J. V. HIMES, Proprietor.

WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 706.

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The True Motives of Evangelical Effort.

THE most popular argument against milenarian 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 grace- among wolves; and in all the apostolic writings, fully 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 evangelical 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 charch'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 ordin-ary 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 gosple, ascending the car of modern improvement, is advancing speedily to the glory of a universal ascendency, 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 inconsistant with what spiritually minded men know of our professing christianity, with the sad truth regarding hu-man 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 all, 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 des-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 trerpasses 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

The history of Christianity shews 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 conversation. Among Christan 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 we look in vain for a single expression that intimates an anticipated temporal triumph. Like heir 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 approching 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 kingdon, 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 minis-

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 be-cause 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 laoor 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 un-done 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

ble 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 the coming of the day of God. 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 nolonger be misled by the secularized aspect of the church, as imposing corporation, destined to gather into its treasury the sources 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

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, guity and condemned -men everywhere ready to perish. We shall see men lying under the barrof 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 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 inpertinence; 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 existance, 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 achievments; nor the field which he is to beautify by his genius or ennoble by his powers; but the scene of his sin and for the theatre on which he will display the ex-ceeding riches of his grace, when he shall make all things new. For the fashion of the world concentrate their forces on this mountain, called

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. lazar house of his misery; the house of his povel. We must learn to magnify both the doctrine of erty; the den of his crimes-all-all "shall the cross and the doctrine of the crown of Christ, dissolve, and like the baseless fabric of a vision, and cherish a rapt and adoring love of him who, leave not a wrock behind." Seeing, then, that though unseen, is rejoiced in with joy unspeaka- all these things shall be dissolved, what manner

Waymarks in the Wilderness.

The Waldenses--Extraordinary Deliverance.

The following interesting narrative is from the address delivered by the Hon, and Rev. Bap-tist, 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 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

"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 xtremely precipitous on all sides. The mountain itself is called the mountain of the Quartre 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 paster and colonel of that people, at the head of 800 men, returned to their valleys, when the whole Vaudois 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 re-covered 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 shame, where one work is to make known the one way of life, comforted by the thought that eventually they would be worn out and destroyed has chosen this scene of wrong and ruin, ed. At length Arnaud proposed to his men that

the Balsille, and there meet their enemies, and "It was a gallant defence and a remarkable 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 canon 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 Cati-net, 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 Vaudois, so that it seemed impossible for them to escape, and then conducted a seige upon the Balsille, but with such ill-success that the French soldiers were mowed down by hundreds; and at length the indomitable Vaudois were completely victorious, and drove off the French army. Louis XIV., however, was not to be baffled by a few peasants, and Marshal Catinat 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 Vaudois were ill-prepared to resist any such attack, A white flag was then hoisted by De Feuquiers, 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 Vaudois, 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 Vaudois, 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 Vaudois. and expected to take them prisoners; but when they had become fully possessed of the whole mountain of the Quatre Dents, and had the Fortine in their hands, without a single shot returned, they looked for their prey in vain, and did not find a single Vaudois there. Yet all around them were terrible precipices; every height of the country was filled with troops of thes nemy'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 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 extermina-

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 halfpast three, just as the first twilight was beginning to appear, and it was glorious to see the whole of that narrow pathwa yerowded 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'clockwe reach-ed 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 Vaudois 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 np by a Vaudois pastor of Turin, whose ministry among the Italians God has greatly blessed. The recital was listened to with greatinterest. 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 val-ley, 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

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

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 des-

pair,
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

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 de- universe: 'Behold I make all things new!'by dissipated. But the chemist knows that no apostle, 'A new heaven and a new earth.' because it disappears; but it has only asumed ness." 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 ire 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."

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 abolcourse of the world shall have ended, will abolish even the outward consequences of the fall, the evil which sin has occasioned and the large transfer to the fall, there exists, that has derived his being from the large transfer to 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."

"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 righteous-

stroys or annihilates matter, because it is there. all which are included in that expression of the one particle of matter has ever been thus de- is the introduction to a far nobler state of things, prived of existence; that fire only changes the form of matter, but never annihilates it. When man to conceive,—the universal restoration. solid matter is changed into gas, as in most cases of combustion, it seems to be annihilated, and a new earth, wherein dwelleth rightcous.

"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 con-templations of Plato. It is seen in the half-inspired speculations of the old Indian mystics. The Cumean 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 prilgrims 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 mis ionaries 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 theyplease. 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. 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 ir its requisitions, be co-extensive with the whole original moral capacity; and must remain

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 excrescent 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 'jerking 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 nudoubted ipiety, 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 hu-miliating 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, nerertheless, 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 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.

A sound on the rampart,

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 hurl'd, 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, vestured in glory, Thy monarch shall come, And from dungeon and cave Shall ascend the pale slave;

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!

Lost Judah shall rise

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 dews 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 purpost. 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 op-position 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 ard 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 havoe 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 individious 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 arrived to the contract of the season of the season of the Baltic expedition. mies that are now required in the Crimea, and upon the shores of the Euxine. Finland has been so menaced, and the teelings 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 hat 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 persue 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-

suits of industry all through the empire have greatly suffered. The harvestman has been taken 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 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.

Joon of He 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.

1. THE DIVINE PURPOSE.

1. It is unconditional.

2. It is certain as the existence of God. "As truly as I live."

It embraces the whole earth as the scene of its beneficence.

11. THE MODE OF ITS ACCOMPLISHMENT.

1. Law—the dispensation of typical ceremonies; Judaism conservative. 2. Gospel—the despensation of the Spirit;

Christianity diffusive. 3. Empire—the dispensation of the universa

theocracy; Christ's will, the world's code.
III, RESULTS OF ITS ACCOMPLISHMENT.

Paradise restored.
 Christ rewarded.

3. The mystery of humanity solved.

THE CHURCH.

"Christ also loved the church, and gave him-self 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.

The GIFT.
 He gave Himself to a lowly condition.

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 wrink-

4. That it might be His own for ever-Church presented to himself.

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

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 Rusknowest not.

tory. Already Russian recources and the pur- walls shall hold me? whithersoever I go, my self 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

The following telegraphic despatch was re-ceived at the Foreign Office, just before the de-certure of the Asia, from Lord Stratford de Rad-

Constantinople, Oct. 28—midnight. The captain of the English steamer Transport, which left Balaclava 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 Balaclava on the 15th, their number being about 30,000. The attack was anexpected. The Cossacks preceded the fantry. 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 Balaclava. 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 REDCLIEFF."

Lord Dunkellin is promoted to Captain and Lieut. Colonel.

Up to the 25th of Oct. the seige 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 preferance to an immediate assult. On the other hand, the

Weiner Zeitung publiches the following:

"Richeneff, Bessarabia, Oct. 29. On the 25th, Gen. Liprandi attacked the detached camp of the English, and took the four redubts 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 commanced the cavalry, escaped with great difficulty. Lord Dunkellen was taken prisoner by the Kussians.

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

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

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 Dun-kellin'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

fly? to what mountain? to what den? to what strong house? what castle shall I hold? what Menschikoff reports officially that the Russian

loss at Alma was 4500 men; and that Fort freely forgiven-without which salvation would No. 3 having had 33 guns dismounted.

position on the Danube.

Contradictory rumors are current as to the crogress of negotiations, and Austria will centainly not, unless compelled, come to an open rupture with Russia until she is confident of the support of Prussia and the Germanic Governslrode to Prussia, stating that Russia is prepared tiffer of him which believeth in Jesus." for all contingencies, and will, under all circumstances, maintian her traditional policy in the



The Advent Herald.

BOSTON, NOVEMBER 25, 1854.

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

THE PROPHECY OF ISAIAH.

CHAPTER LIII.

He is despised and rejected of men; A man of sorrows, and acquainted with grief; And we hid as it were our faces from him; He was despised, and we esteemed him not.—

John 1:10, 11-" He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Luke 19:14-" His citizens hated him, and sent a message after him saying, We will not have this man to reign over us."

· The Saviour's joy is nowhere referred to; but it is recorded (John 11:35,) that "Jesus wept." Also on the occasion of his last visit to Jerusalem, (Luke 19:41,) " he beheld the city and wept over it." In the garden, (Matt. 26:37,) he "began to be sorrowful and very heavy," and he said, "My soul is exceeding sorrowful, even unto death." He prayed, "O my Father, if it be possible, let this cup pass from me." And, (Luke 22:44.) being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." To hide the face from him, is put by substitution for a refusal to bestow on him a look of recognition and compas-

Surely he hath borne our griefs, and carried our sorrows: Yet we did esteem him stricken, smitten of God, and afflicted

"Surely," is a word of much emphasis—there being no possibility of a mistake. He suffered because of our sins, and not for any wrong of his own; and therefore we should not have hid our face, from him, as in v. 3. He bare our sins and carried our sorrows away into a land of forgetfulness, as was typified by the scape-goat. (Read

To "bare" our griefs, and "carry" our sorrows, are metaphors illustrative of his enduring in his own person the punishment due for our sins; and his being "stricken," and "smitten" of God, are put by substitution for the infliction on him of those sufferings.

This scripture is referred to in Matt. 8:16, 17-"They brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick; that it might confinement would give, not being allowed him. be fulfilled which was spoken by Esaias the prophet, Himself took our infirmities, and bare our sicknesses." But it has a more full fulfilment in his death, as we read, Heb. 9:28-" Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." 1 Pet. 2:24-" His own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes we are healed."

But he was wounded for our transgressions, He was bruised for our iniquities; The chastisement of our peace was upon him; And with his stripes we are healed.—v. 5.

"Wounded," is in the margin, "tormented." Rom. 4:25-He "was delivered for our offences, and was raised again for our justification."-1 Cor. 15:3-" Christ died for our sins according to the Scriptures." 1 Pet. 3:18-" For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death sufferings satisfaction was made for God's broken have said." law, so that the sins of penitent believers may be

Constantine had been much damaged, bastion not be possible for any." Rom. 3:23-26-" For all have sinned, and come short of the glory of Gortschakoff was apparently strengthening his God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his ments. There is talk of a note from Count Nes- righteousness: that he might be just, and the jus-

All we, like sheep, have gone astray;
We have turned every one to his own way;
And the Lord has laid on him the iniquity of us all.

By a simile, the failure of man to comply with the requirements of Jehovah are likened to sheep that have strayed away from the protecting care of their shepherd; and this acknowledgment of it is a penitent confession for sin. Thus David said, (Psa. 119:176) "I have gone astray like a lost sheep; seek thy servant." Peter said to those to whom he wrote in his 2d epistle (2:25) "Ye were as sheep going astray; but now ye are returned unto the Shepherd and Bishop [episcopus-overseer] of your souls." And Jehovah said to Ezekiel (34:6.) " My sheep wandered through all the mountains, and upon every high hill; yea my flock was scattered upon all the face of the earth, and none did search or seek after them." But when Jesus (Matt. 9.36,) "saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

"Have gone astray," and "turned to his own way," are put by substitution for estrangement from God, and for pursuing a course of conduct chosen by each one for himself. And "iniquity" is put by a metonymy for the punishment due for our iniquity. In the margin it reads, The Lord "hath made the iniquity of us all to meet on

He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, And as a sheep before her shearers is dumb, So he openeth not his mouth.—v. 7.

Not opening his mouth, is put by substitution for not speaking, -his meekly dying for us, and his silence when questioned by the Jewish high priest, being likened, by similes, to the unresisting silence of a lamb when it is to be slaughtered, and of a sheep when being divested of its fleece. Matt. 26:62, 53-" The high priest arose and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace." 27:12-14-" And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly." Pet. 2:23-" Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

This portion of Isaiah was explained by Philip to the eunuch. Taking it for his text, he " preached unto him Jesus." (Read Acts 8:26-35.)

He was taken from prison and from judgment; And who shall declare his generation? For he was cut off out of the hand of the living; For the transgression of my people was he stricken.

The first part of this text reads in the margin "He was taken away by distress and judgment but, &c. (Read Acts 8:33) The idea seems to be that by distress, suffering under a judicial sentence, his life was to be terminated. It does not appear that Christ was incarcerated in prisonthe little respite from punishment, which such a

"Who shall declare his generation!" is understood by Bishop Lowth to refer to the practice re corded in the Mishna, which states that before any person was convicted of a capital offence, proclamation was made before the prisoner by the public crier in these words : " Whosoever knows anything of this man's innocence let him come and declare it." There is no evidence that such proclamation was made in connection with the trial of the Saviour; although the Gemara of Babylon, written in the 2d century fabulously alleges that it was for a period of forty days!! Bishop Lowth supposes that the Saviour alluded to the neglect of the Jews to take this measure to ascertain his innocence, when (John 18:19, 21,) the high priest " asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me ? ask them which heard me, what in the flesh, but quickened by the Spirit." By his I have said unto them : behold, they know what I

"Cut off," is a metaphor to illustrate that he

was to suffer a violent death. Dan. 9:27-" Af- stance going into annihilation. Out of the ruins death-The mar. read. is, "the stroke was upon

And he made his grave with the wicked, and with the rich in his death;

Because he had done no violence, neither was any deceit in his mouth—n. 9.

Bishop Lowth renders this text: " And his grave was appointed with the wicked; but with the rich man was his tomb: although he had done no wrong, neither was there any guile in his mouth." Those who were punished with death among the Jews, were subjected to an ignominious burial. The Saviour was executed between two thieves, on a cross designed for the execution of a murderer; and it was doubtless intended that their bodies should be treated alike. John 19:31-" The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an highday) besought Pilate that their legs might be broken, and that they might be taken away." But their ignominious purpose respecting the body of Jesus was divinely frustrated. Matt. 27:57, 58-"When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered." John 19:39-41-" And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." Thus he received a burial such as is usually accorded to wealthy Israelites.

"Deceit" is put by a metonymy for expressions of deceit. 1 Pet. 2:21, 22-" Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth."

THE EARTH AND MAN.

"MAN, at the first, had for his place this world, and, at the same time, for his privilege an unclouded fellowship with God, and for his prospect an immortality, which death was neither to intercept nor put an end to. He was terristial in respect to condition, and yet celestial, both in respeet of character and enjoyments.

"The common imagination that we have of paradise on the other side of death, is that of a lofty ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments, which give such an expression of strength, and life, and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unearthly scenes, that have no power of allurement, and certain unearthly ecstasies with which it is felt impossible to sympathize. The holders of this imagination forget all the while that there is no necessary connection between materialism and sin; that the world which we now inhabit had all the solidity and amplitude of its present materialism before sin entered into it; that God, so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he not only overthrowing their siege works, but dehad raised in dominion over them, and he saw every thing that he had made, and behold, it was all very good. They forgot that, on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, that the morning stars sang together, and all the sons of God shouted for joy. They forgot the appeals that are every where made in the Bible to his material workmanship, and how, from the face of these visible heavens, and the garniture of this earth which we tread upon, the greatness and goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the admirations we sit under is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken and broken down from its present arrangement, and thrown into such fitful agitations as that the whole of its existing framework shall fall to form and void, but without one particle of its sub- interesting matter.

ter threescore and two weeks shall Messiah be cut of this sacred chaos may another heaven and anoff, but not for himself,"-suffering for our sins. other earth be made to arise, and a new material-"Was stricken" is put by substitution for put to ism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled, as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

"It is, indeed, a homage to that materialism, which many are for expunging from the future state of the universe altogether, that, ere the immaterial soul of man has reached the ultimate glory and blessedness designed for it, it must return and knock at the very grave where lie the mouldered remains of the body which it wore, and there inquisition must be made for the flesh, and the sinews, and the bones which the power of corruption has, perhaps centuries before, assimilated to the earth around them, and then the minute atoms must be reassembled into a structure that bears upon it the form, and lineaments, and general aspect of a man, and the soul passes into this material framework, which is hereafter to be its lodging-place forever; and that not as its prison, but as its pleasant and befitting habitation; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the sevices of eternity; to walk embodied among the bowers of our second paradise; to stand embodied in the presence of our God."

LETTER FROM LONDON.

A CORRESPONDENT of the Boston Traveller writing from London, Nov. 3d, says:

" Eleven years ago, the Marquis de Castine, in his work called "The Empire of the Czar," the result of observations made during a journey through Russia, drew the following dark picture of the Ruler of that country:-" I have no more hesitation, no more uncertainty of opinion as regards the character of the Emperor Nicholas; my judgment of that Prince is at length formed. He is a man of talent and resolution: it needs that he should be, to constitute himself the gaoler of the third of the globe; but he wants magnanimity; the use that he makes of his power only too clearly proves this to me. May God pardon him! happily shall never see him again.

"His resentment is implacable; with hatred so strong, he may be a Sovereign, but he cannot be a great man. The great man is mereiful, the political character is vindictive; vengeance reigns; pardon converts. The existing crisis appears to justify this estimate; and though sufficiently beset, nothing has yet happened so decisive as to humble and change the nature of the Giant, who would war against Fate itself.

"In the absence of direct despatches from the Crimea, public opinion is much agitated, and the public funds more or less affected by sinister rumors, which may, without exception, be traced to Greek commercial sources, abroad and in London. The Greeks do not disguise their partiality towards Russia, and their wish that the Czar may be victorious. As a means (so far) to this end, they daily circulate news favorable to the side they espouse, and the merchants and money jobbers speculate on the impression they have produced, as they are more or less believed, and besides their own fabrications, they pretend to pin their faith to the veracity of the accounts from St. Petersburg, or elsewhere, which chime in with their projects and desiderata. Thus they hold that the garrison of Sebasto pol have, in several sallies, destroyed a French battery, and spiked 19 guns and mortars; and been even more successful against the English, feating their cavalry in the field at Balaklava, with great loss.

"To counteract those Greek on dits, and another of a surprise at Eupatoria, we know that the Russians acknowledge the loss of 4500 killed and wounded at the Alma; that the joint bombardment by the allied fleet and land forces which began on the 17th, was very destructive and cost the enemy two Admirals, Kornileff killed and Nachinoff wounded, if not dead (a righteous fate for the heroes of Sinope); and that up to the 25th, when the Trent' steamer left, and reached Varna on the 25th, the siege continued to be regularly pressed in spite of natural and strategic difficulties and the brave defence of the army-garrison. The despatches expected by Government do not reach later than this; nor is there any certain intelligence beyond the foregoing date. But, as every hour may bring the authentic details of the fightnieces; and with a heat so fervent as to melt the ing during the week after the operations commost solid elements, may it be utterly dissolved. menced, and perhaps a day or two farther particu-And thus may the earth again become without lars, it may be that a postscript will convey some news from the seat of war. The Times' Vienna power and interest beyond any previous day. correspondent repeats the rumor of Gen. Lipran- Eight more were baptised, about fifteen converted, di having carried the fortifications at Balakla- and at the closing service, forty came to the altar va and killed 500 of the British cavalry-and for prayers. We were obliged to close the meetstates that the French works at Sebastopol had ing at this time, though all were anxious for its been found too week, enough perhaps to furnish continuance. We felt sadly about it, but engagegrounds for Menschikoff's version of the operations, ments at New Haven, prevented a longer stay. So and the English had pushed their approaches to we formed the parting circle in which brethren and within 300 yards of the enemy. It is evident that sisters, and many of the citizens united. It was a Sebastopol must be a mass of ruins, and hardly scene of surpassing interest. We parted in the possible to be retained much longer even as the hope head quarters of an army. The prudence of persevering in the terrible bombardment, instead of sacrificing lives, in an assault, cannot be questioned. The place will soon be virtually extinguished; and then it will be seen whether the combatants, re-inforced as they have been on both sides, will try the issue of a campaign in and for

"Cholera and Typhus, we are sorry to say, continue to do their fatal work. The deaths of many gallant officers are announced by every arri-

"The rise in the corn market appears to have received a small check; and more home-grown new wheat is coming in, so that in spite of all the excesses, it is to be hoped that the price of the staff of life may be kept within reasonable bounds, and the consumption of the laboring classes and the poor. These, with pinched provision and empty stomachs, can hardly be expected to be satisfied with the meagre assurance, that though the late harvest was one of super-abundance, there was so much of exhausted granery stock to replace, that it was not only neutralized but immediately followed by an extensive rise. So, when the preceding supplies were almost exhausted, the wheat ranged at 50s, but when fully replenished, and a large proportion over, it advanced 20 per quarter! This is queer and not convincing logic. The comparative failure in American breadstuff produce is utterly inadequate to more than a very partial rise; and the simple truth is, that the expectation of war prices, and the ability to hold back for them, is quite enough to account for the tampering with a trade in which such vast combinations and monopolies prevail.

"The Liverpool failures, and their effect on the great Provision Houses in England, Ireland and America, continue to occupy much public attention, and are generally attributed to gigantic speculations founded on Bill accommodations, which brought on the crash at the first pinch. The balance against the firm of W. Oliver is given out to be £113,000, and flattering hopes are held out of favorable realization: but meanwhile the mischief is done, and the wide-spread ramifications of the evil causes not only a commercial paralysis, but much distress throughout this important branch of commerce.

"Kossuth is at present domiciled at his residence in St. John's Wood, about a mile from Hyde Park Corner. He is living retiredly but sees good many of his political friends, and it is under-

stood is not without carrying on intrigues in Germany, through numerous agents attached to the revolutionary cause."

MY JOURNAL.

WEDNESDAY, Sept. 13th .- Took cars in company with Elder Osler for the Champlain Camp meeting ; we arrived at Rouse's Point in the evening and put up with brother W. Weeks.

THURSDAY, 14th.—Went on to the camp ground and prepared for the meeting, which opened on the 15th. 1 gave the discourse from Rev. 2:4-" Nevertheless I have somewhat against thee, because thou hast left thy first love." At the close, a large number spoke, some confessing and others giving number spoke, some a good testimony for the truth. The work of God advent this year, and would have been glad to began to revive, and from this meeting there was have heard on the true position of Adventists on a steady increase of love and power in the meetings until the close.

SATURDAY, Sept. 16th.—Was a good day, three discourses were given by Elders Farrar, Osler and myself, and some were awakened and confessed the Lord.

SUNDAY, Sept. 17th.—There was a very large attendance, and a solemn and attentive audience during the day. Many were impressed with the importance of personal religion, which was manifested in after meetings.

Monday, 18th.—Was a day of victory and a number were converted. All hearts were cheered up good courage. with the songs of new born souls.

Tuesday, 19th .- The meetings increased in interest and power, a number converted, and six baptized. We had a glorious season at the water. One young lady was converted at the time on the banks of the river, and has become a bold advocate

"Five o'clock. We have no more authentic Wednesday, 20th.—The meeting increased in

"Soon to meet again, Meet ne'er to sever; Where peace will wreath her chain, Round us forever."

During the entire meeting fourteen were baptised, sixteen were received into the church, and thirty or more converted, We left the meeting in charge of Elder Dudley, who baptized others and continued the meetings for a time.

This people need a good pastor, may God give them one "after his own heart."

THURSDAY, Sept. 21st .- Brother Clark kindly cok us to the depot at Rouse's Point, where we took cars for New Haven, and arrived at noon. We held meetings on the 22d, 23d and 24th. everal were awakened and converted to God. Brother Osler and myself were obliged to leave before the meeting closed. Brother Farrar remained and sustained it to the end. The season was a refreshing one.

I returned home September 24th, to remain for time with the church, and attend to duties of the office and new chapel.

From Sept. 24th to Oct. 22d, I preached regularly in Chardon Street Chapel. October 22d, we closed our labors in that consecrated place. We left with a little remnant, and commenced in our new place of worship at the corner of Kneeland and Hudson Street. The Chapel not being finished, we began in the vestry which was dedicated Oct. 29th. The meetings were well attended on that day, as also on the succeeding Sabbath. All hearts were filled with joy and hope. We truly "thanked God, and took courage."

Tuesday, Nov. 7th .- I left home to fill an appointment in Richmond Me. I spent this evening with Elder Pearson, in Newburyport; the Hall being engaged for other purposes, 1 did not preach. Brother P. is prospering in his work. The church there are united, stable-minded, and settled in the Advent faith and hope.

WEDNESDAY, Nov. 8th .- I spent in Portsmouth. During the day visited a number of families, some of whom were tried, and afflicted, to whom I administered the consolations of the gospel. In the evening preached in the Advent chapel to a full and candid audience. The time message of '54 was received with favor by many in this place. But they received kindly from me a close, practical discourse from Num. 14:24-" But my servant Caleb because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

THURSDAY, Nov., 9th .- Took the cars for Richmond. Me. Brother Osler joined me at Portland, and we arrived at R. in time for the evening service. We were very kindly entertained on our arrival by brother Wm. C. Hall, at the village.

The meetings continued four days, and were of much interest and importance to the cause. The number was not large, but many of the faithful and true hearted were there. We were of "one heart." Brother Wellcome, the Secretary of the Conference has given an account of the meeting, which will be found in another column. I regretted that brother Osler and myself were prevented by the storm from giving two discourses on our true position on the time. They have had as much this point. We may yet do this, when it will be as well appreciated as now. There is good evidence to believe in the immediate coming of Christ. The fact that the recent times set by presumptuous persons for the coming of our Saviour have passed, does not effect the substantial reasons of the iminency of that event. The "Lord is nigh, even at the door." The Adventists are more than ever settled in this great and glorious truth.

The Maine Conference will no doubt meet again in a few months, when it will be more fully attended by the friends of the cause. Let them keep

During the Conference, by request of the citizens in Richmond village, I gave a discourse on Romanism. It was largely attended. The American party are triumphant here.

Monday, Nov. 13th .- By special request I gave a discourse on Romanism in Hallowell. We had good attendance in City Hall, and were well received by the citizens, as well as by the Adventists. I was cordially received by Dr. Smith and family, as always, as also by the "little flock" who are striving to live and maintain the cause.

Tuesday, Nov. 14th .- Came to Portland, and having a few hours before the meeting, I visited a number of families, and had pleasant interviews with old friends. The '54 message has had quite a run here, much to the sorrow of many of the true hearted and faithful Adventists. But they have never left the cause, although for a time they have kept back till the tide of excitement was over. They expressed to me much confidence and hope relating to the cause in P., which they are still determined to maintain. They only need a faithful pastor.

1 gave a discourse on Heb. 11:7-" By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," to a very full house, "who received the word " with interest.

WEDNESDAY, Nov. 15th .- Returned to Boston, where I shall be confined mostly for the present.

I shall be glad to hear from the friends of the cause, what is the state of the cause among you, and what are its wants? Let us all arise and enter anew upon our work. Brethren and sisters who have been disappointed should not be disheartened; cheer up. The good land is just in view. "He that is to come, will come, and will not tarry." Have patience.

A DISGRACEFUL AFFAIR.

HARTFORD, CT., Nov. 18 .- This city this morning has been the theatre of the most intense excitement, growing out of the refusal of a Roman Catholic Bishop to allow the remains of Father Brady to be buried near the church. In consequence of some difficulty, the Bishop had suspended Brady, and the treatment which the latter had received is believed to have induced the disease of which he died. The people, siding with their former pastor, determined that he should be buried near the church as he had requested, and yesterday afternoon dug a large place for the purpose of building a receptacle for the coffin.

This morning the whole was found to have been filled up by order of the Bishop, but the people Christ. were not to be defeated, and despite the efforts of the Bishop and Priests, succeeded in again opening the hole. The Bishop then refused to open the church for the performance of the funeral services. but after an hour's delay the people again succeeded and the church was opened, when it was found that the alter had been so fixed that the mass could not be celebrated.

But the people again triumphed and had things put to rights, and now, 12 o'clock, a priest from one of the adjacent villages, a friend of the late Father Brady, is saying mass.

The streets in the neighborhood of the church have been filled all the morning with an excited multitude.

Some particulars of the former history of the man seems necessary to a proper understanding of the peculiar scene sat his funeral, in which, it will be remembered, the Catholic rebelled against the dictum of the Bishop, and insisted upon burying their lamented friend and teacher according to the dictates of humanity and the teachings of their better natures.

Father Brady has been in Hartford 18 years, during which time he had the satisfaction of seeing a small society increase to one of immense size under his personal labors The Courant says that Father Brady " has uniformly shown himself on the side of temperance, good order, and can to accommodate. subjection to the law. He has kept the peculiar | Brethren will come directly to the chapel, and characters of some of his congregation from any intrusion on the rights of others, and has won the respect of the members of other denominations by the good influence he has exherted over the turbulent, and by the peace of society which he has preserved."

The deceased had purchased him a house, and had succeeded in erecting a splendid stone cathedral. The Courant says:

"When the Bishop of Hartford arrived among us, he required, as we understand, the surrendry of all the church property to himself, which, we believe, Mr. Brady granted. He further demanded that Father Brady should give up his house in Talcott street, and live with him in Church street. This Father Brady refused to do, and a long and bitter controversy ensued. At one time Father Brady in endeavoring to enter the cathedral for some religious purpose, was forbidden by the sexton and a personal recontre ensued, for which Father B. was suspended from his office as Parish

"It was for a long time hoped that he would be restored, but on the Sabbath before the last, it was announced that another man would take his place.

"This blow to all the hopes and aims of his whole life weighed heavily upon him, and, the cholera intervening, he died on Thursday night, after an illness of 24 hours."

Father Brady, previous to his death, indicated the spot where he would be buried, in front of the Cathedral, and here his parishioners determined that his remains should be deposited. This the Bishop resisted, and the scenes occurred which have been correctly reported by the telegraph.

Letter from Eliza Clark.

BRO. HIMES: I subscribed for your paper at the Conference in Lowell, in the summer of '41. And I have not yet seen the time, that I felt as though I could do without it. And you may expect me to be a constant subscriber, as long as I am able to read it, and pay for it. To my mind, it is the best paper in the land: and I have long felt that there should be some extra exertions made by the friends of the cause, for its support. Was glad to see the proposition of brother Cole, and Smith, to raise money, to relieve you from your embarresment. There are many that are able, and I doubt not willing, to pay fifty dollars: and there are still many more that are not able to pay so much, that will gladly pay five dollars. I cheerfully send you my name, to be one of the two hundred, to raise a thousand dollars; and also the name of sister Abby F. Ober. And believing that what we do, must be done soon; we send you-enclosed the ten dollars. And now dear brethren and sisters, let us come up to this work in earnest, not only by giving our money, for the support of the cause, but let us aid by our prayers, and let those that are capable enrich the columns of the Herald, with the productions of their pen. Will not those Watchman, that have left the walls on account of poor health, favor us occasionally with a word of encouragement in this trying time ! Finally brethren, let us do what we can, that it may be said unto us, in that day, Well done good and faithful servant. Pray for me and mine, that we may be premitted,-though all unworthy-to meet you, and all the dear saints in the Kingdom of God. Your sister, hoping for redemption at the coming of ELIZA CLARK.

Manchester, N. H., Nov. 13, 1854.

An Enquiry.

In Daniel 9:25 we read as follows: "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks and threescore and two weeks." Now can the termination of these 69 weeks or

Now can the termination of these of weeks of 483 years have a later date than the crucifixion, or a.b. 34? And if not, does it not follow that the 2300 days, must have ended at least 3 years since, admitting their connection with the 70 weeks?

Ans. They could not have reached to the crucifixion: for they only extend to Messiah the Prince, who was recognized as such at his baptism. Also this crucifixion was to be in the midst of the 70th week, and transpired three and a half years after the Divine public recognition of the Messiah. The 490 weeks could extend only to A.D. 34; and from that time to the present is over 1820 years.

THE DEDICATION will be remembered by our brethren and friends-December 6th at 2 o'clock.

We shall be most happy to see all interested. And though our means of accommodation are very limited, we shall do the best we can, and all we

call at 46 1-2 Kneeland Street, (up stairs).

J. V. HIMES.

Note from S. Foster.

Bro. Himes :- The propositions of brother Cole. and Smith, to raise \$2,000 are good. I hope the friends of the cause will make up the first and second. Twenty to pay \$50. each-\$1,000; two hundred to pay \$5. each-1,000. I claim the privilege in each case. Yours Truly,

Nov. 16th 1854.

ALONZO JONES of Worcester Vt., last week, accidently discharged his gun so that the charge or shot entered his mouth and lodged in his brain. He was alive at last accounts, but was not expected to survive.

"THE ABRAHAMIC INHERITANCE."-This article commenced in our last, will be continued in the next Herald.

CORRESPONDENCE.



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

CONFERENCE OF ADVENTISTS IN MAINE

was holden in Richmond, Nov. 9th, 10th, 11th and 12th.

According to previous appointment the Conference convened at the "Reed" meeting house Nov. 9th, at 7 o'clock P.M. An able and truly important discourse was delivered by brother J. V. Himes, founded on Num. 14:24-" But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." The leading sentiments dwelt upon were, the importance of "following the Lord fully," in the meekness and confidence of the spirit of Christ, in harmony with the divine arrangements; together with the blessed results of so do-

FRIDAY MORNING.

Nov. 10th .- Conference met at 7 1-2 o'clock, and listened to a well arranged discourse, by brother L. Osler, from Eph. 5:16, "Redeeming the time because the days are evil." Practical Christianity, while surrounded by evil, was forcibly urged upon us, as an indispensable duty. The days too were noticed as being the "last," and full of evil. AFTERNOON.

At 2 o'clock, brother Himes gave us a sermon founded on Psa. 133, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended from the mountains of Zion, for there the Lord commanded the blessing, even life forevermore." This was a sermon not soon to be forgotten by those who heard. It came with such spirit and power, breathing the spirit of the fulness of the gospel of Christ, as to lodge in the hearts of the brethren and sisters, and good will follow as the fruit.

EVENING SESSION.

At half past 6 brother Osler preached a valuable and comforting discourse to the saints, but a solemn and impressive warning, to ungodly evil working persons, and sinners, founded on 1 Peter 4:15-17, after which a season was occupied in exhortation, by various brethren and sisters.

SATURDAY.

Nov. 11th .- At 9 o'clock P. M. met for prayer and conference, but the time was mostly occupied by one who had no interest in our Conference, until 11 o'clock, when brother Himes preached from Heb. 11:7, much to the strengthening of the faith, and confirming the hopes of the church. This was by the Holy Spirit, made a heart searching ser-

AFTERNOON SESSION.

At 2 o'clock P. M. Conference met to hear " Reports of Churches and families abroad."

The ministers present at Conference were brethren N. Smith, L. L. Howard, R. R. York, J. Partridge, and I. C. Wellcome of Maine, J. V. Himes and L. Osler of Massachusetts. Before the session to hear reports of churches, however, brethren tamonials followed the sermon. Howard, York and Partridge left to fill their Sunday appointments. It being very rainy, many, from various parts of the country, who intended to ence organized, after prayer, by the choice of come, Secretary, when the following reports were

Richmond. - Brother Bates remarked, that their much for some time past. Brother Bailey said, laborers to advance it. We have two meetings a week, good union among ourselves, there is a difference of opinion on time, but this ought not to seperate us. God has blessed us, and we have had many good seasons. The Lord's supper is neglected. We differ about more preaching. church order, but we mean to live and serve God, and gain the kingdom when Jesus comes.

Brother L. Curtis said, God's house is a house of order, I am interested in the cause, but I wish to see things go on in Bible order.

Bro. Umberhind said, We have had some blessed meetings this year. I love the sentiment we have been hearing preached at this meeting, "think, and let think." We want to learn all we can, and have love and fellowship, and labor together for souls till Jesus comes, to give us the kingdom.

Bro. Wm. C. Hall said, We need to be united in our labors, we had some good meetings; some have been very strong on the new time movement. and some probably too much influenced by the nowork doctrine, and some other things. Brethren Wellcome and Smith have preached to us some during the last summer, which I think has had a good effect among us.

Hallowell .- I. C. Wellcome said. We have a few brethren and sisters in H. who love the Lord, and serve him, and they are holding fast whereunto they have attained. We organized a church of 11 members, and mean to live in the order of the gospel, we have about as many more with us, who re afraid of organization lest we shall go too far. During last winter our congregations were good; the Lord converted some, reclaimed some, and convinced some Christians, of the truth of the Advent near. Since then we have moved our meetings twice, our congregations small, our social meetings very good, we are well united, and mean to "hope unto the end." The calls from abroad are so numerous that brother Smith and myself are away much of the time. I am fully satisfied that not much permanent good can be done, without following the Bible rule of organizing.

Bro. N. Smith said, We are well united and mean to stand ready constantly, for the coming of the Lord. Some among us are partial believers in the time. The time argument has been presented among us. I thought their was a probability that there might be something in the 5:19 argument, but that argument failed. I have had no confidence whatever in their new argument-on the

Topsam,-Bro. George Howland said, We have no meetings; we have sometimes tried to maintain meetings, have started three, but could not sustain them. There are but few of us, we sometimes attend other meetings and we find some among them who love the doctrine of Christ's coming, and love to have us speak of it. There are a few of us now who wish to start a meeting if we could maintain it, and have order in worship.

Newcastle .- Bro. T. Hanley said, The Advent people are my people, I mean to live with them. In our place there are three families of believers, we are well united, we meet every Sunday, and read the Word, and pray, and sometimes read a sermon, have had no preaching among us for a long time, except one Sunday, brother Wellcome preached to us and baptized two young men, our brethren. We are in full faith on the duty of church order.

Litchfield .- Bro. S. Mitchell said, We have generally come to Richmond to the monthly meetings, there are a few of us who are trying to live for the kingdom, I have been favorable to the time, I confess I thought there was something in it; but we dont want to divide, I believe their is no need of it, we ought to be united to serve God.

Brother C. H. Robinson said, We want to see union and order and work together. Have had but little preaching. Brethren Smith and Wellcome have preached to us some, we have had some good meetings.

Brother N. Smith said, I have preached at Litchfield some, there is a prospect of good among them. Though the time folks do not attend the meetings much, there is generally a good congregation, the last time I preached there, eleven tes-

Paris .- Sister Knight said, I am glad of the privilege of being here, I am still looking for the Lord, I love the doctrine of the Lord's coming. be present, were prevented the pleasure. A larger The cause in Paris has long since been distracted, number were present than we expected. Confer- and destroyed, by errors taught among us, a few are left who love to look for Jesus. Have no brother N. Smith, as Chairman and I. C. Well-preaching except brother Wellcome has been along and preached a few times in our house. We have the Herald and it is not large enough, I read it through too soon, sometimes I read it through meetings had been more fully attended the past twice. I mean to live for the Lord. Brethren year, but less spiritual, some things had distracted | Ezra H. Dorrs and Wm. C. Hall spoke next on the them, &c., so he had not attended the meetings general interest of the cause, and need of faithful

> Gardiner .- Bro. N. Smith said, I have preached some in Gardiner. There are a few brethren there, but the cause is not prospering. At the Ripps district, there is some prospect of good, they want

> Portland .- Brother L. Osler said, I preached in P. on my way to this Conference; the old brethren

in the cause are still united, those who have always undoubtedly the Red man of the forest, herbiversustained the cause. They authorized me to say that they sympathize with this Conference and wish to be remembered by us here, they have given way, for the present, to the "last cry" influence, but intend to resume their labors and reorganize a Church, and labor on, "if God per-

A numbers of other places would have been reported by those who had labored through this part of the State, but there was not time to do so.

On motion, it was voted that this Conference adjourn to meet again, at the call of the Chairman and Secretary, at such time and place as they shall appoint. We may have our next Session in Portland, should time allow us to do so.

EVENING.

It being very stormy we held social meetings at the several houses where the brethren put up, one of which I know to be very good.

SUNDAY.

Nov. 12th .- At half past 10 o'clock A. M., brother Himes preached an able, practical discourse, from Neh. 3:28-30. He entered largely into the importance of our being, living, working Christians. for the benefit of ourselves, our families, neighbors and the world, to secure the salvation of sinners. AFTERNOON.

Brother Osler preached a deeply interesting and important sermon founded on 2 Tim. 1:14-" Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." His leading ideas were, the truth and divine authority of the Scriptures, the principle of literal inserpration, the importance of sound doctrine, in distinction from "turning God's words upside down." The storm continuing, our public meetings closed with this service, and we held social meetings in the evening at several houses. The one we attended at the house of brother Umberhind, was of a very interesting and profitable character.

Thus closed another gathering of faithful, and true hearted believers in the speedy coming of our blessed Lord, to give all his disciples a home where parting scenes will not be known. The meeting was one well calculated to advance the cause of God. The delegation was not large, but it was of that character which gave the fullest evidence that the cause of our soon coming Lord, lives, in the hearts of a people in Maine, who will not be easily turned aside from the work assigned them by the great head of the Church. We were happily disappointed in finding, after so many heart, such desire for united and systematic co-operation to labor on, in patience and hope, for the salvation of sinners, and the farther advancement of truth among Christians, while we wait for the Lord. Our preaching and devotional exercises, and business transactions were entirely harmonious, comforting, strengthening, and united in their tendency, producing a healthy, and we trust, a lasting impression on those without, and strengthening union and confidence among ourselves, dispersing a thick cloud of jealousy and prejudice gathered from the elements of a poisoned moral atmosphere. May the Lord enable us to labor on in unity and love, with heavenly wisdom, and a zeal worthy of our cause, until our Lord and Master shall come "to give us an inheritance among all them that are sanctified."

N. SMITH, Chairman. I. C. WELLCOME, Secretary. Hallowell Nov. 14th, 1854

REMEDIAL WATERS.

Mr. Editor.—Having leisure time I visited this far-famed watering place, remaining a few hours about thirty miles at the north from Albany, and gift."-James 1:17. is quite easy of access being the terminus of a visit the Springs so celebrated, which are found in a valley in the rear of "Broadway" running through the village north and south. Among the Springs tubed and in use are High Rock, Congress, Hamilton, Putnam's Congress, Pavilion and Empire; others however of less note are situated in, and adjacent to Saratoga. Respecting the history and medicinal ingrediants of these waters, some thoughts and facts elicted from "Allen's Analysis" (a small work published in this place, from the pen of a resident and consulting physician,) may not be uninteresting to your readers.

It appears that their early aboriginal history is veiled in obscurity, without a traditionary legend of their origin and healing virtues. In this place ing up into everlasting life."-John 4:14. Those

ous animals of the American wilds, and the marine birds of passage would come to supply themselves with saline substances, said to be so accessory to the development of a healthy physical system. "But the year 1707 formed a new era in the history of these fountains. It introduced them with many of their savage uses to the whites, whose spirit of contention and enterprise had caused a general survey of the American wilds, and planted military forts and primary settlements along the shores of the principal lakes, and the banks of the main rivers of the country. During this year, Sir William Johnson of revolutionary memory, became a subject of disease, and a participator in pure savage hospitality and skill in the remedial use of the water. Being beyond the reach of common means of relief, he applied to his red friends for council and assistance. They advised the water of the High Rock Spring, as the means within their reach and knowledge, best calculated to furnish the required aid. And as was customary with them they carried out their precepts in their practice. They placed him upon a litter, and bore him upon their shoulders from Johnstown, Montgomery county, via Ballston Lake to the High Rock fountain-thereby giving the very best evidence in their power of their knowledge of, and confidence in the prescription which they had made their white friend. And there, at the fountain head, they administered to him the sparkling water from the rock, to his perfect relief and cure. From Johnson the knowledge of his cure was communicated to all the surrounding settlements of whites; who in turn visited the Spring and used it as a remedial agent, with corresponding success. From the time of Johnson's celebrated visit, these Springs have been annually visited by the wise, the curious, the diseased, and the fashionable-every year increasing the number of strangers above that which preceded it-until it has become one of the most fashionable watering places on the globe." It is said for the first twenty-five years after their discovery by the whites, their remedial agencies were often tested by personal experience, yet why they exerted a sanative influence over diseased organs, giving them health for disease, buoyancy of spirits for dejection of mind, vigor for debility, but little was known. They began to be prescribed by physicians, and a thorough examination of their chemical composition was commenced. They are found to contain " Chloride of Sodium, Carbonate of Soda, Hydriodate of Soda, Carbonate of Lime, Sulphate of Lime, Carbonate of Magnesia, Sulphate of Magnesia, Carbonate of Iron, Bromide cross winds, such oneness of faith and unity of of Potash and Sulphur; and in a gaseous state, Carbonic Acid, and Sulphuretted Hydrogen.' These waters when properly used, are said to be useful in cases of Chronic Rheumatism, Cutaneous diseases, Billious diseases, Scrofula, Gravel, Cholorosis," &c., also cases of "long standing debility and depraved general health. Patients whose digestive organs have been impaired by disease, enfeebled by excess, or exhausted by the toil of accumulated years, find in them an agent which will relieve the organs, without first increasing the existing debility." They prove equally efficacious in winter as summer. Invalids find relief also in judiciously using them for bathing. Owing to the Carbonic Acid gas, the water as a drink is rendered lively, and probably when accustomed to their use, palatable, in a greater degree then when indulging in the initiatory drink. They have a smart pungent taste. Such is a very brief sketch of one of natures productions, and judging from what is said respecting the "Congress" that "no place or country is there so remote, either on this continent or the other, that it does not send representatives to partake of its beautiful and exilerating water as it flows from the fountain," for the happiness of man. Many however, it is to be fear over one train of cars on my way from Fort Ann to while they participate in the blessing, think but Waterford. This beautiful village is situated little of the "giver of every good and perfect

And here permit me in connection with this outnumber of railroads from different sections of the line, to call attention to those healing, exhileratcountry. My curiosity very naturally led me to ing, and satisfying "waters" (Isa. 55:1), which when compared with those alluded to, are as the substance to the shadow. But few however realize this fact. Saratoga invites thousands, especially of the rich and affluent-God invites all, the poor, needy and despised of all colors and pations, as well as the wealthy. "Ho every one that thirsteth, come ye to the waters." The former invites with money—the later, "without money and without price." "Whosoever will, let him take the water of life freely."-Rev. 22:18. The waters of the former may protract life for a time only-those of the later give eternal life. Says the Saviour, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I even to convey to civilization the savage notions shall give, shall be in him a well of water spring-

of the former may cleanse the physical system from its impurity to a certain extent-those of the later will cleanse the soul from its moral impurity, and finally the body from all physical impurity, quickening it into immortality. "If the spirit" (answering and the "rivers of living water." John 7:38, 39,) "of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."-Rom. 8:1. Again, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body."—Phil. 3:20, 21. O ye seekers after health, while it may be proper for you, in securing the desired object, to seek those remedies which perish with the using, as Paul desired Timothy (1 Tim. 6:23), yet remember these only give temporary relief at best, often fail even to do that, and somelief at best, often fail even to do that, and sometimes render the patients worse, by the prescriptions of unexperienced and short sighted physicians, remember there is "balm in Gilead," an experienced, far-sighted, and all powerful physician there, and if you continue to apply the remedy from the fountain head—the source of all good you will eventually find the long-sought blessing in a land of untold happiness and delight where "the inhabitants shall not say I am sick."—Isa. 33:24. Come, then, fellow sinner to the fountain of living Come, then, fellow sinner to the fountain of living waters, tarry not upon the desert mountains of unbelief, linger not in the valley of pollution, or beside the poisonous stream of sin and death, but come and plunge into the "fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 13:1),—"plunge beneath the purple gore, and wash your robes in the blood of the Lamb; so shall you be a King and a Priest unto God and the Lamb, and eventually reign on the (new) earth."—Rev. 5:9, 10.

Saratoga Springs, Nov. 9th, 1854.

PRAYER.

"Pray without ceasing."—(1 Thess. v. 17 Prayer was appointed to convey The blessings God designs to give: Long as they live should Christians pray,

For only while they pray they live.

Prayer is a retirement from earth to attend or God, and hold correspondence with him that dwells in heaven. The things of the world, therefore, must be commanded to stand by for a season, and to abide at the foot of the mount, while we walk up higher to offer up our sacrifices as Araham did, and to meet our God.

every storm that either frowns or falls, What an asylum has the soul in prayer!

In the absence of the sun, the mild and peaceful radience of the moon enlivens our path. Let devotion spread a cheering light over your darkest hours. "The Queen of Night," says Bowdler, "unveils its full beauty, when the hours of joy and lustre have passed away, pouring as it were, a holy light through the damps and darkness of adversity." Thus will constant prayer cheer the darkest season of affliction.

The best means of keeping near to God is the closet. Here the battle is won or lost. Payson.

In this valley of sorrow and strife,
Prayer shall rise with my earliest breath;
It shall mix in the business of life,
And soften the struggles of death.

"As, the hart panteth after the water brooks, so panteth my soul after thee, O God. When shall I come and appear before God?"

Prayer is the most secret intercourse of the soul with God, and, as it were, the conversation of one heart with another.

Angels are around the good man, to catch the incense of his prayers; and they fly to minister kindness to those for whom he pleadeth. Tupper.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.

O Thou by whom we come to God, The Life, the Truth, the Way; The path of prayer Thyself hast trod-Lord teach us how to pray!

Lip labor, though it be ever so well labored, if it be at all, is lost labor. "Is any among you afflicted ? let him pray."-(James v. 13.)

THE REDEMPTORISTS.

THE New-Orleans Creole, a paper which is rendering efficient service in the cause of Protestantism, contains the following article on the subject of the Redemptorists, a corps of young priests who have been perambulating the country, endeavoring to get up a Romish Revival.

THE REDEMPTORIST FATHERS.—In January last we announced the advent of this order of priests in the Crescent City; and during the four months ensueing, we noted their progress. Now that they have long since departed for other fields, it it well to keep them in mind. To help us bear them in mind, they have left behind a little tract—for Romish priests do not chiect to treats. Romish priests do not object to tracts, provided their hierarchy have the censorship of the press that issues them. The one lying before us is entitled—* Remembrance of the Mission opened at St.

Patrick's Church, New Orleans, January 15, 1854, by the Redemptorist Fathers.' This tract is so small and comprehensive, that we copy it entire, as follows :

"' Prayer for the Perseverance.—Oh! Mary, Mother of God, and my own beloved Mother! I cast myself at thy feet to thank thee for all the graces which thou hast obtained for me during this Holy Mission. Oh! how sweet it is to remember all those eternal truths which enlightened my mind, inflamed my heart, and taught me to prepare for death and judgement? How joytul was that first moment, when I resolved to change my life and keep the commandments of God! How great the peace of heart after I had made that sincere contents. peace of heart after I had made that sincere confession of all my sins. Never shall I forget that delightful hour when I recommended my soul and salvation to thy motherly care, that solemn hour when I renewed the vows of my baptism, and then received the Papal Benediction, with the plenary Indulgence of the Church. How happy would I be, could I persevere in that same state until the last breath of life! But, alas! the world is full of dangers. Satan is seeking always to ensuare of dangers; Satan is seeking always to ensnare my soul, and the fraility of the human heart is so great! Oh! no, Mother of God! I cannot per-severe by my own strength. I should fall into mor tal sin—and oh! if that sin should be my last, and

tal sin—and oh! if that sin should be my last, and remain unforgiven.

""Therefore, oh Mother of God! take my heart into thy keeping, and maintain me in these my firm resolutions. Never will I sin any more. Never will I utter sinful words; never will follow dangerous amusements, keep evil company, or expose my soul to the occasions of sin, and so lose again all the fruits of my conversion. Now I am achild of God; Jesus Christ, thy Divine Son, is my friend, the angles are companions. I am a dear friend, the angles are companions, I am a dear child of thine. Oh, Holy Lady! keep me ever in thy loving heart! Maintain, then, these resolutions in my soul. Pray for me, thy child, to Jesus, thy Divine Son, and should ever Satan come

Jesus, thy Divine Son, and should ever Satan come to seduce my soul, then I will pray to thee.

"Oh, Mother! help me; watch over me; support me; never let my soul be separated from Jesus Christ, thy Son, and my Redeemer.

"Remember, Dear Christian! 1. To keep the promises and good resolutions you have made during the Mission.

" '2. To pray three Hail Marys morning and evening in honor of the purity of the Blessed Vir-

"3. To maintain in your heart a devotion to the Holy Rosary.

" '4. And never forget the acts of a good Christian, recommended to you so often during the Mission.

"Daily acts of Christian life, as usually recommended by the Redemptorist Fathers in their Missions.

"' In the morning. 1. When you awake, give your first thoughts to God, saying-'Oh! my God, I give myself entirely to Thee!'

" 2. Getting out of bed, make the sign of the cross, and say 'In the name of the father, and of the Son, and of the Holy Ghost-Amen.

"3. When you are dressed, kneel down and say our morning prayers; add three Hail Marys, in honor of the purity of the B. Virgin Mary.

" During the day. 1. When you are tempted to anger, say. 'Oh! my Mother.'

" '2. If bad thoughts come into your mind, say quickly-' Jesus and Mary help me!'-Repeat the Hail Mary, or some other prayer, till you have banished them.

"'3. Before you begin your work, say, 'All for Thee, Oh! Lord-Oh! my Jesus, all for Thee!'

" ' 4. Before meals say- Bless us, Oh, Lord ! and these thy gifts which we are about to recieve from thy bounty, through Christ our Lord-Amen.' " 5. After Meals say- We give Thee thanks,

Almighty God, for all thy benefits, who livest, and reignest, world without end-Amen.'

" At night. 1st. Kneel down and make the sign of the cross, as in the morning, 'In the name of the Father, and of the Son, and of the Holy

" ' 2. Say then, 'Oh! my God, give me grace to know wherein I have offended Thee, and give me a perfect sorrow for my sins.'

"'Then you must pause a little to see what sins you have committed during the day-afterwards ask pardon for the faults you have discovered by making an act of Contrition. Then make acts of Faith, Hope and Charity, and say your evening

" When in bed, fold your arms in the form of a cross, and say before you sleep, 'It is appointed for me once to die, and I don't know when, nor where, nor how-but what I do know is, that if I die in mortal sin, I am lost.'

" ' And then if you are in mortal sin, resolve to go and confess as soon as possible."

OBITUARY:

To the Rev. J. V. Hmes. Dear Sir:—At the request of the widow and friends, as well as the deceased himself, Dr. Horatio G. Vunk, of this place, who died October 29th, 1854, I send you the following particulars respecting him, to be published in the Advent Herald, as he was one of your

Dr. H. G. Vunk, was born at Hardwich, Otsego

county, N. Y., Sept. 14th, 1827, and died at Milwaukee, Wis., October 29th, 1854, of inflamation of the bowels. He removed from Little Falls, Herof kimer county, N. Y., and came here three years ago. During the past summer his health has not been very good, and he was taken with the above disease October 23d, which terminated in his death on the 29th, leaving a widow and one child seven months old, and other friends to mourn his loss. Our acquaintance with the deceased has been very short. We came here some six or seven weeks ago short. We came here some six or seven weeks ago and being a stranger, had no more acquaintance with him than with many others. Being, however, some acquainted with his parents who are members of the Methodist E. Church in this place, we were requested to go and pray with him before he left the shores of time. This was on the 28th Oct. We went, conversed and prayed with him; during our conversation he often said that "he had been a great sinner" fearing that the "eleventh hour was past:" after presenting the case of the during our conversation he often said that "he had been a great sinner" fearing that the "eleventh hour was past;" after presenting the case of the thief upon the cross to him, he did not know but that he could find mercy. We urged him to much prayer, and especially to present faith, as in all probability he could not recover. The next day, the 29th, being Sabbath, we could not call again, because of public duties, till in the afternoon, which we did and after prayer again, he requested to be baptized: Being an adult we asked him if he knew that God for Christ's sake had forgiven his sins? he answered, "I do." Having to go home to attend my sick wife and also to get our discipline, we informed him that he should be baptized when we returned. We came back and a few friends being present, we engaged in earnest prayer for the baptism of the Holy Spirit. He was then baptized by sprinkling, as immersion was out of the question in this instance, and a blessed time we had, the Lord witnessing with the Spirit to the soul of our dear friend that he was forgiven and accepted of God in Christ. He immediately said "Bless the Lord," and added, "I could never say that before," and "bless the Lord," again. Having to leave for our evening engagements, we bid him good bye with a glad, though sorrowing heart, when he said "The Lord bless you." During the remainder of the time that he lived he was often heard and found engaged in prayer. After bid him good bye with a glad, though sorrowing heart, when he said "The Lord bless you." During the remainder of the time that he lived he was often heard and found engaged in prayer. After giving directions respecting the funeral and place of interment, exhorting his companion to "bring up their child in the nurture and admonition of the Lord," with composure of spirit he fell asleep in Jesus. The expression of praise "Bless the Lord," was very frequent with himafter his baptism, so I am informed by his friends. His remains were interred on the 1st of November at Polk, Washington county, Wis. Being satisfied in our own minds of an entire change having taken place in the above friend, we hesitate not to say that though 'tis a solemn thing to die, yet death to him, was no doubt an eternal gain, and always will be to those who humbly repent of sin. believe on the Lord Jesus Christ as their Saviour from sin. If the blessed Redeemer of our souls said to the penitent upon the cross "This day shalt thou be with me in Paradise," and this was a brand plucked from the fire, will he not say to this one likewise "Thy sins being forgiven, thou also shalt be with me where I am." May the consolations of God the all wise Being, be granted unto the bereaved one, whose trust is in him who bast said that he would be "a Father to the fatherless and a God to the widow." Yours Respectfully,

Pastor of the M. E. Church,

Grove Street, Milwauke, Wis.

Pastor of the M. E. Church, Grove Street, Milwauke, Wis.

DIED, in this town on the 27th of March last, SARAH JANE, only daughter of brother Nathan and sister Clarissa Doolittie, aged 8 years and 4 months. Also on the 10th of October last, Lewis M. only son of brother and sister Doolittle, aged M. only son of brother and sister Doolittle, aged 15 years and 2 months. Thus by permission of their Heavenly Parent, who does not "afflict willingly or grieve the children of man," our brother and sister are left alone to finish "life's uneven journey." But they sorrow not as those who have no hope, for they believe their children will come again from the land of enemy. Their son although not a professor of the religion of Jesus previous to his last sickness, was ever a kind and dutiful child, and during the illness of 10 days, which resulted in his death, he gave the most cheering evidence of that change of heart which alone can prepare us for the kingdom of God, so that when asked if he for the kingdom of God, so that when asked if he would wish to recover his reply was he had no choice, only to be prepared for the will of God concerning him. You will gratify the feelings of our brother and sister by publishing in connection with this notice the following times:

Ah, they are gone, there enshrouded they lie; Hushed are their voices, and clouded their eyes; Cold are their forms and all motionless now, Death's fatal seal enstamped on their brows.

Mournful we gazed on the face of the dead; Many the tears that in sorrow we shed; Deep was the anguish there rending the heart, Sad was the hour that saw them depart.

Slowly away moved the burial train, Severed those links in affections fond chain; Low in the earth they have laid them to rest, Precious the treasure enclosed in its breast.

Peaceful their slumbers, O sweet their repose, Safe from life's turmoil, its cares and its woes; Short is the silent embrace of the tomb, Hope pointing upward disperses the gloom.

Soon will the King in his glory descend,

Triumph o'er death, and the grave's fetters rend,
Kindred and friends shall we meet as they rise,
Bright and immortal assessing the chica-Bright and immortal ascending the skies. Mt. Holly, Nov. 13th, 1854.

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As it is frequently expedient that my medicine should be taken

they have proved more purely remedial, and the Phils a surer, more powerful antidote to disease than any other medicine known to the world.

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ADVENT HERALD.

BOSTON, NOVEMBER 25, 1854.

To be one of twenty to raise of me in my missionary la	one thousand dollars to aid
Jonathan Cole S. F. John Smith L. H. Smith S. Foster	
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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, the list being shortened merely to make room for other matter. We wish to add to the present one, and soon to publish a full list of agents, and would like to have every advent minister become actively and responsibly one of these. We also want an efficient agent in every town where it is possible We are not particular whether they are male or female. Those who volunteer and feel an interest in the cause. make the best agents. We shall be glad to hear from any who feel this interest, and will enter upon the work of doing their part in raising a thou sand new subscribers by the first of February,

We wish to add yet another class of persons who can do much for us: we refer to our paying subscribers. If each of these would make an effort to get one, and succeed, it would place us beyond want. Who will go about this work? Who will go about it now? Who will undertake it with a determination to succeed? Shall we not hear soon? You may all speak at once, if you please, in this case, we will give due attention.

Those who obtain the largest lists will be pro-

portionally remembered.

The following is our present list of agents which

no mon to omango and	
ALBANY, N.Y	W. Nicholls, 185 Lydius-street.
BASCOE, Hancock county, Ill	Wm. S. Moore.
BUFFALO, N. Y	John Powell.
CABOT. (Lower Branch.) Vt	D. M. P. Wallace.
	Joseph Wilson.
DANVILLE, C. E.:	G. Bangs.
DUNHAM, C. E	D. W. Sornberger.
	J. M. Orrock.
DERBY LINE, Vt	
DETROIT, Mich	Luzerne Armstrong
	Thomas Smith.
	I. C. Wellcome.
HARTFORD, Ct	Aaron Clapp.
HOMER, N. Y	J. L. Clapp. R. W. Beck.
LOCKPORT, N. Y	R. W. Beck.
LOWELL, Mass	J. C. Downing.
LOW HAMPTON, N. Y	D. Bosworth.
NEWBURYPORT, Mass D	ea. J. Pearson, sr., Water-street.
NEW YORK CITY	. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, N.1	E.cor. of Cherry and 11th streets.
PORTLAND, Me	Alex. Edmunds.
PROVIDENCE, R. I	A. Pierce.
ROCHESTER, N. Y W	m. Busby, 215 Exchange-strees. Lemuel Osler.
SALEM, Mass	Lemuel Osler.
SHABBONA GROVE, De Kalb cour	ty, Ill Elder N. W. Spencer .
Somonauk, De Kalb county, Ill.	Wells A. Fay.
SHEBOYGAN FALLS, Wis	William Trowbridge.
TAYLORSVILLE, Christian count	y, Ill Thomas P. Chapman.
TORONTO, C. W	R. Hutchinson, M. D.
WATERLOO, Shefford, C. E	R. Hutchinson, M. D.
WHITE ROCK, Ogle county, Ill	Elder John Cummings, jr.
WORCESTER, Mass	J. J. Bigelow.
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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. I do not write thus to depricate sound learning, for I contend for this wherever it can be obtained, but to show that it is not in all cases, necessary for great usefulness. It is an unquestionable fact that many of our most popular and useful ministers in the present day, as well as in past times, have made no pretensions to

Great Britain.

Contributions for the Wounded-Lord Palmersten'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. No less a man than Lord Palmerston is the offender. His Lord ship was presiding at a meeting of agricultural laborers, and addressed them as follows:

"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. As there are men who have been born with club feet, born blind, or with other personal defects, so also it will happen that children will be born with defective dispositions; but these are rare exceptions. Be persuaded that the mind and heart of man are naturally good, and it depends upon training and education, whether that goodness, implanted at birth shall continue to display itself or whether, by bad associations, it shall be corrupted and destroyed."

Such doctrines, it appears, are not for the common people." The London Times says: "This is a doctrine, at all events, wholly gratuitous." Another paper says that Palmerston's rustic auditors were " shocked at his Lordship's ignorance" and impiety.

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 ner conception and free from original sin. St. Peter's the Vatican, the Chapelle Sixtus, St. Jean de Lateran, &c., are to be refreshed and reburnished; and the courts are to be paved in mosaic. The Vatican will be lighted with gas. The Council will be held at St Jean de Lateran next month. and the dogma be will promulgated with all the pomp of which the Eternal City is capable, on the Sth of December, the fete of the Holy and now. as it seems, the Immaculate Conception. Five hundred foreign prelates will attend the ceremony.

Row Between a Roman Catholie Preest 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. Legal measures had been resorted to, which had resulted in favor of the society. And the priest not relishing the decision rendered against him stated, yesterday from his pulpit that there were thieves and liars present, and that he could not proceed with the services of the church until they left. He then withdrew, when a fight followed among the congregation. Four of the rioters were arrested and held to bail.

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. It went ashore in a dense fog, on the 12th inst., about twelve miles below Sandy Hook, N. Y., and all but 102 found a watery grave.

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. Gardner's mayority over all others, 32,745.

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.

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.; services will be continued over the Sabbath. We cordially invite all our bretheren and triends from all parts of the country to participate with us in this feast of the dedication. It will continue four days.

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.

William Miller .- Price, in cloth, \$1;

Memoir of William Miller.—Price, in cloth, \$1; gilt, \$1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, \$1; gilt, \$1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium Price, 33 cents. Postage, 5 cents.

Dr. Cumming's Works.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church.

D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz: Price. Postage. Benedictions, On the Apocalypse (1st Series) (2d " Daniel Genesis " Miracles " Parables " Romanism Church before the Flood Voices of the Night
'' of the Day
'' of the Dead

Minor Works (1st series)
" (2d ")
REV. H. BONAR'S WORKS. Rev. H. Bonar's Works.

Story of Greece. Price, 30 cents. Postage, 7 ets.

Night of Weeping. Price 30 cents. Postage, 7 ets.

Morning of Joy. Price, 40 cents. Postage, 8 ets.

Eternal Day. Price, 50 cents. Postage, 11 ets.

Advent Fracts (in two vols.)—Containing twenty-

Tent and the Altar

Advent Tracts (in two vois.)—Containing twentyone dissertations on nearly all the important
subjects relating to the personal coming of Christ
and the duties connected therewith. Price, 58
cents. Postage, 8 cts,
The Infidelity of the Times, as connected with the
Rappings and the Mesmerists. And especially
as developed in the writings of Andrew Jackson
Davis. By Rev. W. H. Corning. Price, 38 cts.
Postage, 6 cents.

Postage, 6 cents.

Gavazzi's Lectures," as delivered in New York

city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1,00.

himself, with a sketch of his life. Price, \$1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred applicate, together with over two hundred viscous.

subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Post age, 6 cents.

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 Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2,50 per hundred; 4 cts.

First Principles of the Second Advent Fath. This tract is illustrated by copious scripture references. \$2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher

Price, \$2,50 per hundred; 4 cts. single. Promises Concerning the Second Advent.—This lit-tle work contains daily food for the soul. Price,

50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred, 5 cents single.

rded; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—" Hope of the Church"—" Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1,50 per hundred.

Tracts for the Times—No. 4—" The retern of the Jews." Price, \$2 per hundred, 3 cts. single. Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per

and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. 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?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." 1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts gether. When they are thus, they often cannot be read. Before eather than the standard and headed. "For the Herald."

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or

\$2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single. Glorification. By Rev. Mourant Brock, M. A., of England. \$2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2,5 per hundred; 4 cents

single.
The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each-

Appointments, &c.

Providence permitting, I will preach at Louden Village, 21st and 22d; Louden Ridge, 23d and 24th, and remain over the following Sabbath. Lake Village, 23th; East Haverhill, 29th—will some brother call for me at the depot, on the arrival of the first train of cars from

Cabot, Sabbath, 34; Catas. 5th, 6th and 7th, as Elder Davis may arrange; Waterbury, Sabbath, 19th.
Richford, Vt., Sabbath, Dec. 17th; Montgomery, 19th and 20th;
North Fairfield, 22d, and remain over the following Sabbath, (by the kind proposals of Elder A. Merrill); Swanton, 27th; Odletown, C. E., 28th, and 29th, and remain over the following Sabbath; will brother Scutt call for me at the depot at Rouses Point, on the arrival of the first train from Swanton as above dated; Veck-day meetings at 7 o'clock, P.M., or as brethren in charge may think best.

N. Billings.

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

J. P. FARRAR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. W. Brooks—Received.
T. Smith—Received.
H. N. Elligt—\$23. This added to 21 rec'd by the hand of Elder
Billings, some weeks since, leaves six dollars due to complete one
share.
J. C. Small—No such letter has been received, nor is it at the Post

W. W. Wheeler-\$1. Have credited you two dollars to No. 737.

BROOKLYN HOMEOPATHIC PHARMACY,

Court-street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homocopathic Tritations, Tinctures, Dilutions and Pellets, including the higher atten-

Cases for Physicians and for Family use of various sizes and

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly

Homosopathic Arnica Plaster, a substitute for the ordinary Court laster, and an excellent application for Corns. Country Orders promptly and carefully executed. oct.28

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is though the yood judges to be the most Beautiful, Bellaliant, Cherap and Sales. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most astatious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this. IFRS SAPs. It has defied all his experiments,—he has tried many to explode it. The surpassing splender and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELLON LifeHT in a position of triumphant superiority. Yet mother, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the stightest attention, and until the last dropis consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspestreet, Providence, R. I.

Sole Manufacturer.

Frovidence, June 30th, 1854.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," ween Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

Trans. — \$1 per semi annual volume, or \$2 per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and
\$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers, or \$2.50 per year.

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

English Subscheres 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, English subscribers will pay to our agent, Richard Robertson, English Subscribers will pay to our agent, Richard Robertson, English subscribers will pay to our agent, Richard Robertson, english the form of 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. It not, pre paid, it will be half a cent a number in the State, and one cent out of it.

To Autigua, 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.

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omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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. 685 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, 730; J. W. Bailey, 730; W. Parsons, 730; H. C. Harriman, 711; J. Keane, 728; J. Shaw, 727; R. Cox, 794; R. Lake, 728—each \$1.
W. Holman, 763; L. Curtis, 753; T. Harley, 742; W. W. Patten, 737; C. E. Knight, 742; B. Jenniugs, 731; E. W. Turner, 748; A. McHinch, 729; J. Hazelton, 742; L. Moore, 699; D. Hogarth, 732; Geo. Hogarth, 734; C. Chandler, 716; A. Stone, 685; Geo. D. Warren, 748—each \$2.