers. On the 5th inst, 2.15 A. M. passed steamship *Europa*, 8 miles north of Tuskar; 13th, 7 P. M., passed steamship *Pacific*, from New York for Liverpool. The propeller Charity, from Quebec, had arrived at Liverpool.

The following telegraphic despatch was received at the Foreign Office, just before the departure of the *Asia*, from Lord Stratford de Radcliffe:

CONSTANTINOPLE, Oct. 28—midnight. The captain of the English steamer *Transport*, which left Balacava on the evening of the 26th, confirms to a great extent the information brought this morning by a French ship.

It appears that the Russians attacked the forts in the vicinity of Balacava on the 15th, their number being about 30,000. The attack was unexpected. The Cossacks preceded the infantry. To resist them at first, were Ottoman troops and some Scotch regiments. The Turks gave way and even left their guns, which the Russians seized and turned against them. The Scotch, however, remained firm in their position.

The French took part in the affair, with admirable bravery. On the next day the position was attacked by 800 Russians, as well from the Sapastopol side as that of Balacava. They were repulsed with great slaughter. The loss of the Russians must have been great.

It is affirmed that the fire of the batteries of the town had much slackened, and according to the reports of the wounded officers who had arrived at Ba-yuk-dere, the belief was still firmly entertained that Sabastopol would soon be in the hands of the Allies.

Among the names of the killed and wounded we find no general officer. S. DE REDCLIFFE."

Lord Dunkellin is promoted to Captain and Lieut. Colonel!

Up to the 25th of Oct. the siege and bombardment of Sebastopol continued with regularity and success, and the loss of life in the town of Sebastopol was so great that the air was said to be tainted by the number of unburied and putrifying dead.

Admiral Nachimoff had been killed by a shell. Lord Raglan is understood to be favorable to a prolonged bombardment in preference to an immediate assault. On the other hand, the *Weiner Zeitung* publishes the following:

"Richeneff, Bessarabia, Oct. 29. On the 25th, Gen. Liprandi attacked the detached camp of the English, and took the four redoubts which protested their position. The assailants, also took eleven guns. At the same time such a powerful cavalry attack was made that it probably cost the English half their light cavalry, Lord Cardigan, who commanded the cavalry, escaped with great difficulty. Lord Dunkellin was taken prisoner by the Russians.

Greek accounts from Odessa confirm this, and say that the English cavalry lost five hundred men.

It is certain that the Russians have received considerable reinforcements, and a still stronger corps was expected from Perekop.

In the recent attack made upon the forts at the mouth of the harbor of Sebastopol, the vessels of the allies were much damaged.

The British were said to be within three hundred yards of the Russian works, but the works were not strong enough, and had been much injured. A deserter stated that the Russian loss was very great.

The French division from the Piræus had passed the Bosphorus, to reinforce the besieging army.

The official despatches made no mention of Gen. Liprandi's alleged victory. The affair is understood to have taken place near Eupatoria, where the allies are on the look-out for the expected Russian reinforcement.

The English accounts say that their cavalry was attacked, but that the French advanced to their assistance, and the Russian retired.

Lord Dunkellin's family has been informed by the government that the report of Lord Dunkellin's capture by the Russians is not true, or, at least, very doubtful.

It is said that two Russian men of war, which had been careened over in the harbor, to serve as batteries, had been sunk by the allies.

Water was beginning to fail in Sebastopol.

Lord Raglan's chief interpreter, a Greek, had been sent to Constantinople for trial as a Russian spy.

Menschikoff reports officially that the Russian









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ADVENT HERALD.

BOSTON, NOVEMBER 25, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole \$50, S. F. 50, John Smith 50, L. H. Smith 50, S. Foster 50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann \$5.00, E. Clark 5.00, A Subscriber 5.00, S. Foster 5.00, L. Edwards 5.00.

Agents.

AN EFFORT TO INCREASE OUR SUBSCRIPTION LIST.

SEVERAL names among our list of agents have been omitted of late; but it was not intended to leave them out permanently...

We wish to add yet another class of persons who can do much for us: we refer to our paying subscribers.

Those who obtain the largest lists will be proportionally remembered.

The following is our present list of agents which we wish to enlarge and perfect:

- ALBANY, N. Y. W. Nicholls, 185 Lydus-street. BASCOE, Hancock county, Ill. Wm. S. Moore.

A GOOD HINT.—The celebrated John Angell James in a communication to the British Banner, made the following sensible remark:

"Why should students, whatever their taste, capacity, and aptitude, all be drilled after the same fashion, and kept four or five years dogging at the languages, of which they are never likely to make anything, and are thus, in some cases, prevented from becoming good preachers, by being made bad scholars."

Great Britain.

Contributions for the Wounded—Lord Palmerston's Theology.—Contributions to a very large

amount continue to flow into the various funds established for relief of the sick and wounded. Public meetings were being held in the chief cities in aid of the "patriotic fund."

An incident, somewhat singular, as showing the peril of departure, by even one hairbreadth, from the orthodox track, as settled by the church, is to be found in the news at hand.

"You will find that all children are born good: it is bad education and bad associations in early life, that corrupt the minds of men. It is true that there are now and then exceptions to general principles."

Such doctrines, it appears, are not for the "common people." The London Times says: "This is a doctrine, at all events, wholly gratuitous."

And why should he not be, when he teaches what the Bible denies.

IMPOSING CEREMONIAL.—Letters from Rome speak of extensive preparations being made there for the Evangelical Council to be held next month, for the purpose of pronouncing the Virgin immaculate in her conception and free from original sin.

Row Between a Roman Catholic Priest and his Congregation.

UTICA, November 13.—A row took place yesterday in the Roman Catholic church of this city, growing out of a difficulty between the priest and the St. Joseph's Society, concerning a banner.

THE Bishop of Victoria, in a description of a late tour in southern India says that there is now a Brahmin in the Judge's Court, and educated in the Madras University, who gained the prize for the best essay on the evidences in favor of the Christian religion, but who yet remains a heathen.

LOSS OF THE NEW ERA.—The papers the last week chronicle another frightful shipwreck—the New Era from Bremen, with 400 passengers, and a crew of thirty men.

The elections returns have been received from all but five towns in the State, of the vote for Governor on Monday. The aggregate is as follows: Washburn 26,848, Gardner 80,642, Wilson 6,686, Bishop 13,467, Wales 314, scattering 759.

Last week we wrote that Mr. Gardner's majority was about 30,000, but our printers set it up to 50,000, an error which needs to be rectified.

GENERAL AGENTS FOR MAINE.—Eld. Thos. Smith, Eddington, Me., Eld. I. C. Wellcome, Hallowell Me. Our friends can get our books of these brethren, and also the Advent Herald.

Special Notice.

THE DEDICATION.—The new chapel at the corner of Hudson and Kneeland Streets, in this city will be opened for public worship on Wednesday, Dec. 6th, at half past 2 o'clock, p.m.;

We ask the prayers of all the brethren and sisters, that the blessing of God may attend our meeting, and that it may be a feast indeed.

The stockholders will hold a meeting at the time, of which due notice will be given.

IMPORTANT PUBLICATIONS.

- Memoir of William Muller.—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents. Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

REV. H. BONAR'S WORKS. Story of Greece. Price, 30 cents. Postage, 7 cts. Night of Weeping. Price 30 cents. Postage, 7 cts. Morning of Joy. Price, 40 cents. Postage, 8 cts.

TRACTS. 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 PAULINE CHART.—By J. W. Bonham. This is a very useful aid to the study of the book of Kelso Tracts.—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?"

THE PERSONAL COMING OF CHRIST AT THE DOOR.—Are you ready? Price, \$1.50 per 100, 3 cts. single. Glorification. By Rev. Mournant Brock, m. a., of England. \$2.50 per hundred; 4 cts. single.

APPOINTMENTS, &c. Providence permitting, I will preach at Loudon Village, 21st and 22d; Loudon Ridge, 23d and 24th, and remain over the following Sabbath.

Lake Village, as above dated? Peacham, Vt., December, 1st; Cabot, Sabbath, 3d; Calais, 5th, 6th and 7th, as Elder Davis may arrange; Waterbury, Sabbath, 10th.

I WILL commence a series of meetings in Bridgeport, Ct., on Thursday evening, Nov. 23d, and continue over the Sabbath.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. W. Brooks—Received. T. Smith—Received. H. N. Elliot—\$25. This added to 21 rec'd by the hand of Elder Billings, some weeks since, leaves six dollars due to complete one share.

BROOKLYN HOMŒOPATHIC PHARMACY,

J. T. P. SMITH has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

WOLSTENHOLME'S HELION LIGHT,

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 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.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

TO AGENTS AND CORRESPONDENTS.

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

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 686 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

- J. Small, 723; H. Curtis, 711; E. Miller, 711; H. Preble, 711; B. Strader, 711; D. Robinson, 750; J. W. Bailey, 750; W. Parsons, 750; H. C. Harriman, 711; J. Keane, 728; J. Shaw, 727; R. Cox, 794; R. Lake, 728—each \$1.