

hanging of ten Indians. When the sentence of death was formally read and interpreted to the doomed red men, they received it very coolly, some of them composedly smoking their pipes. Nearly all the condemned made confessions to their spiritual advisers previous to execution. On the Wednesday previous, each Indian was permitted to send for two or three of his friends among the other condemned Indians, to bid them adieu, and the scene is said to have been very affecting. Each Indian had some word to send to his parents or family. When speaking of their wives and children almost every one was affected to tears. Good counsel was sent to their children. They were in many cases exhorted to an adoption of Christianity and the life of good feeling towards the whites. Most of them spoke confidently of their hopes of salvation. They had been constantly attended by several clergymen who understood the language. Some of the Indians, however, pretended to disregard the dangers of their position, and laughed and joked. The majority of them were young men, but several were quite old and gray headed. The scenes at the prison on the morning of the fatal day and at the execution are thus described:

The doomed ones wished it to be known among their friends, and particularly their wives and children, how cheerful and happy they had died exhibiting no fear of this dread event. To us it appeared not as an evidence of Christian faith, but a steadfast adherence to their heathenish superstitions.

They shook hands with the officers who came in among them, bidding them good bye, as if they were going on a long and pleasant journey. They had added some fresh streaks of vermilion and ultramarine to their countenances, as their fancy suggested, evidently intending to fix themselves off as gay as possible for the coming exhibition. They commenced singing their death-song, Ta-zoo leading, and nearly all joining. We had never heard this song, and could not tell it from the war-song, but it was wonderfully exciting.

Their irons were knocked off, and one by one were tied by cords, their elbows being pinioned behind and the wrists in front, but about six inches apart. This operation occupied till about 9 o'clock. In the mean time the scene was much enlivened by their songs and conversation, keeping up the most cheerful appearance. As they were being pinioned, they went round the room shaking hands with the soldiers and reporters, bidding them "good bye," &c. After all were properly fastened, they stood up in a row around the room, and another exciting death-song was sung. They then sat down very quietly and commenced smoking again. Father Ravoux came in, and after addressing them a few moments, knelt in prayer, reading from a prayer book in the Dakotah language, which a portion of the condemned repeated after him. During this ceremony, nearly all paid the most strict attention, and some were affected even to tears. He then addressed them again.

The caps were then put on their heads. These were made of white muslin taken from the Indians when their camps were captured, and which had formed part of the spoils they had taken from the murdered traders. They received these evidences of their near approach to death with evident dislike. When it had been adjusted on one or two, they looked around on the others who had not yet received it with an appearance of shame. Chains and cords had not moved them—their wear was not considered dishonorable—but this covering the head with a white cap was humiliating. There was no more singing, and but little conversation and smoking now. All sat around the room; most of them in a crouched position, awaiting their doom in silence, or listening to the remarks of Father Ravoux, who still addressed them. Once in a while they brought their small looking-glasses before their faces, to see that their countenances yet preserved the proper modicum of paint. The three half-breeds were the most of all affected, and their dejection of countenance was truly pitiful to behold.

At precisely 10 o'clock the condemned were

marshaled in a procession, and headed by Capt. Redfield, marched out into the street, and directly across through files of soldiers to the scaffold, which had been erected in front. They went eagerly and cheerfully, even crowding and jostling each other to be ahead, just like a lot of hungry boarders rushing to dinner in a hotel. The soldiers who were on guard in their quarters stacked arms and followed them, and they in turn were followed by the clergy, reporters, &c.

As they commenced the ascent of the scaffold, the death-song was again started, and when they had all got up, the noise they made was truly hideous. It seemed as if pandemonium had broken loose. It had a wonderful effect in keeping up their courage. One young fellow who had been given a cigar by one of the reporters, just before marching from their quarters, was smoking it on the stand, puffing away very coolly, during the intervals of the hideous "Hi-yi-yi, hi-yi-yi," and even after the cap was drawn over his face, he managed to get it up over his mouth and smoke. Another was smoking his pipe. The noose having been properly adjusted over the necks of each, by Capt. Libby, all was ready for the fatal signal.

The scene at this juncture was one of awful interest. A painful and breathless suspense held the vast crowd, which had assembled from all quarters to witness the execution.

Three slow, measured and distinct beats of the drum by Major Brown, who had been announced as signal officer and the rope was cut by Mr. Duly—the scaffold fell, and thirty-seven lifeless bodies were left dangling between heaven and earth. One of the ropes was broken and the body of Rattling Runner fell to the ground. The neck had probably been broken, as but little signs of life were observed, but he was immediately hung up again.

As the platform fell, there was one, not loud but prolonged cheer from the soldiery and citizens who were spectators, and then all were quiet and earnest witnesses of the scene. For so many, there was but little suffering; the necks of all, or nearly all, were evidently dislocated by the fall, and the after struggling was slight.

The bodies were cut down, placed in four army wagons, and taken to the grave prepared for them among the willows on the sand bar nearly in front of the town. They were all deposited in one grave, thirty feet in length by twelve in width, and four feet deep, being laid on the bottom in two rows, with their feet together and their heads to the outside. They were simply covered with their blankets and the earth thrown over them.

For the Herald.

Political and Army Scraps.

Gen. Roscrans is regarded as having accomplished one of the most important achievements of the war in the capture of Murfreesboro.

A Rebel Raid to Holly Springs, Miss., the head quarters of Gen. Grant's army, surprised and made prisoners of several thousand Federal prisoners, whom they paroled; and destroyed, some say, four or five million of dollars worth of property.

General Butler says he went to New Orleans a hunker democrat of the hunkerest sort, but came away an out and out Abolitionist. He justifies his execution of Mumford for pulling down the union flag from the U. S. mint in N. Orleans, from the fact that the Thugs and blacklegs of the city declared he should not be hung; it thus became a question who should rule the city, the mob or government?

The Freedmen of the south received, so far as heard from, the boon of freedom from the President on the first of Jan. with great satisfaction and gratitude to God and the President. As yet, there has been none of those dreadful scenes of insurrection and murder which proslavery men predict as the immediate result of emancipation; all is quiet among them.

Gov. Andrews of Mass. recommends an Asylum for inebriates. He says "drunkenness is a disease as well as sin." We have long enough legislated for its punishment, let us not delay to

legislate for its cure." Of the Old Commonwealth's "Heroic dead," he says:

"There is a history in almost every home of Massachusetts, which will never be written. But the memory of kindred has it embalmed forever. The representatives of the pride and hope of uncounted households, departing, will return no more. The shaft of the archer, attracted by the shining mark, numbers them among his fallen. In the battles of Big Bethel, of Bull Run, of Ball's Bluff, of Roanoke Island, of Newbern, of Winchester, of Yorktown, of Williamsburg, of West Point, of Fair Oaks, the battles before Richmond from Mechanicsville to Malvern Hill, of Jame's Island, of Baton Rouge, of Cedar Mountains, of Bull Run again, of Chantilly, of Washington in North Carolina, of South Mountain, of Antietam, of Fredericksburg and Goldsboro—through all the capricious fortunes of the war the regiments of Massachusetts have borne her flag by the side of the banner of the Union. And, beyond the Atlantic slope, every battlefield has drunk of the blood of her sons, nurtured among her hills and sands, from which in adventurous manhood they turned their footsteps to the West, officers and enlisted men vied with each other in deeds of valor. The flag whose standard-bearer, shot down in battle, tossed it from his dying hand, nerved by undying patriotism, has been caught by the comrade, who in his turn has closed his eyes for the last time upon its starry folds as another hero-martyr clasped the splintered staff and rescued the symbol at once of country and of their blood-bought fame. How can fleeting words of human praise gild the record of their glory? Our eyes suffused with tears, and blood retreating to the heart, stirred with unwonted thrill, speak with eloquence of nature, unuttered, but unexpressed. From the din of battle they have passed to eternity. Farewell! warrior, citizen, patriot, lover, friends—whether in the humbler ranks or bearing the official power, whether private, or captain for all these in the heady fight have passed away.—Hail! and Farewell! Each hero must sleep serenely on the field where he fell in a cause "sacred to liberty and the right of mankind."

Worn by no wasting, lingering pain,
No cold gradations of decay,
Death broke at once the vital chain,
And freed his soul the nearest way."

Charleston S. C. is said to be a deserted city. A writer of Dec. 12th says he believes there were not 20 ladies left in the city.

Western Virginia has been admitted into the union as a state, making the 35th star on our banner. The eastern portion is very violent and Governor Letcher declares they will never submit to it.

Gen. Butler says, the negroes in those parts of La. excepted by the President's proclamation, are nearly all free from other causes. The same is also true of Eastern Va.

The Governors of Del. and Ky. in their annual messages are exceedingly bitter against the President's proclamation of pardon. It is possible they will yet be insane enough to rebel and force the President to complete his work, by declaring those states free.

Congress will probably pass a general bankrupt law this term, designed to relieve honest and oppressed debtors.

The French government has signified to the U. S. that the Emperor has the most friendly feelings towards the Union and desires its preservation.

The great Pacific Rail Road is commenced at Sacramento, Cal., and is to be pushed forward with all possible dispatch. About 30 years ago Benjamin Kingsbury, Ed. of Zion's Herald predicted that in less than fifty years, there would be a Rail Road over the Rocky mountains. His prediction is likely to be more than verified.

Fourteen days after the President's proclamation of Sept. 22nd was issued, it was in print in the Sandwich Islands. Days of wonders!

A young lady wrote in Dec. from Port Royal, S. C. where she is teaching the Freedmen, that she was learning them that sublime Anthem, to be sung the first of Jan. 1863, beginning: "Sound the loud timbrel o'er Egypt's dark sea, Jehovah has triumphed, his people are free?"

Original.

On the Chemistry of Food.

The apostrophe to Adam, "Dust thou art, and unto dust shalt thou return," is suggestive of the Chemistry of Organic Substances—more especially that of Food, and its relation to the Animal System.

What a wonderful thing is a living human being—a material form, the dwelling of an immaterial intelligence. The material alone is visible; but the immaterial is none the less real: it beams in the eye, and lights up every feature—making its presence as manifest as the form that enshrines it.

That man is constituted of matter and mind, we know; for, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." We know also that mind is distinct from matter; for when the "dust shall return unto the earth as it was," then "the spirit shall return unto God who gave it." They are thus of diverse origin: the one is of the earth, earthy; the other is God given. They are also of diverse characteristics; for the properties, or attributes of the one, are not possessed by the other. Mind has volition, memory, consciousness: it wills, and loves, and hates; it plans and executes. The properties of matter are none of these; but it has attraction, inertia, and extension. It has no consciousness—can neither know nor feel; it has no will; nor can it move, except as it is moved by other agency:

"Has matter innate motion? then each atom,
Asserting its indisputable right
To dance, would form a universe of dust.

Has matter more than motion? Has it thought;
Judgment, and genius? Is it deeply learned
In mathematics? Has it framed such laws
Which, but to guess, a Newton made immortal?"

No: these are attributes only of the immaterial: they are developed by no chemical experiment—are detected by no chemical analysis, and are the properties of no material substance. And, in treating of the material man—of all that constitutes his bodily form,—it will be entirely irrespective of this immaterial.

Chemistry determines the Elements of things, with their laws or affinities. It is not purposed to dwell on the abstract principles of this science, nor to deal largely in its technicalities; and, where it is practicable, things will be called by their common and not by their scientific denominatives.

It is difficult to realize that the material forms of a living audience are so closely allied to inanimate substances. But, "all flesh is grass, and all the goodness thereof is as the flower of the field,"—in a more literal sense than is generally realized. And grass and flesh are only dust. However humiliating may be the thought, it is none the less true, that these bodily structures, which we do so prize and cherish, are built up of combinations of matter which may have been disintegrated from various primitive rocks, have formed a part of the soil of the earth, or have fallen in rain from the clouds of heaven, have flowed in river or brook, and been drawn from fountain or well, have undergone organic changes peculiar to the varied forms of vegetable life, and been eaten in grasses and herbs by beasts of the field which, in turn, have served man for food.

As we are about to consider some of the relations which the human body sustains to other material forms, it will be necessary to refer to a few of the Elements which enter into the composition of things, and to define some of the terms employed. All substances capable of analysis, or division into differing constituents, are called Compounds; and those not susceptible to such treatment, are known as Elements. These, variously combined, will produce results wonderfully dissimilar, which are often constituted of the same Elements,—their proportions varying but a little.

Earth, air, water, and fire, were regarded as elements by the ancients, who supposed these four were the constituents of all material forms. It has, however, been demonstrated by modern

science that the first three are not simple substances, and that the last is only a chemical phenomenon.

The latest results give sixty two elementary principles, which no chemical skill has been able to decompose; and all known compounds, are constituted of two or more of these. The common minerals—antimony, arsenicum, bismuth, calcium, copper, gold, iron, lead, mercury, silver, sulphur, tin, zinc, &c., are Elements, which no science or art has been able to analyze. But such products as salt, chalk, &c., are easily shown to be compounds.

The analysis of salt develops two substances—a vapor of a greenish yellow color, which is called Chlorine, in allusion to its peculiar tint, and a solid of a silvery lustre, called Sodium. There being no way to analyze, or simplify either of these, they rank as Elements. The analysis of chalk, also, exhibits two new substances—an invisible vapor, and a white solid; but these, unlike the constituents of salt, are susceptible of still farther division; for which reason they are called Proximate Elements. The invisible vapor yields an invisible gas and a black solid; the white solid yields the same gas and a solid of silvery splendor; and, neither of these being capable of farther analysis, they are called Ultimate Elements. As every thing must have a name, the chemist calls the invisible gas Oxygen, because it will rapidly combine with various substances, by which are produced acids. The black solid is the pure inflammable principle of coal, termed Carbon. The invisible vapor, which was the combination of this gas and solid, is Carbonic acid; and the solid of silvery splendor is found to be a constituent of lime, and is therefore called Calcium.

In like manner may all compound substances be resolved into their Proximate or Ultimate Elements. Nor is it more wonderful that all the varied forms of inorganic and organic matter should consist of so limited a number of elements, than it is that the sixty five thousand words of our language should be constituted of twenty six simple letters.

As the chemist may analyze, so may he combine, in chemical proportions, diverse elements and produce a great variety of results. The union of two or more Ultimate Elements constitutes a primary combination; and that of two or more Proximate ones, a secondary. All combinations are governed by fixed proportions: six parts of chlorine and four of sodium, constitute salt; and they will combine for that result in no other proportion. It is the same with other combinations, any departure from the requisite proportion being incompatible with the desired result.

A Chemical Combination differs widely from a mechanical mixture. The lady who adds cream and sugar to her tea, produces no new chemical result. The sugar is dissolved, but only mingles with the cream and water. It is the same with the trader who roasts and grinds up beans with the coffee, or "extends" his brandy. But an alkali and oil, brought into contact under the proper conditions, not only mingle, but combine and form a new substance called soap: which is unlike, and is possessed of properties not belonging to, either of its elements. Ed.

(To be continued.)

The Christian Ministry; AND THE GOSPEL METHOD OF ITS INCREASE AND SUPPORT.

BY C. CUNNINGHAM.

5. He should possess an irreproachable character. "A bishop then must be blameless." 1 Tim. 3: 2—7. His moral character should be pure. He should be noted for his uprightness of conduct, and integrity in his dealings with his fellow men. There can be no greater bane in society than a wicked, dishonest minister. A man who is not regarded as upright in all his dealings with the world is unworthy of the high position occupied by the Christian Ministry. And no church is justified in listening to, or in any way encouraging a man against whom a charge of immorality can be established. To do it is to be guilty of the same sin themselves.

6. He must be "sent." "How shall they

preach, except they be sent." Rom. 10: 15. He must be called of God to the work. He must possess a desire and fitness for the work, and then be led by Providence to enter it. If there be a "woe" upon those who refuse to go when they are sent by the great Head of the church, it is none the less true that a "woe" is upon those who run without a divine commission. (See Jer. 23: 21—22.) Lorenzo Dow used to say, that "God called some men to preach the gospel, the devil called some, some were called by other men, some called themselves, and some were not called at all. Every minister whom God will own and bless must belong to the class first named.

The Duties of the Christian Ministry.

1. It is a minister's duty to give himself wholly to the work to which God calls him. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 13—16. The work of the ministry should be the business of his life. He should feel that he has no time for other, and minor things. When solicited from within, or without, to engage in other employment, he should feel and say with Nehemiah, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort, and I answered them after the same manner." Neh. 5: 3 4. Jesus enjoins this duty in his instruction to the man who desired, when called to follow the Saviour, to "first go and bury his father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." Luke 9: 59, 60.

"A man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier." 2 Tim. 2: 4. Roman soldiers were not allowed to engage in trade, or farming, or any work which would at all divert their minds from the great object of pursuit. When men enter our army as soldiers, they give up all other business. The farmer leaves his field, the blacksmith his anvil, the jeweller his bench, the student his books, the merchant his counter, and others their previous employment; and they all devote themselves entirely to the duties of the soldier. This is what ministers of the gospel should do, says the apostle. They are not at liberty to engage in farming or speculation, or any worldly business. No man can say he is fulfilling the design of his calling as a minister of Christ who cannot truthfully affirm that he is not "entangled with the affairs of this life." A good minister will find enough to do in his work to consume all of his time. He will find no opportunity or disposition to attend to secondary matters. To obey the divine injunction to "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," will be all he can well accomplish.

2. He must not be indolent, but diligent in work. He should help himself if he would be helped. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth." 1 Tim. 2: 15.

He must obey the command to "Search the Scriptures," "Comparing spiritual things with spiritual," so as to be able to heed the injunction, "If any man speak, let him speak as the oracle of God." Otherwise, his labour will be unprofitable. He will lose the reward he might have received if he had been careful on this point. 1 Cor. 3: 11—15. We should understand our duty, and then know how to perform it, if we would not have our "work burned, and we suffer loss."

In order to become "all things to all men in order to gain some," will require some labor and study I assure you.

3. He is to have a regard to all under his care. Acts 20: 28. "All the flock," the poor as

well as the rich, the low as well as the high must receive his attention. He must evince no partiality, but manifest an equal interest for all.

4. He is to be an example to the flock in his daily walk and conversation. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil things to say of you." 1 Tim. 4: 12. Tit. 2: 7 8. Then he can say to his people, "Be ye followers of me, even as I also am of Christ."

5. He is to "Rule with diligence," Rom. 12: 8. It is his duty to see that the New Testament discipline is properly regarded, and that the ordinances of God's house are regularly observed.

6. He is also required to give the household "meat in due season." To administer the right food at the right time. To some he is to give "meat;" to others "milk." He is to be able to adapt his communications to the wants and circumstances of those to whom he ministers. He should be prepared to administer comfort to the afflicted, reproof to those who offend, warning to the unruly, encouragement to the weak, and instruction to the ignorant. The proud, the avaricious, the passionate, the idolator, the inactive, the extortioner, and in short all classes of men should be able to hear the truth adapted to their special cases, especially should he be able to impart dispensational, or "present truth" as the apostle terms it. 2 Pet. 1: 12.

While all the truth of God should be presented, each truth should have its proper place. "Present truth," therefore, should be kept the most prominent. God's true servants have always observed this order, both under the Old and New Dispensations.

This is seen in the ministry of John the Baptist, and that of the twelve. Before Christ's rejection and crucifixion, their message was "Repent, for the reign of heaven is at hand." After his resurrection, the people were required to "confess with their mouth the Lord Jesus," and to "believe in their heart that God hath raised him from the dead," in order to "be saved." "Preaching through Jesus the resurrection of the dead" was present truth then, and its promulgation "grieved the priests, and the captain of the temple, and the Sadducees," just as the preaching of present truth grieves the people in these days.

To properly "feed" the church, duty requires that we acquaint ourselves with prophecy, history, and the signs of the times, so as to know our position in relation to the proximity of the day of God both for our own and the Church's good, and so we may be able to answer correctly the inquiry now coming from every quarter, "watchman what of the night?" The book of Revelation was given "to shew unto his servants things which must shortly come to pass," and it is the duty of Christ's ministers to study it, and so be prepared to unfold its meaning for the comfort and encouragement of the saint, and the awakening and conversion of the sinner.

Some have felt that the doctrine of the Saviour's soon coming was the only truth to be proclaimed in these days, and hence have neglected the study and development of other portions of God's word, not only to their own injury, but to that of the "flock." A Christian minister, as implied in the very term itself, is to "preach Christ" (2 Cor. 4: 5.), which takes in all the Bible. The "Scriptures are they which testify of Christ." "The testimony of Jesus is the spirit of prophecy." Biography, history, prophecy, precept, promises, warnings, threatenings, and illustrations are all to be faithfully given.

7. He is boldly and honestly to declare the truth of God, "whether men will hear, or forbear." He must not modify to please the carnal, corrupt heart of men, 2: 17, and 4: 2. He must not be "ashamed of the testimony of our Lord," nor shrink from its faithful utterance, even though it subject him to trial and reproach. 2 Tim. 1: 8, and 2: 2, 3.

To be continued.

For the Herald.

Foreign Correspondence.

FROM DR. R. HUTCHINSON.
DEAR BRO. BLISS:—Since I wrote you last my health has not been very good, and "fired nature" has refused the trouble of taking notes of matters and things; hence I must draw upon memory for my present letter.

My last was dated Coldstream, Scotland, Nov. 18th. On the evening of the following day I preached in that place, and on Friday the 25th I went to Kelso, where I was warmly received by a gentleman who was enlightened on the Second Advent many years ago through reading a copy of "The Voice of Elijah." I made the sabbath a day of rest, and heard Dr. Bonar twice. The subject of his second discourse was the kingdom of God, showing that when it comes the tribulations of his people will end, and that therefore its coming is an event to be greatly desired by them. In reading a lesson from Ezekiel he maintained that the Jewish and other nations will exist in flesh and blood during the millennial age, and said that Jacob's ladder will form the connection between the earthly Jerusalem and the heavenly Jerusalem. The next day he called to see me, and [though I had expected to sit at his feet, yet I found him very much disposed to listen and to receive light; and he has evidently a remarkable quickness in perceiving a new thought which may be presented. He expressed his regret at the fixing of definite times for the Second Advent, as he thinks it has an injurious effect on a good cause. After we had enjoyed an agreeable interview he expressed a hope that I should visit the place again and in a better state of health. In the evening my friend took me to a meeting of the Independents, and as soon as the first prayer was offered I was invited to occupy the time, and in responding to the invitation, I gave a sketch of my history, and presented the blessed hope, and its speedy realization. My own soul was refreshed while talking.

During my stay in Kelso I formed a happy acquaintance with a most devoted young minister who holds the premillennial Advent, but who had entertained the idea that these things should be preached only to believers. I told him to preach the second Advent to all and in this way alarm sinners as well as comfort saints. The same false notion is very common among millennialists; and therefore this blessed light is to a great extent kept under a bushel.

I may add that I expected to find Dr. Bonar a very mild, quiet, calm preacher, but he has a good share of energy, and often raises his voice to a high pitch even in the beginning of his discourse. This however is common with Scotch preachers.

Thursday 26th I went to Hawick—distance about 26 miles. Here the Lord gave me much fruit of my labor 15 years since. I found the man who first invited me there. What a warm reception I got! He and his wife are still strong in our precious faith and hope. She is fast sinking to the tomb, but she looks with joy to the resurrection morn. A person who was a little girl when she first heard me, came to greet me on my arrival. I spoke words of instruction and comfort to her and to others; and our meeting was mutually gratifying. But where were all the rest? Some of them in different parts of Scotland,—some of them in England, some of them in Australia, and some of them dead. However I have joy in what I have been informed of them.

The best objection to the second coming of Christ which I ever heard was uttered in this place, by an old woman. Being told that a man from Canada was preaching that Christ was coming, she replied,—"He'll na come again, he'll na come again, for he was na sa weel used when he was here." There was a redeeming quality in her unbelief. There was sympathy with the suffering Jesus, if not faith in the reigning Jesus.

There are other places of former labor which I hope to visit, but my state of health and the season of the year, admonished me to complete my tour in Scotland as soon as possible!

Saturday 29th I went to Edinburgh. During

my stay there I was the guest of a gentleman connected with the "Catholic Apostolic Church." This church arose, at least in part, out of the advent movement under Edward Irving; though what is regarded as the restoration of the "gifts" did not begin in his congregation but at Port Glasgow. The above mentioned gentleman was a witness of those manifestations, and on a visit to London informed Mr. Irving of them; and at the request of Mr. Irving he related them in the vestry to many of the church members. He further told me that the gift of "tongues" first manifested itself in an Episcopal church in London, but not being allowed there, the subjects of these "gifts" attended Mr. Irving's ministry, where they enjoyed freedom. The "Apostolic church" holds the four-fold ministry, viz. apostles, prophets, evangelists, and pastors, as mentioned Ephesians 4: 11, and believes that these are restored to the church, with the different "gifts." The "tribes of the children of Israel" Rev. 7th are believed to be Christendom, and the "sealing" to be by the imposition of apostolic hands, as in Ephesians 1: 13, compared with Acts 19: 1-6; and that it is needful to be thus sealed in order to share in the first translation; and that those of God's people who do not receive this sealing will pass through "the great tribulation" and may share in the second translation, and belong to the great multitude whom no man can number," Rev. 1: 9. Their worship is somewhat peculiar, and to a stranger must seem popish and especially to one of Puritanical ideas.

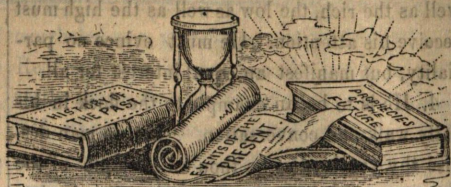
They use a liturgy taken from that of the church of England, and others. Their house of worship in Edinburgh is properly a cathedral, and they have had daily worship morning and evening for 27 years, viz. at 6 o'clock in the morning and at 5 in the evening; also at 9 in the morning two days in the week, and four sermons on the sabbath. The worship is conducted by the Angel or Bishop,—by at least four Priests, and two or four Deacons. They are all in white vestments, excepting the "Angel," who has a dark one shaped like a cloak. They observe the Lord's supper every Sabbath, and present the elements on the altar daily. Incense is used during the intercessory prayer, and it seems to enliven the worship which may in some manner be due to the pleasure which it administers through the olfactory nerves. During my stay one of the "Apostles" came to Edinburgh,—whom I heard preach once, and with whom I was invited to breakfast, and also to dine. He is an unassuming, intelligent, and devout man. He reminded me of one whom I much esteemed, viz. William Miller. I formed an agreeable acquaintance with the "Bishop," whom I should take to be a most excellent and kindhearted man; also with an eminent Evangelist who has labored much on the Continent, and who was excluded from Bavaria for seven years, by a statute mentioning him by name; but he has now entire freedom, and is doing good in that papal country. I may add that there is much among those who are connected with this work to admire and love. 1. They are orthodox. 2. They hold the pre-millennial and speedy Advent. 3. They make this very prominent. 4. They seem to be in the spirit of waiting and expectation. 5. They show their faith by their works, and devote much of their property to maintain divine worship, and to sustain those who labor as Evangelists. 6. They manifest a catholic spirit. In this they are far in advance of other sects.

To be continued.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance,—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.



ADVENT HERALD.

BOSTON, JANUARY 20, 1862.

SYLVESTER BLISS, EDITOR.

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

Postage Stamps.

Friends are reminded that postage stamps are no longer of any value to us if at all defaced.

Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.

A letter mailed in Boston, has come directed to our care for "J. M. Orrock. Will he direct in respect to it?"

A Good Suggestion.

BRO. BLISS:—Allow me to ask if you can turn to good account a large amount of old paper, such as newspapers, pamphlets, &c. If so, would not each of the subscribers to the Herald scrape up, box, and forward to the Herald office all they can spare, and see if some aid to the office may not be thus rendered to compensate for the advanced price of paper. The friends in each town might fill a box. Yours for the cause of Christ.

ERASTUS PARKER.

Waitsfield Vt. Jan. 3 1862.

We like the forgoing suggestion. We can dispose to our paper maker of any amount of paper that may be thus donated. If the friends wish to make an effort in that direction, they might collect in central places the amounts contributed by the several individuals in each respective neighborhood, and then forward in large packages. Boxes would be unnecessary, as such stock can be sufficiently secured in large bundles to reach the office safely.

It is important that what is done in this direction be done at once. It costs us twelve dollars extra, each week, for the advanced price of paper, and if this continues through the year it will make a large item.

The friends in Providence offer to send 1000 pounds. What place will exceed that. Let a committee be appointed to notify friends where and when papers will be received, and then let it be forwarded. For instance, let the friends in the neighborhood of Waterbury send to some place of deposit there, and then forward from there to Boston. In this way the freight would be less than if sent in separate packages. And the same in other localities.

We would like a list of all contributors, with the number of pounds contributed by each, and will acknowledge such as received.

In sending, let each bundle contain only one kind of paper—that is, if any brown paper is sent, let it be in separate bundles from those containing printed papers, which is much more valuable. Please mark the weight on each package. We shall look to the sisters to put this through.

Those living isolated and at too great a distance can if they prefer, and wish to do so dispose of their papers to peddlers and send the avails.

We shall announce the receipt of packages in the order of their arrival. Who will first commence?

NEW YORK, Jan. 9. The Tribune has by telegraph from Washington an important disclaimer by M. Mercier, Ambassador of Napoleon III, on behalf of his Imperial Master, of any designs or purposes adverse to the restoration of the integrity and authority of our Federal Union.

LAST NEW YEAR'S DAY. The New York Times says last New Year's Day deserves to be hereafter known as a dies mirabilis, and gives the following reasons why it should have a special future memory; The President's Emancipation was issued on that day.

The New Year opened on a lost field at Vicksburg.

On that morning the rebels attacked our force and fleet at Galveston, Texas, and captured the place and the war steamer Harriet Lane.

Same morning, General Sullivan attacked the force of the rebel Forrest near Lexington, Tenn., and defeated it with heavy loss.

On New Year's Day West Virginia was created a State by the President's signing a bill for its admission into the Union.

On the same day Col. Haskins, with a loyal Kentucky regiment, attacked the guerrilla Morgan at Lebanon, Ky., killed several and captured sixty of his force, and spent the holiday in pursuing him.

It is presumed from accounts that on New Year's Day Col. Philips, with 1200 loyal Indians drove the rebel red men across the Arkansas and destroyed Fort Davis.

On New Year's Day Hindman's defeated rebel army in Arkansas was dispersing in every direction, and has not been heard of since.

On New Year's Day the rebels under Marmaduke were marching upon Springfield, Mo., the attack upon which opened a few days later.

On New Year's Day, in the army of the Potomac, all was quiet, but the rebels were making suspicious demonstrations above Falmouth, on the opposite side of the river.

Exposition of the 60th or Isaiah.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee."—v. 10.

Other nations were denominated by the Jews "strangers," or foreigners. And the "sons of strangers," so termed by a synecdoche, embrace all converts of Gentile descent. Their building up the walls of Zion, is put by substitution for their contributing to its prosperity. Thus said Zechariah, (6: 15,) "They that are afar off shall come and build in the temple of the Lord."

"Their kings shall minister unto thee," has been partially fulfilled in their having been the "nursing fathers" of the church, (see note on 49: 23); but it doubtless corresponds more perfectly with the new Jerusalem state, of which we read, (Rev. 21, 24,) "The nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

"For," &c. This final restoration is an act of mercy, which will doubly compensate the people of God for all their afflictions—"smote," being put by substitution for the tribulations to which they were subjected.

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."—v. 11.

This passage is evidently parallel with that in Rev. 21: 25, 26—"And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."

Their gates being open continually, is put by substitution for the freedom of access which all in the renewed state are to have to the final blessedness of the redeemed; and their bringing in the forces, or as it is in the margin, "the wealth" of the Gentiles, is put by the same figure, for their glory and honor which shall be manifested in the converts from heathenism to God.

That this is a period of reward and not of trial, is evident from what John adds, (Rev. 21: 27,) "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abominations, or maketh a lie: but they which are written in the Lamb's book of life."

And this is shown by the destruction, at the commencement of this period, of all the nations who reject Christianity:

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—v. 12.

This destruction embraces all unbelieving individuals, as well as unbelieving nations. For, (2 Thess. 1: 7-10,) "The Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Zech. 14: 16—

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of tabernacles." Matt. 13: 40-43—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing

and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Ib. 25: 31-34, 41, 46—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away in everlasting punishment, but the righteous into life eternal."

"The 'glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."—v. 13.

The "glory of Lebanon" is put by a metonymy for the cause of its glory—its beautiful and magnificent cedars. By a metaphor, they are said to "come" to those addressed, to illustrate that the new creation, the residence of the redeemed, shall be adorned with them. 35: 1, 2—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

Not only the cedar, but all manner of pleasant trees—the fir, the pine, and the box—will beautify the restored sanctuary. God has said, (41: 19,) "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree: and I will set in the desert the fir-tree, and the pine, and the box-tree together." 55: 13—"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

A "sanctuary" is a holy place. The temple in Jerusalem, the mountain on which it was built, and the country in which it was situated, were all called the sanctuary of God, because of the religion of Jehovah which was there observed and his presence which was there manifested. In the regenerated earth, the new Jerusalem will still be his sanctuary, because then, (Rev. 21: 3, 4,) "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"The place" of God's "feet," is put by a synecdoche for the place where his presence will be manifested. Bishop Lowth renders it, "I will glorify the place whereon I rest my feet." When David thought to build a house for the Lord, he said (1 Chron. 28: 2,) "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for our God." In like manner the ark was thus denominated, because the holy Shechinah, the symbol of the divine presence, appeared above it between the cherubim; and so the Psalmist said, (Psa. 132: 7,) "We will go into his tabernacles: we will worship at his footstool." The earth also, as the place where God was to visit, and at length to dwell with men, has the same denomination, (Isa. 66: 1,) "Thus saith the Lord, the heaven is my throne, and the earth is my footstool." Matt. 5: 34, 35—"Swear not . . . by the earth; for it is his footstool." The new earth is called the place of his feet, because there Christ will condescend to dwell with men, and be their God; and therefore he will beautify it and make it glorious, that it may be an appropriate residence for his redeemed. Num. 14: 21—"As truly as I live, all the earth shall be filled with the glory of the Lord." Rev. 5: 9, 10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, The city of the Lord, the Zion of the holy One of Israel."—v. 14.

The "sons of them that afflicted thee," are the descendants of those who had oppressed the people of God. And their coming "bending unto thee," is put by substitution for their renunciation of the errors of their fathers, and conversion to the religion of those who were oppressed. Thus the redeem-

ed are to be from all nations and lands, as John beheld, (Rev. 7: 9, 10.) "And, lo, a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

They that despised thee, bowing down at the soles of thy feet, is put by the same figure, for the change of feeling which the gospel should effect in the hearts of men; of which the conversion of Paul, "who was before a blasphemer, and a persecutor, and injurious," is an illustration.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob."—vs. 15, 16.

Judea, Jehovah's sanctuary under the law, has been for long centuries desolated and trodden down by the Gentiles, and been a by-word among the nations. Instead of being a great commercial centre, it has for a long time been of little commercial importance. The caravans which visited and passed through it, no longer make it a great thorough-fare, which is probably the idea intended to be conveyed in the hyperbole, that "no man went through thee." In the regeneration, it becomes the great centre of the world. And this restored condition is to be eternal—the phrase "a joy for many generations," being a Hebrew equivalent to a long duration.

To "suck the milk of the Gentiles," is put by substitution for receiving sustenance and support from the nations that are not Jews; and to "suck the breasts of kings," is a metaphor illustrative of the aid which the rulers of earth should render to the interests of Zion. The demonstrations that God has saved and redeemed his people will be so abundant, that all will know his agency in their regeneration.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness."—v. 17.

The abundance of gold was a characteristic of the time of Solomon, and so much so that, (1 Kings 10: 21, 27,) "all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. . . . And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance." In a corresponding manner we read of the new Jerusalem (Rev. 21: 18,) that, "the building of the wall of it was of Jasper; and the city was of pure gold, like unto clear glass."

The bringing of gold for brass, silver for iron, brass for wood, and iron for stones—superior metals for inferior ones—is by substitution, an illustration of the perfection, excellence, and abundance of the perfected state.

By the metonymy, "peace" and "righteousness" are put for rulers possessed of those characteristics. Exactors were collectors of tribute, or of debts, and they were often oppressive in their demands; but there will be no unjust burdens imposed in the new creation. "For," (Isa. 33: 22,) "the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us."

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise."—v. 18.

During the gospel dispensation, as we learn from Matt. 24: 6, 7, wars and rumors of wars were to continue. "For nation shall rise against nation, and kingdom against kingdom." And Isa. 9: 5, "every battle of the warrior is with confused noise, and garments rolled in blood." But when "the Lord shall utter his voice and the earth is melted," (Psa. 46: 6-9,) "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Isa. 2: 4—"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more."

Violence is put by metonymy for the sound of violence; and its not being heard, illustrates that violence should not there exist. And by metaphors, their walls are denominated "Salvation," and their gates "Praise," to illustrate that such will be the defenses of the redeemed inhabitants of the new earth. Isa. 26: 1—"In that day shall this song be sung in the land of Judah; we have a strong bulwark; salvation will God appoint for walls and bul-

warks." In the apocalyptic visions, (Rev. 21: 12-14,) John saw the New Jerusalem symbolized as having "a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Meeting of the Standing Committee.

The quarterly meeting of the Standing Committee of the A. M. A. was held Jan. 6, 1863 at the office of the Advent Herald, the President in the chair.

After prayer by Eld. L. Osler, the minutes of the previous meeting were read and approved. And after that, the quarterly report of the Treasurer was accepted and approved as follows:

REPORT OF THE TREASURER OF THE A. M. A., FOR THE QUARTER ENDING JAN. 1, 1863.

To the Standing Committee: The Treasurer of the A. M. Association would present the following statement of its Receipts and Expenditures for the quarter ending with the commencement of the present year.

I. RECEIPTS.

The receipts have been as follows:

1. From payments of subscriptions to the Advent Herald,	\$726.7
2. Sale of Books,	29.3
3. Donations,	237.8
Making	\$993.8
Bal. of Cash Oct. 1	582.4
In hands of agents	81.2
Total	\$1657.47

II. EXPENDITURES.

The expenditures have been for the same period,

For editor, foreman, and compositors	\$438.00
" presswork,	91.00
" Folding papers by machinery,	11.00
" carting forms,	13.00
Pd. Bonham & Chubuck for cleaning and repairing stoves, including a new stove for office,	29.46
Pd. S. Adams for iron ash safe,	3.75
" Hobart & Robbins for "sorts" and rollers,	9.93
Bills for paper	307.10
Postage on papers to Canada and England, stamps, and rent of Post office box,	18.90
Exchange on uncurrent money	.90
Flour for paste, matches, oil, &c.,	2.75
Gas Bill,	2.25
Total of Expense,	928.04
Paid for books, merchandise,	6.00
Chash on hand, at date,	526.80
In hands of agents,	196.63
	\$1657.47

After an informal discussion in respect to the advanced price of paper, and the best means of meeting the increased expense, it was

Voted, That the suggestion made by our Bro. Erastus Parker of Waitsfield Vt., that the readers of the Herald send in to the office all their old newspapers and other old paper they can raise for the benefit of the Herald—be and is hereby approved. And the friends at large are requested to join that brother in his good plan,—it being hoped thereby to prevent the necessity of reducing the present size of our Herald. And let all the friends of the cause send forward in compact bundles, all the old papers they may be able to collect, addressed to the care of Sylvester Bliss.

Adjourned Attest. F. GUNNER, Rec. Sec.

"That Passage."

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

During the last months of the venerable Lyman Beecher, D.D.—who departed this life at the ripe age of 87 years, at the residence of his son in Brooklyn, N. Y., on the 11th of Jan. 1863,—his mental condition was exceedingly feeble and childlike. "For about a year and a half," said his son in giving an account of his closing hours, "he had been like a traveler who had packed his trunk, and, expecting every moment to start, could not unpack it." About two weeks before his death he called for "that passage."

"After reading a multitude of passages, for he was unable to designate the particular one he desired, the reader opened, by the good providence of

God, to these verses: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give unto me at that day; and not to me only"—

"They were proceeding to read farther, but my father cried 'Stop! that is not for me! This is my testimony; write it down as mine.' And I think he could use those as fully and as justly as the man that wrote them.

Scraps.

CONFUCIUS, the great Chinese philosopher died, B. C. 479; his tomb is at Tzine-feu, in a magnificent grove of oak.

The Order of Jesuits numbers at present in the world,—7,144. Increase in 14 years, 2,592.

Dr. LIVINGSTON says the falls of Gambeel, Central Africa, are 310 feet high, and in width 1800 years. The amount of cotton exported from Bombay to Europe the first five months of last year, was 837,631 bales, against 270,165 for the same time the preceding year. The most strenuous exertions are being made in India to increase its production.

A Moslem Missionary society has just been formed, to carry the gospel to the Mohammedans.

The French and Foreign Bible society have circulated 3,000,000 bibles in France the last 18 years.

There are at present in India, 1170 Missionaries, native preachers and catechists.

The Wesleyan (Eng.) Missionary Society, raise \$700,000 a year. How? A secretary of the society says, all ministers make its interests their own, and old and young, men women and children, are invited to contribute." An excellent example for the friends of the A. M. Association. Let us try it.

The Polynesian, a Honolulu paper contrasts the peaceful state of those Islands with the barbarism and murders of the United States, and warns the people to beware of our example. Truly, the men of Ninevah shall rise up in the judgment against this generation and condemn it.

On the 25th Dec. Senator Lane gave notice of his purpose to introduce in the U. S. senate, a bill to raise 200 regiments of soldiers of African descent.

American gold sold in Boston, in the middle of Jan. 1863 at \$1.46 3/4.

The Congregational Journal an old paper of over 40 years standing, and the Oberlin (Ohio) Evangelist of 25 years standing, have both been compelled to discontinue their issue for want of support, and the high price of paper.

Certainly the friends of the Advent Herald have great reason for thankfulness, that our Heavenly Father has so bountifully cared for its wants. Should we not return our thanks to him by trying to do more good with it, by increasing its circulation.

A chaplain at N. O. in a note to the Independent, says,

"I am met by men in camp and hospital everywhere, who ask, "Have you anything for us to read?" Who will help supply this demand, and send them our tracts?"

DR. LYMAN BEECHER, father of Rev. Henry Ward Beecher Mrs. Harsiet Beecher Stow and other children noted for their peculiarities, has gone to his rest, full of days and honors. He is famed as one of the leaders in inaugurating the great temperance reform, and for the part he took in the Unitarian controversy. He was 87 years of age last October.

Monday Jan. 5th. President Lincoln sent the following dispatch to Gen. Rosecrans. "Your dispatch announcing the retreat of the enemy has just reached here. God bless you and all with you. Please tender to all, and accept for yourself, the nation's gratitude for your and their skill, endurance and dauntless courage."

Shipplasters are rejected by newspaper stores and Hotels in New York.

A glorious revival is said to be in progress in Evansville, Ind. carried on, not by constant meetings, but by the daily labors, prayers and efforts of the people of God. They meet to report results and receive converts. The right way to work.

REV. D. BOSWORTH has resigned the pastoral charge of the Evangelical Advent church in Waterbury, Vt.

REV. D. ELWELL of Shippen, Pa. has resigned his pastoral charge of Messiah's church in that place and accepted a call from Messiah's church at Woodhouse, U. W. P. O. address, Port Dover C. W.

REV. W. SWARTZ of Messiah's church Pa. has received a unanimous call from Messiah's church N. Y. The church is prospering.

REV. W. H. EASTMAN has resigned his charge of the Advent church, Whitefield, N. H. and removed to Grantham, N. H. REPORTER.

"Of all occasions," says Cicero "none is more noble, none more stable, than that which is formed by good men, when they are united by the bond of friendship and congeniality of disposition."

The Word Immortal.

We apprehend that the difficulty in the mind of many in respect to the use of the word "immortal" consists in the meaning they attach to it. That is, they use it in its common and popular sense; which is not its scriptural use. Common usage makes it expressive merely of an ever continuing existence, irrespective of its nature or condition—applying it to the lost as well as the saved. But that is not the meaning the Bible gives it, where it is contrasted with indignation, and wrath, tribulation, and anguish, and as something to be sought for—showing that man is not now its possessor, and that he never will be unless he has part in the first resurrection. Therefore, though the wicked exist forever, they will not be immortal; for immortality is incompatible with impurity, with insincerity, with sin, or with suffering. For it is a condition of purity, of holiness, of happiness, of deathlessness. If Adam was created such, as he surely was, then was he created immortal according to its scriptural usage. But if he was created a sinner, and miserable, then was he not immortal. Immortality is thus a condition. But Adam sinning lost that condition, which can be regained only through Christ.

New Subscribers.

BRO. BLISS:—Permit me to say a word to the friends of the Herald on the importance of increased efforts to extend its circulation. With the commencement of the new year can we not all go to work and add, within three months, another thousand to its subscription list? I believe we can.

1. The price of paper is nearly doubled and the excess of cost must be met; and this is the proper way to meet it.
2. It will be a blessing to every family where it is read.
3. It will increase the interest of its readers in the welfare and support of the church and cause.
4. It will greatly please the editor, and relieve the association from embarrassment. Brethren, sisters, one and all, what say you? Let us be all at it and always at it. J. LITCH.

The War.

New York, Jan. 18. A special dispatch to the Sunday Mercury from Washington, dated yesterday, says: "The army of the Potomac is in motion and a battle is probably raging. The crossing of the river was doubtless effected to-day at Richard's Ford."

The same dispatch also says: "From news received at the War Department it is now deemed certain that Gen. Burnside is by this time across the river, and the rebels are skedaddling inland. All the army officers in Washington have left for the battle-field."

[Note by Reporter of the Associated Press. The forgoing is to be received with caution.]

The same correspondent says: "The Vicksburg expedition is being rapidly reorganized. Gen. Grant is to have command, with Gen. McClelland second in command. The force will reach 100,000 men."

New York, Jan. 17. The Times' Washington dispatch, speaking of the Army of the Potomac, says for some days it has been known a movement was again in contemplation, and the loyal North should not be many days behind the rebels in the knowledge that our veterans are again on the road to Richmond.

The same dispatch states there is in the Quartermaster's department here condemned clothing to the value of \$1,280,000 which was regularly inspected and passed last year by the inspectors in Philadelphia, and the contractors paid their full value. Being unfit for use in the field, it has been turned over to the hospitals.

Unless some unexpected cause shall interfere Gen. Butler will be induced to assume command of the Department of the South as soon as arrangements can be made providing another command for Gen. Banks in the same direction.

Cairo, Ill., Jan. 17. The Rain Storm left Arkansas Post on Monday, and arrival here to-day. She confirms the capture of that place. The attack was made on Friday evening by the gunboats. The land force debarked two miles below, and marched to the rear of the rebel fortifications and took them. Two miles below the main fort the rebels had erected earthworks, which were shelled by our gunboats. Three balls entered the port holes of the Lexington, killing four men. The main fort, which is represented as very strong, surrendered on Monday. The officers of the Rain Storm say that six rebel regiments were captured in the earthworks.

At daylight on Monday, two Texan regiments, who came to reinforce the place, being ignorant that it had surrendered, were also captured. Nearly all the ammunition taken by the rebels from the steamer Blue Wing, some days since, was captured.

A reconnoissance sent up the river had not returned when the Rain Storm left.

Our loss is not so heavy as when first reported.

CORRESPONDENCE



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

Watchfulness.

Watch therefore: for ye know not what hour your Lord doth come."

Brethren, Adventists, children of the Kingdom, ye who love, or have loved heretofore the appearing of the Lord, to you these words are especially addressed by your risen, ascended, and coming Lord and King. "Take ye heed. The times are critical. Perils are increasing and await the church. Sad and fearful times are at hand for a God forsaken world. Wrath, dreadful, awful, is in store for the wicked and ungodly. The second woe is past; and, behold the third woe cometh quickly." Even now it may have begun! "The seventh angel is about to sound, and the nations become fearfully 'angry;' and God's 'wrath come, and the time of the dead, that they should be judged." And "the time of trouble, such as never was since there was a nation" break in alarming calamities upon the doomed kingdoms of the world. "Men's hearts" are already "failing them for fear, and for looking after those things which are coming on the earth," which will greatly increase till they shall expire under the vexatious reports and perplexities of the last days. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Every Adventist in the land and the world now should be awake. Every "virgin" should have her lamp trimmed and burning. It is a surprise that with the increasing evidences that the day of God is so near that any believer should be sleeping at his post. Who could have thought that you should ever have become so indifferent to the hope of the Lord's coming? That you should sleep and slumber now, amid the muttering thunders of the approaching storm of the Divine wrath? Alas! it is so. And will you awake? Awake! in God's name awake! Be ye ready for the duties of the times, and to reply to the anxious fears that are coming upon the world, lest you be dumb and confounded when they inquire, "What of the night?" Arise, and shake yourselves from sloth, and from the dust of this sordid world, and trim your lamps of faith and of hope to rise when your Lord shall come for his chosen ones; and "save yourself from the doom of this wicked and adulterous generation." Seek to save your families, and offer prayer continually for the unconverted members of your households that they blame you not for your unfaithfulness in the day of judgment. Strive to warn and save the ungodly and sinners from "the wrath to come!" Meet with your brothers of "like precious faith," instead of going among the opposers and scornors of your hope, or wandering about from place to place where you can have no Christian influence to enlighten the mind of others on the signs of the times," or evidences of the Lord's coming at hand; not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." "Wherefore, comfort yourselves together, and edify one another" as you should do. Perhaps some of you have like some of the followers of Jesus in the days of his flesh become "offended" because of "hard sayings" which you could not bear; and murmurings and disputings like the children of Israel in the wilderness which you could not endure, and therefore have left, and follow the waiting ones no longer, thinking by so doing you would have more peace and punish your brethren for their impudence. But you have found that you have not grown in grace, but rather become cold and dead in faith, and that you have punished yourselves most, and are liable to perish in the burning lake at last. Arise! ye scattered and peeled ones, grieved and offended ones, and renew covenant with God and his people and come out fully again on the Lord's side, the side of his truth, and meet with the now quiet and happy waiting ones joyful in their hope, with light in their dwellings as darkness settles down upon the lukewarm church and wicked world. If you treat the second advent with indifference and follow not where

Jesus' truth leads, and are ashamed of his words, you would have so done when Jesus was upon the earth in his first coming, and been found with a pharisaical and hypocritical multitude who despised the Lord. Beware! study thy heart. Look well to your experience and hope. Where there are advent meetings made up of consistent Christian men and women of faith and prayers within 5, 10, 15, 20 or 30 miles, arrange to attend if at considerable cost. Whatever the trouble or expense, you will be well paid in the end, and it will be at less cost than the loss of yourselves as cast away. The Countess of Beauford the last few years of her life rode on horseback upwards of a distance of sixteen miles to and from places where she could hear the gospel in its purity; both summer and winter this was her custom; and neither frost, snow, rain, or bad roads were sufficient to deter her from the house of God. O how little of this interest and zeal in these days to attend on the means of grace as in former days of old. In every place, town, village, a city where there are two or three adventists, come together and start a prayer meeting once a week, or oftener if you chose, and when your hearts get filled with faith and the holy Spirit invite others to attend. There are in the cities advent meetings, where those in adjacent towns can congregate at a trifling expense. In this city there are three excellent congregations of the saints where the Lord is blessing his people; and such are the communications by horse railroad that brethren and sisters could come in and have a feast every Lord's day, and be ready for the Lord's coming, by the increased faith and zeal which they would cultivate. Don't have scruples about patronizing these public conveyances on the sabbath for this purpose. The devil will have them going, and let us improve them for good. It will be no worse a sin for us than to harness a horse and ride the same distance to attend church. In this be careful you don't in your excuses and care for the sabbath, "strain at a gnat and swallow a camel." I believe we should keep the Lord's day holy, and we do so by being assembled with the church on the first day of the week." If feeble and infirm, or the distance be so great that you cannot walk, at a very trifling expense you can obtain the bread of life and enjoy communion with your brethren and sisters in the established places of their worship. Brethren, Adventists, you need these means of grace to keep alive your faith. Your brethren in every place where they assemble need your presence and help in these times of peril to encourage them. Don't let your brethren go up to war and ye stand idle. Be willing as did Moses to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." My heart and soul are stirred within me to awake, my dear brethren and sisters throughout the length and breadth of the land to watchfulness, diligence, and holy zeal, and work in view of the coming of the Lord at hand. Brethren why will you not rally! Why not awake to the importance of so doing! You have but a little while to prepare for the judgment, or to labour in his vinyard. Live every day as you will wish you had lived when your Lord shall come identified with his waiting people, looking for redemption as you will wish you had been when he shall come to redeem them. Where you now are—with your influence where it now is—and doing what you do—are you satisfied to meet your judge? or will you be ashamed before him at his coming? ask yourselves these questions before God. May the Lord by his Spirit, make us all more faithful in his service—more willing to suffer with his people—more ready to bear the cross—more pure and holy minded, that we may be found worthy of the reward of the just in the day of his coming.

"Ye saints of God, awake to duty!

Hark! Hark! the message from the skies,

Your King, descending in his beauty,

With saints and angels bids you rise,

Shall earthly pleasures, still deceiving,

With Satan's host and fiery darts,

Now darken and enthrall your hearts,

While Christ for your delay is grieving?

Arouse! arouse! ye saints,

Your arms and hearts prepare!

Press on! press on! all hearts resolved

A conqueror's crown to share."

O. R. FASSETT.

Boston Jan. 13. 1863.

Earthly objects are fleeting,

All earthly joys and pleasure scenes

Refuse a long delay;

Upon the swift winged flights of time

They're quickly borne away.

Our friends, though dear, like vernal flowers

Can ne'er long with us stay;

They pass a few brief moments here,

And then are swept away.

So we, like friends and pleasure scenes,

Are creatures of a day:

A few revolving scenes at most,
And we are passed away.

This earthly ball we tread upon
Is doomed to sure decay;
With all its boasted wealth, it will
Most surely pass away.

The silvery moon, and golden sun,
Which rules the night and day,
Are destined, by the eternal word,
To also pass away.

The nightly gems, and starry hosts,
That mark the "Milky Way,"
Will cease in their celestial course,
And they will pass away.

Time, old father time himself,
Who first did give the day,
A mighty angel will declare
That he has passed away.

ALONZO PHELPS.

The "heavens," declared in the Scriptures to be destined to be dissolved, we regard as this lower heavens, in which the birds fly and winds blow; so that the heavenly orbs, with the restored earth, we regard as a permanency. Ed.

New Year's Wishes.

DEAR BRO. BLISS: I wish you a happy new year. Now if I am sincere in this wish, I ought to do what God requires of me in contributing toward your happiness during the year now commenced. I have thought not a little during the day in regard to the subject of wishing others a happy new year. It is to be feared that a large proportion of those who give utterance to this wish do it merely from the force of habit, and therefore take no pains afterwards to prove by their works that they were sincere wishers.

First of all, we should truly desire the spiritual good of the one to whom we wish a happy new year; that such a one, if already a believer in God by having confessed his Son before men, may this year, more than in any one previous "grow in grace and in the knowledge of our Lord Jesus Christ;" and to the one that has not yet confessed Christ, that this may be the glad year of an espousal to "the Lamb of God which taketh away the sins of the world."

In a work entitled "A Spiritual Treasury," for the children of God, consisting of meditation for each day in the year upon select texts of scripture, written by William Mason many years ago, is the following for January 1: Text—"We see Jesus. Heb. 2: 9. Fine sights of human pomp and worldly grandeur captivate and ravish worldly minds. It is common to hear persons say, O, I could sit all night to see a fine play! But one sight of the matchless charms and dawning glories of our Saviour makes all other things appear mean and contemptible. We turn our eyes from them and say, I put away these childish things; I have a heavenly object, infinitely superior to such low and perishing vanities.

"I know one, who having heard that faithful minister of Christ, Mr. Whitefield, when he first preached in the field, upwards of thirty years ago, on being asked which he liked best to hear him preach, or see Vauxhall? profanely replied, "Whitefield only preaches of heaven, but Vauxhall is heaven itself." Poor soul! he was then blind to his want of Christ, and to Christ's glory and excellency. But to the glory of his rich grace, that poor sinner is out of hell, and can now happily join the faithful in saying, we see Jesus. So then, the once profane sinner is changed into the "enthusiast" Enthusiasm to Jesus! "Enthusiastic this? "Then all are blind but rank enthusiasts." The essence of the Gospel, the joy of sinners, and the glory of faith consist in this sight. What is life itself without it? Alas, we have lost all righteousness, holiness, and happiness, in ourselves; but we see all these, with heaven and glory, restored to us in Christ. O blessed day! happy hour! joyful moment! when the sight of our inestimably precious Saviour first saluted the eyes of our mind and became the object of our faith! It was the beginning of days; yea, our birth day to eternal blessedness.

"This sight is a feast to our souls all the year. We delight to begin the year with seeing Jesus. We salute one another with, 'I wish you a happy new year.' What mean we, but I wish you to see Jesus? What can make the year happy without this? This creates heaven in the soul. Then it is a happy year indeed. But without this precious view of faith we can get no ease from the burden of sin, and our souls must be miserable. This world can afford us no real happiness. The thoughts of death will torment us; and the view of judgment fill us with dread and terror. But, O happy sinners, who can bless God with Simeon and say, 'Mine eyes have seen thy salvation!' Luke 2: 30. I see Christ; he is all my salvation and all my desire. Ye heaven-born, highly favored souls, well may ye say, 'Time hasten on; years, roll round; moments

fly swiftly; and bring me to the full enjoyment of my beloved Saviour in his kingdom of glory.'

"We see Jesus, who saw us, loved us, pitied and saved us when dead in our sins, caused by the law, and polluted in our blood. We look back and see him an outcast babe, a despised MAN, crucified as a vile malefactor, and bearing our sins on the cross, made a sacrifice for our souls, and redeeming us to God by his blood. We glory in him as the only atonement for our sins and our own righteousness to justify our souls; for he is the Lord our righteousness. Jer. 23: 6. We look up and see Jesus crowned with glory and honor, pleading our cause and interceding for our persons at the right hand of God, and ever living to save us to the uttermost. We look forward to judgment; awful day! we see

"A trembling world, and a devouring God."

"But O how bright the prospect! we see Jesus coming with power and great glory to receive us to his kingdom; that where he is there we may be also.

"Do we thus see Jesus by faith as revealed in the word of truth? Then we are new creatures in him. We are called with Moses, 'to endure as seeing Him who is invisible.' Heb. 11: 27. We are exhorted to 'lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.' Heb. 12: 1, 2. Thus we obey the will of God our Father, who commands us, 'Behold mine elect, in whom my soul delighteth,' Isa. 42: 1; 'my beloved Son, in whom I am well pleased.' Matt. 3: 17.

To the foregoing I must add a hearty, Amen. Let me assure you, dear brother, that the coming of the Lord has never seemed to me more desirable than for two or three months past. O I find it to be good and heart cheering to be settled in the belief of a soon coming Saviour. I don't know how I could get along without such a blessed hope. It is indeed consoling in these troublous times to believe that Jesus is soon coming. Then, then will be no more wars nor rumours of wars; but all will be peace and glory when the meek will come into possession of that earth which Jesus promised them, when he was here on this earth.

I was thinking about giving a short sketch of my experience in regard to this blessed hope, but I must defer it to another time as it would make this article entirely too long. I will say, however, that it is about twenty one years since I first became interested in the speedy personal coming of the Lord Jesus Christ.

JOSEPH FAIRBANKS.

Farmington Me. Jan. 1 1862.

From Bro. J. Spear.

BRO. BLISS:—I rejoice that there are a few in these last days, amid the excitement of war and trials of the present age, looking for the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ,—though we are told by some that we have no reason to look for the speedy advent of Christ, because of there being a great work to be done before he can come, the second time; and that his kingdom did come at his first advent, and is now being established by the preaching of the gospel. Such are looking for the fulfillment of Isaiah 2: 4, "And he shall judge among the nations, and shall rebuke many people and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up swords against nation, neither shall they learn war any more. O house of Jacob, come ye and let us walk in the light of the Lord."

Others deny the divinity or God head of Christ. This to my mind is a very erroneous doctrine and yet some will harp on it where ever they go.

We have no regular preaching; but the Spirit of the Lord is with us, and we pray the Lord of the harvest to send some faithful preacher this way. It affords me pleasure to forward you the name of a new subscriber for the Herald.

Yours in hope of immortal life.

JEREMIAH SPEAR.

Bebee Plain, C. E. Jan. 7 1863.

Tour West.

My health is now good and I shall continue my labors, as follows: Buchanan, Mich. as D. R. Mansfield shall arrange, Jan. 20 and over the sabbath. Hope for a general gathering. Reading Michigan N. N. Seymour shall arrange Jan. 30, over the sabbath and the week following.

Then I go to Ill. to hold some meetings, as shall be arranged by the friends there. I wish to hear from them at Buchanan, Mich. care D. K. Mansfield. I will try to make up for the disappointment at Deer Park, by the will of God.

From Ill. I shall go to Kentucky instead of Canada West.

JOSHUA V. HIMES.

Lying of all vices is the hardest to be got rid of.

From Bro. S. D. Northup.

DEAR BRO BLISS: While perusing the welcome pages of the last issue of the Herald, my eyes rested on the names of two brothers in Christ who, under present circumstances are unable to continue their subscription for the Herald, and the words of Jesus were forcibly brought to mind, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

OBITUARY.

BRO. BLISS: It becomes my duty to give notice of the death of our eldest son, LOREN DUDLEY, who was killed on the battlefield October 8, 1862. He was born March 31, 1822, in Chazy N. Y. He was a very pleasant and obedient boy; and I can say of him, what not every Father can say of his son, that he never told me a falsehood, to my knowledge, in his life.

When Christ, in his majesty, biddeth her "come;" The sweet resurrection! that bright day of gladness! Will snatch from the tomb her dust and decay; No anguish or pain, no sorrow or sadness, Can visit thee then, as time passes away!

Will enter a land freed from sorrow and care, That beautiful land where pure rivers are flowing, And flowers gently nourished forever will bloom; To this pearly-hued home our departed is going, When the casket is snatched from the merciless tomb.

DIED in Guilford, Nov. 5 Brother BENJAMIN T. LIBBY, of typhoid fever, in the sixty seventh year of his age—over half of which he had been a professor of religion. He was a firm believer in the speedy coming of the Lord; which was his theme and comfort through life, and his support in death.

ADVERTISEMENTS

MUSIC.

SONG OF THE SECOND ADVENT. COME ALL YE WEEPING PILGRIMS. The above beautiful hymns have been published in sheet form, arranged to familiar airs for the piano.

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

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles. Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

Ayer's Cherry Pectoral. Ayer's Sarsaparilla. Ayer's Cathartic Pills.



The peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vitiated state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay.

Ayer's Sarsaparilla is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it a trial.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

Table with columns: BOOKS, PRICE, POSTAGE. Includes titles like Morning Hours in Patmos, Bliss' Sacred Chronology, The Time of the End, etc.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 20, 1862.

Life's Questions.

Drifting away Like notes on the stream To-day's disappointment Yesterday's dream; Ever resolving— Never to mend— Such is our progress; Where is the end? Whirling away Like leaves in the wind; Points of attachment Left daily behind; Fixed to no principle, Fast to no friend— Such our fidelity Where is the end? Floating away Like clouds on the hill, Pendulous, tremulous, Migrating still; Where to repose ourselves? Whither to tend? Such our consistency; Where is the end? Crystal the pavement, Seen through the stream; Firm the reality Under the dream. We may not feel it, Still we may mend— How we have conquered Not known till the end. Bright leaves may scatter, Sport of the wind; But stands in the winter The great tree behind. Frost shall not wither it, Storms cannot bend; Roots firmly clasping The Rock at the end. Calm is the firmament; Over the cloud; Clear shine the stars through The rifts of the shroud. There our repose shall be; Thither we tend— Spite of our wanderings, Approved at the end.

Johnny and the Blue Marble.

"Mother," asked Johnny, "what verse do you think is best for little boys like me?" His mother thought a moment, and then said: "'Thou God seeest me,' because, I suppose little boys sometimes do naughty things, thinking their mothers don't see them, and won't know it. This teaches them that there is somebody who forever sees them." "Does God look into boys' pockets?" asked Johnny. "Yes," said mamma. "I wish God would speak as well as see," said Johnny. "He does," said mamma. Johnny immediately opened his eyes very wide. "Does!" he cried. "Oh yes," said mama; "he speaks in a still small voice." "I never heard him speak," said the little boy. "That is because you don't choose to hear it." "Does it make a noise like the winds?" asked Johnny. "No," said mama. "God's voice does not sound like the wind's; it speaks to your heart, and you must hearken to it in order to hear it; in fact, it is your conscience."

"What does it say?" asked Johnny, much interested.

"When you are naughty, it says 'Don't do that, Johnny; pray don't.' When you do right it says, 'It is sweet to be God's child. God's children love to do right.'"

"I want it to say that to me," said Johnny; and I am sure his mother wanted it to say that to him.

For several days Johnny behaved as if he was listening to the little voice, and as if it whispered pleasant words to him. He tried to do right, and seemed a happy child.

One day, when he took his marbles out of his pocket, his mother observed among the marbles a very handsome blue one.

"Where did you get that marble?" said his mother.

Instead of answering his mother, like a good little boy, he attempted to snatch it out of her hand, and then put it in his pocket.

His mother, as you may suppose, was much surprised. She looked at him, and he hung his head, as if conscious of doing wrong.

Then she began to be afraid there was something wrong; before, she was not; and she asked again, "Where did you get this marble?"

Johnny made no reply. He seemed to be meditating deeply about something, and appeared very sad. The mother did not ask him the question again, but went away.

At night Johnny climbed into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone: "I took that glass marble, mama."

"Took it from whom?" said his mother, anxiously.

"I took it from the ground," said the little boy.

"Did it belong to the ground?" asked his mother.

"No," said Johnny.

"Did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he did not succeed at all in doing it. At length he mustered courage to say, "I saw it on the ground, and I picked it up."

"What little boy had it before?" asked his mother.

"Asa May's, it is, I guess," whispered Johnny.

"When you put your hand to take it, did you forget, 'Thou God seeest me'?" Always remember that my son, and that you have no right to Asa May's marble, simply because you found it."

APPOINTMENTS.

The members of the Conference of Messiah's Church and friends of the Cause in Canada East, are hereby admonished of the time and place of their annual gathering, which will be the second Wednesday in February next, (being the eleventh.) The place is Black Creek Settlement, township of Woodhouse, near Port Dover. The friends in that place are making provision for the meeting. Their new house will be ready to be dedicated to the Messiah on the second Sabbath in February, which is the eighth previous to the Conference on the 11th. Brn. Litch and I. R. Gates are invited to attend the dedication. Brethren, please accept this request of the Church, and fail not to attend. Other ministering brethren in the Province are hereby invited to attend the dedication—namely, G. W. Campbell, D. Campbell, S. R. Lake, B. Reynolds and J. Pearce,—and all brethren and sisters interested in the promotion of the truth. Will brethren and sisters pray that these means of grace be a blessing to all?

D. W. FLANDERS, Sec. of Conference.

P. O. ADDRESS.

My Post Office address will be for the present, Grantham, N. H. W. A. EASTMAN, January 4, 1862.

The Post office address of Elder Daniel Elwell, for the present year, will be Port Dover, Canada West,—having removed from Shippen, Pa.

APPOINTMENT.

I will preach (D. V.) in Dunham, C. E., as Bro. Fuller may arrange, Jan. 20 and 21st; Clarenceville and Ash Island the 22d and 23d, as Brn. Colton and Schutt may appoint; and in Roxham the 24th, and Sunday, 25th, as Bro. Miller may deem best. Week-day appointments will be at 6 o'clock.

J. M. ORROCK.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, or No. 1 Lincoln street, Boston, Mass.

O. C. FASSETT.

NOTICE.

On account of sickness I shall not be able to issue the "Voice" promptly the first of this month as I intended. It is nearly ready for the press, and will be out soon. I sent a notice, recalling my appointments in Illinois, but it did not reach the office. Friends in the West will hear from me again, soon.

J. V. HIMES,

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

BUSINESS NOTES.

F. Davis. Received \$3 for books sent Dec 17—leaving \$2.40 due.

S. D. Northup. Thank you,—shall appropriate accordingly.

Wm K Stamp. Sent Harp the 19th. Mrs Nancy A Hill. The \$2 was received Jan. 1, and paid to 1179. In removing a block next to yours, the one removed was by mistake your own. Excuse the error. Have not the back Nos. We have not the Lectures.

DONATIONS.

Table with 2 columns: Name and Amount. Includes Samuel Cass, Plaistow, N H \$50; S D Northup, Palmsville, Mass. \$1.00; James Belden, West Meriden, Ct. 1.00; Payne W Higgins, Wellfleet, Mass. 1.00; Mrs Ann Oliver, Philadelphia 25; Mrs Rachel Crampton, Homer, New York 2.00; Miss Orrilla W Allen, Johnson, Vt. 1.25; Mrs Lydia Ruggles, Grand de Tour, Ill. 1.00; Mrs Martha Salt, E Liverpool, Ohio 8.00; Cyrus Cunningham, N Attleboro, Mass. 1.00; Josiah Vose, Westford, Mass. 6.00.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Table with 2 columns: Name and Amount. Includes Samuel Prior, Yardleyville, Pa 5.00; Stephen Sherwin, Grafton, Vt 1.00; Martin L. Jackson, Milesburg, Pa 2.00; Mill Aid Society in Providence, R.I. 16.30; Millennial Aid Society in Shiremanstown, Pa 9.00; "New Kingstown, Pa 4.50; Mrs S. Blanchard, Barre, Vt 1.00; Lloyd N. Watkins, Toronto, C. W 1.00; Church in Newburyport 9.00; Pardon Ryan, Smith's Landing N. J. 2.00; Josiah Vose, Westford, Mass. ("or more") 2.00; Henry Lunt, Jr., Newburyport, Mass. 2.00; Church in Stanstead, C. E 4.00; Joel Cowee, Gardner, Mass 1.00; Joseph Barker, Kincardine, C. W 5.00; H. B. Eaton, M. D., Rockport, Me 5.00; Edward Matthews, Middlebury, O 1.00; Jos. F. Beckwith, Cleveland, Ohio 1.00; Mrs. Mary Jane Yoder, Harrisburg, Pa 5.00; Miss O. W. Allen, Johnson, Vt 1.25; Mrs. Mary Ann Doud, New Haven, Vt 5.00; Alexander Wattles, Troy, Mich. 1.00; James Penniman, Milford, Mass. \$1.00; Philadelphia, no name \$5.00; Micajah C. Butman, Lynn, Mass 1.00; Mrs. Boardman, Seneca Falls, New York 1.00; M. B. Woolson, Milford, N. H. 2.00; William B. Schermerhorn, Schenectady, N. Y. \$1.00; Mrs. Sarah A. Coburn, Haverhill, Mass. \$2.00; Edwin Howard, St. Johnsbury, Vt. 1.00; Mrs. Mary Hopkins, E. Brookfield, Vt. 1.00; Helen Nichols, E. Warren, Vt. 1.00; Charles Merriman, Akron, O. 1.00; Miss M. A. Swartz, Coopers, Pennsylvania 1.00.

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The American Millennial Association, located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

Agents of the Advent Herald.

Table with 2 columns: Name and Address. Includes Albany, N. Y. Wm. Nichols 85 Lydius-street; Burlington, Iowa. James S. Brandenburg; Chazy, Clinton Co., N. Y. James S. C. P. Dow Cabot, (Lower Branch); Vt. Dr. M. P. Wallace; Cincinnati, O. Joseph Wilson; De Kalb Centre, Ill. R. Sturvesant; Dunham, C. E. D. W. Sornberger; Derby Line, Vt. S. Foster; Eddington, Me. Thomas Smith; Fairhaven, Vt. Robbins Miller; Freeland, De Kalb Co., Ill. Wells A. Fay; Homer, N. Y. J. L. Clapp; Haverhill, Mass. Lendal Brown; Lockport, N. Y. R. W. Beck; Johnson's Creek, N. Y. Hiram Russell; Kincardine, C. W. Joseph Barker; Loudon Mills, N. H. George Locke; Morrisville, Pa. Wm. Kitson; Newburyport, Mass. John L. Pearson; New York City. J. B. Huse, No. 6 Horatio st; Philadelphia, Pa. J. Litch, No. 127 North 11th st; Portland, Me. Alexander Edmund; Providence, R. I. Anthony Pearce; Princess Anne, Md. John V. Pinto; Rochester, N. Y. D. Boody; Salem, Mass. Chas. H. Berry; Springfield, N. Y. S. H. Withington; Shabbonas Grove, De Kalb county, Ill. N. W. Spencer; Stanbridge, C. E. John Gilbreth; Sheboygan Falls, Wis. William Trowbridge; Toronto, C. W. Daniel Campbell; Waterloo, Shefford, C. E. R. Hutchinson, M. D.; Waterbury, Vt. D. Bosworth; Worcester, Mass. Benjamin Emerson; Yarmouth, Me. I. C. Wellcome.

RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

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

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

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

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

Table with 2 columns: Name and Amount. Includes P K Kue 1153; Wm P Stratton 1127; Mrs A Oliver 1179; S Wheeler 1153; Geo D Hillard 1153; Mrs D Hunt 1153; Anson Smith 7153, by O W Allen 1179; John Mayo 1058; Dr F Sewin 1168; Thos Adamson 1153; C Kinney 1153; Mrs L R Boon 1153; Mrs Lydia Ruggles 1153; J Gilbreth 1153; each \$1. S Welch 1179; P W Higgins 1153; L N Higgins 1179; L Edwards 1193; Wm Batchelder by M G, 1075—\$2 due; Mrs Rachel Crampton 1179; S K Baldwin 1192; Thomas Dutcher 1127; Mrs N Coolidge 1179; S Munn 1179; Thos H Prushaw 1127; A Culver 1138—\$3 in all; Mrs M T Whittier 1179; Mrs Eunice D Boardman 1179; J R Jewell 1179; T R Jewell 1189; R W Laird 1179; R A Holden 1179; N Brown of D., N. H., 1153; D Boon 1175; David Eaton 1153; Nathan Clark 1153; N Streeter 1179; James Belden 1179; Samuel Cass 1179; R Starks 1106; Mrs Aaron Clapp 1179; Mrs M J Yoder for Daniel Yoder 1127; Mrs M Salt 1179; John M Hill 1179; Cyrus Cunningham 1179; Luther Cunningham 1153; W P Woodworth 1179; Mrs E Van Kleeck 1179. We irregularly mail on Thursday morning, and you ought to receive it by Saturday. James N Bowen 1140; John S Hough 1179; Isaac H Gray 1179; Elisha Bass 1179; Josiah Vose 1179; Benj M Fletcher 1179; each \$2. Geo D Button 1153; S R Beebe 1179; Mrs S A Hitchcock 1205; O B Russell 1249, each \$3. John Sax 1101; \$4. M. A. Frank, 1127 \$5.